



Book Six - Yuddha Kanda

Caveat 1: In this UTF version of Yuddha kANDa proofreading is **not yet done** properly; uploaded to examine the experimental transposal of fonts to UTF-8 encoding.

Caveat 2: Some paragraphs in pratipadArtha and tAtparya sections will appear in **RED** colour, which has no special meaning, but color tags have overspread them while transposing to UTF fonts.

These will be corrected soon. Please bear with us...

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Here concludes the sixth book Yuddha Kanda, in Valmiki Ramayana.

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Book VI : Yuddha Kanda - Book Of War

Chapter [Sarga] 1 Verses converted to UTF-8, Nov 09

Introduction

Rama appreciates Hanuma and embraces him after hearing his report. Rama was gladdened that Hanuma did something worthy of a noble servant. Then, Rama reflected upon the problem of how to cross the ocean.

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श्रुत्वा हनुमतो वाक्यम् यथावद्विभाषितम् ।
रामः प्रीतिसमायुक्तो वाक्यमुत्तरमब्रवीत् ॥ ६-१-१

1. **priitisamaayuktaH** = touched with joy; **shrutvaa** = to hear; **vaakyam** = the words; **yathaavat** = rightly; **humanumataH** = Hanuman; **raamaH** = Rama; **abraviit** = spoke; **vaakyam** = (these) words; **uttaram** = in reply.

Touched with joy to hear the words rightly spoken by Hanuman, Rama replied as follows: -

[Verse Locator](#)

कृतम् हनुमता कार्यम् सुमहद्भुवि दुर्लभम् ।
मनसापि यदन्येन न शक्यम् धरणीतले ॥ ६-१-२

2. **sumahat** = "a very outstanding; **kaaryam** = work; **durlabham** = the most arduous; **bhuvi** = in the world; **kR^itam** = has been done; **hanumataa** = by Hanuman; **yat** = which; **na shakyam** = could not be achieved; **manasaapi** = even in thought; **anyena** = by another; **dharaNiitale** = on the surface of this earth"

"A very outstanding work, the most arduous in the world has been done by Hanuman, which could not be carried out even in thought by any other on the surface of this earth."

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न हि तम् परिपश्यामि यस्तरेत महोदधिम् ।
अन्यत्र गुरुडाद्यायोरन्यत्र च हनूमतः ॥ ६-१-३

3. **na paripashyaamihi** = Indeed; I cannot perceive; **tam** = as such; **anyatra** = anyone other than garuDaat = Garuda (chief of the feathered race and vehicle of Lord Vishnu); **vaayoH** = wind-god; **anyatracha** = and anyone other than; **hanuumataH** = Hanuman; **yaH** = who; **tareta** = can cross; **mahodadhim** = the great sea."

"Indeed, I cannot perceive as such anyone other than Garuda (chief of the feathered race and vehicle of Lord Vishnu), wind- god and Hanuman, who can cross the mighty ocean."

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देवदानवयक्षाणाम् गन्धर्वोऽगरक्षसाम् ।

अप्रधृष्याम् पुरीम् लङ्काम् रावणेन सुरक्षिताम् ॥ ६-१-४

प्रविष्टः सत्त्वमाश्रित्य जीवन्को नाम निष्क्रमेत् ।

4. konaama = "who; nishhkramet = can return; jiivan = alive; praviishhTaH = having entered (once); aashritya = taking refuge; sattvam = in self-command; laN^kaam puriim = the city of Lanka; apradhR^shhyaam = which is unconquerable; devadaanava yakshhaaNaam = by gods;demons; and yakshas;gandharvoraga rakshhasaam = and even by Gandharvas; Nagas and ogres; surakshhitaam = and well under the custody; raavaNena = of Ravana?"

"Who can return alive, having entered (once) taking refuge only in self- command, the city of Lanka, which is unconquerable by gods demons and Yakshas and even by Gandharvas, Nagas and ogres and well under the custody of Ravana?"

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को विशेत्सुदुराधर्षाम् राक्षसैश्च सुरक्षिताम् ॥ ६-१-५

यो वीर्यबलसम्पन्नो न समः स्याद्धनूमतः ।

5. kaH = "who; vishat = can enter; (that citadel); suduuradharshhaam = which is exceedingly dangerous to be attacked; surakshhitaam = and which is strongly protected; raakshhasaH = by ogres; na syaat = unless; yaH = whoever (he); viirya bala sampannaH = is richly endowed with vigour and strength; samaH = like; hanuumataH = Hanuman?"

"Who is able to capture that citadel, by assault, that is exceedingly dangerous to be attacked and which is powerfully guarded by ogres, but one whose courage and valour are equal to Hanuman's?"

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भृत्यकार्यम् हनुमता सुग्रीवस्य कृतम् महत् ॥ ६-१-६

एवम् विधाय स्वबलम् सदृशम् विक्रमस्य च ।

6. mahat = "a great; bR^itya kaaryam = act of service; kR^ityam = has been done; hanumataa = by Hanuman; sugriivasya = to Sugriva; evam = thus; vidhaaya = by exhibiting; svabalam = his strength; sadR^isham = worthy; vikramasya = of his pace."

"A great act of service has been done by Hanuman to Sugriva thus by exhibiting his strength corresponding to his pace."

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यो हि भृत्यो नियुक्तः सन् भर्त्रा कर्मणि दुष्करे ॥ ६-१-७

कुर्यात्तदुनुरागेण तमहुः पुरुषोत्तमम् ।

7. aahuH = (they) speak; tam = of him; purushhottamam = as the best of servants; yaH = who; niyuktaH san = when entrusted; bhartraa = by his master; karmaNi = with a duty; dushhkare = difficult to perform; bhrutyah = the servant; kuryaat = does; tat = it; anuraageNa = with a passion."

"That servant to whom his master entrusts a difficult task and who performs it with zeal is said to be a superior person."

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यो नियुक्तः परम् कार्यम् न कुर्यान्नऋपतेः प्रियम् ॥ ६-१-८

भृत्यो युक्तः समर्थश्च तमाहुर्मध्यम् नरम् ।

8. aahuH = (they) speak; tam = of him; madhyamam naram = as a mediocre man; yaH = which; bhr^ityaH = though qualified; samarthaHcha = and capable; na kuryaat = does not perform; param = superior; kaaryam = work; priyam = liked; nR^ipate = by the king."

"The one who is ready and capable but who yet does no more than his master extracts from him is called a mediocre person."

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नियुक्तो नृपतेः कार्यम् न कुर्याद्यः समाहितः ॥ ६-१-९
भृत्यो युक्तः समर्थश्च तमाहुः पुरुषधमम् ।

9. aahuH = (they) speak; tam = of him; purushhaadhamam = as the lowest of men; yaH = which; bhr^ityuH = servant; niyuktaH = when entrusted; yuktaH = though qualified; samarthaHcha = and capable; na karyaat = does not accomplish; kaaryam = the work; nR^ipateH = of the king; samaahitaH = as directed."

"The one who is well and able and yet does not carry out the instructions of his master as directed is said to be the least of men ."

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तन्नियोगे नियुक्तेन कृतम् हनूमता ॥ ६-१-१०
न चात्मा लघताम् नीतः सुग्रीवश्चापि तोषितः ।

10. tat = "for that reason; kR^ityam = the work; kR^itam = was done; hanuumataa = by Hanumanta; niyuktaam = when entrusted; niyoge = with duty (of search for Sita). Laghutaam = diminution; na niitaH = was not brought; aatmaa = to his own self; sugriivashchaapi = and Sugriva too; toshhitaH = was delighted."

"Through the discovery of Sita's retreat by this faithful messenger, Hanuman has fulfilled the task entrusted to him unfalteringly to the satisfaction of Sugriva and hence there was no diminution to his self."

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अहम् च रघवंशश्च लक्ष्मणश्च महाबलः ॥ ६-१-११
वैदेह्या दर्शनेनाद्य धर्मतः परिरक्षिताः ।

11. darshanena = "by the finding; vaidehyaaH = of Sita; raghuvamshashcha = the Raghu dynasty; lakshmaNashcha = and Lakshmana; mahaabalaH = who is endowed with great strength; parirakshhitaH = have been saved; adya = today; dharmataH = rightly."

"By finding out Sita, the Raghu dynasty as well as myself and the valiant Lakshmana too, have been rightly saved today."

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इदम् तु मम दीनस्य मनो भूयः प्रकर्षति ॥ ६-१-१२
यदिहास्य प्रियाक्ष्यातुर्न कुर्मि सदृशम् प्रियम् ।

12. tu = "but; prakarshhati = it squeezes; mama = my; manaH = conscience; bhuuyaH = further; diinasya = hopeless as I am; idam = (to think) that; yat na kurmi = I can not do; priyam = a pleasant act; sadR^isham = worthy; asyam = of Hanuman; priyaaakhyaatuH = who has informed me these good tidings."

"But it squeezes my conscience further, hopeless as I am, to think that I am not able to do a pleasant act befittingly to the bearer of these good tidings."

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एष सर्वस्वभूतस्तु परिष्वङ्गो हनुमतः ॥ ६-१-१३

मया कालमिमम् प्राप्य दत्तस्तस्य महात्मनः ।

13. **eshhaH** = aalingaH = "this embrace; **sarvasya bhuutaH** = which is all that I can call really my possession; **praapya** = obtained; **imam kaalam** = in these present circumstances; **dattaH** = is offered; **mayaa** = by me; **tasya mahaatmanaH** = to such high soled; **hanuumataH** = Hanuman."

"Let me at least embrace this magnanimous Hanuman since in the present circumstances, this is all that is easily obtained from me."

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इत्युक्त्वा प्रीतिहृष्टाङ्गो रामस्तम् परिष्वजे ॥ ६-१-१४

हनुमन्तम् कृतात्मानम् कृद्धितवाक्यमुपागतम् ।

14. **uktvaa** = uttering; **iti** = thus; **raamaH** = Rama; **priiti hR^ishhTaangaH** = whose limbs were thrilled with joy; **parishhasvaje** = embraced; **tam hanuumantam** = that Hanuman; **kR^itaatmaanam** = who had mastered his mind; **upaagatam** = (and) who had come; **kR^ita vaakyam** = having carried out his word.

Thus saying, Rama vibrating with joy, clasped Hanuman in his arms who, master of himself, his mission fulfilled, had returned.

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ध्यात्वा पुनरुवाचेदम् वचनम् रघुसत्तमः ॥ ६-१-१५

हरीनामीश्वरस्यापि सुग्रीवस्योपशृण्वतः ।

15. **dhyaatvaa** = Reflecting (for a while); **raghusattamaH** = Rama (the great scion of Raghus); **punaH** = again; **uvaacha** = spoke; **idam vachanam** = these words; **sugriivasya** = Sugriva; **iishvarasya** = the ruler; **hariiNaam** = of monkeys; **upashR^iNvataH** = listening attentively.

After reflecting a while, Rama the great scion of Raghus, again spoke as follows, Sugriva the ruler of monkeys too listening attentively.

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सर्वथा सुकृतम् तावत्सीतायाः परिमार्गणम् ॥ ६-१-१६

सागरम् तु समासाद्य पुनर्नष्टम् मनो मम ।

16. **parimaargeNam** = "the search; **siitaayaaH** = for Sita; **taavat** = is so much; **sukR^itam** = well done; **sarvathaa** = in all ways. tu = But; **mama manaH** = my mind; **punaH** = is once more; **nashhTam** = lost; **samasaadya** = on duly reaching; **saagaram** = the ocean."

"The search for Sita has been performed so much well in all ways. But my mind gets dejected once more, when I behold this vast ocean."

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कथम् नाम समुद्रस्य दुष्पारस्य महाम्भसः ॥ ६-१-१७

हरयो दक्षिणम् पारम् गमिष्यन्ति समागताह् ।

17. **katham** = "how; **harayaH** = (these) monkeys; **samaagataH** = put together; **gamishhyanti** = can obtain; **dakshhiNam** = the southern; **paaram** = bank; **samudrasya** = of the ocean; **dushhpaarasya** = which is difficult to cross; **mahaambhasaH** = and which contains voluminous water?"

How can these monkeys put together will reach the southern bank of the ocean, which is so difficult to cross and which contains voluminous water?"

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यद्यप्येष तु वृत्तान्तो वैदेह्या गदितो मम ॥ ६-१-१८
समुद्रपारगमने हरीणाम् किमिहोत्तरम् ।

18. gaditoyadyapi = "even though informed; mama = to me; eshhaH = this; vR^ittaantaH = result; vaidehyaaH = by Sita; kim = what is; uttaram = the answer; samudrapaaragamane = to the crossing of ocean; hariiNaam = by the monkeys?"

"Having received the tidings of Sita, what can now be done to take the monkeys to the farther side the sea?"

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इत्युक्त्वा शोकसम्भ्रान्तो रामह् शत्रुनिबर्हणः ॥ ६-१-१९
हनूमन्तम् महाबाहुस्ततो ध्यानमुपागमत् ।

19. iti = thus; uktvaa = speaking; hanunmantam = to Hanumanta; raamaH = Rama; shatrunibarhaNaH = the destroyer of enemies; mahaabaahuH = and the mighty armed; shoka sambhraantaH = was perplexed with anguish; upaagamat = (then) became; dhyaanam = thoughtful."

Thus speaking to Hanuman, Rama the destroyer of enemies and the mighty armed, was filled with apprehension and then became absorbed in thought.

इति वाल्मीकि रामायणे आदि काव्ये युद्ध काण्डे प्रथमः सर्गः

Thus completes 1st chapter in the YuddhaKanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

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Book VI : Yuddha Kanda - Book Of War

Chapter [Sarga] 2 Verses converted to UTF-8, Nov 09

Introduction

Sugreeva comforts Rama, who is tormented with grief, asking him to keep away from apprehensive mind and to think of ways and means to cross the ocean.

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तम् तु शोकपरिद्यूनम् रामम् दशरथात्मजम् ।
उवाच वचनम् श्रीमान् सुग्रीवह् शोकनाशनम् ॥ ६-२-१

1. **shriimaan** = the glorious; **sugriivaH** = Sugreeva; **uvaacha** = spoke; **shokanaashanam** = (these) grief-removing; **vachanam** = words; **tu** = then; **tam raamam** to that Rama; **dasharathaاتمजम्** = the son of Dasaratha; **shokaparidyuunam** = felt miserable by grief.

The glorious Sugreeva made the following reply, which was intended to expel his grief, to Rama the son of Dasaratha who felt miserable with anguish.

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किम् त्वया तप्यते वीर यथान्यः प्राकृतस्तथा ।
मैवम् भूस्त्यज सतापम् कृतघ्न इव सौहृदम् ॥ ६-२-२

2. **viira** = "Oh; hero! **Kim** = why; **tapyate** = is it lamented; **tvayaa** = by you; **tathaa** = thus; **yathaa** = as; **anyaH** = any other; **prakR^itaH** = ordinary man? **maa bhuuH** = do not be(sorrowful); **evam** = like this; **tyaja** = abandon; **santaapam** = grief; **sauhR^idam iva** = as abandoning friendship; **kR^itaghnaH** = by an ungrateful man.

"Oh, hero! Why are you lamenting thus, as any other ordinary man? Do not be sorrowful like this. Abandon your grief, as an ungrateful man abandons friendship."

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सन्तापस्य च ते स्थानम् न हि पश्यामि राघव ।
प्रवृत्तामुपलब्धायाम् ज्ञाते च निलये रिपोः ॥ ६-२-३

3. **pravR^ittau** = "As the information (about Seetha); **upalabdhaayaam** = has been procured; **na pashyaami hi** = I do not indeed see; **sthaanam**; any scope for; **te** = your; **santaapasya** = grief; **raaghava** = Oh; Rama!"

"As the information about Seetha has since been gathered, I do not indeed see any scope for your grief Oh, Rama!"

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4. **raaghava** = "Oh; Rama! **asi** = you are; **matimaan** = a wise man; **shaastravit** = a knower of sacred works; **praajJNaH** = an intellectual; **paNDitashchaasi** = and a learned man; **tyaja** = give up; **imam** = these; **prakR^itaam** = ordinary; **buddhim** = conjectures; **arthaduushhiNiim buddhim iva** = like giving up conjectures which spoil the purpose; **kR^itaatmaa** = by one whose spirit is disciplined."

"Oh, Rama! You are a wise person, a knower of sacred works, an intellectual and a learned man. Give up these ordinary apprehensions like a man whose spirit is disciplined gives up ideas which spoil the purpose.

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संद्रम् लङ्घयित्वा तु महानक्रसमाकुलम् ।

लङ्कामारोहयिष्यामो हनिष्यामश्च ते रिपुम् ॥ ६-२-५

5. **aarohayishhyaamaH** = "we shall make our way up; **laN^kaam** = to Lanka; **laN^ghayitvaa** = by crossing; **samudram** = the ocean; **mahaa nakra samaakulam** = which is filled with large crocodiles; **hanishhyaamashcha** = we shall destroy; **te** = your; **ripum** = enemy.

"We shall make our way up to Lanka, by crossing the ocean filled with large crocodiles. We shall destroy your enemy."

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निरुत्साहस्य दीनस्य शोकपर्याकुलात्मनः ।

सर्वार्था व्यवसीदन्ति व्यसनम् चाधिगच्छति ॥ ६-२-६

6. **sarvaarthaaH** = "All actions; **vyavasiindanti** = get dissipated; **nirutsaahasya** = by a non-enthusiastic person; **diinasya** = a depressed individual; **shoka paryaakulaatmanaH** = and a person disturbed with grief; **adhigachchhati** = (such a person) obtains; **vyasanamaH** = troubles too."

"All action get dissipated by a person who is non-enthusiastic, depressed and disturbed with grief. Such a person gets into troubles too."

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इमे शूराः समर्थाश्च सर्वतो हरियूथपाः ।

त्वत्प्रियार्थम् कृतोत्साहाः प्रवेष्टुमपि पावकम् ॥ ६-२-७

एषाम् हर्षेण जानामि तर्कश्चापि दृढो मम ।

7. **ime** = "These; **hariyuuthapaaH** = leaders of monkey troops; **shuuraah** = are gallant; **samarthaashcha** = and efficient; **sarvataH** = in every way; **kR^itotsaahaaH** = they are made of enthusiasm; **praveshhTum api** = even to enter; **paavakam** = a fire; **tvatpriyaartham** = for your sake; **jaanaami** = I know; **eshhaam** = this; **harshheNa** = from their joy; **mama** = my; **tarkashchaapi** = reasoning also; **dR^iDhaH** = is strong."

"These leaders of monkey squads are gallant and efficient in all ways. They are enthusiastic even to enter a fire for your sake. I understand this from their joy and my reasoning too is sound."

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विक्रमेण समानेष्ये सीताम् हत्वा यथा रिपुम् ॥ ६-२-८

रावनम् पापक्रमाणम् तथा त्वम् कर्तुमर्हसि ।

8. **tvam** = you; **arhasi** = ought; **kartum** = to act; **yathaa tathaa** = in every way that; **samaaneshhye** = I may be able to get back; **siitaam** = Seetha; **hatvaa** = after destroying; **vikrameNa** = by an attack; **ripum** = the enemy; **raavaNam** = Ravana; **paapakarmaaNam** = of sinful deeds.

"You ought to act in every way that I may be able to get back Seetha, after destroying by an attack the enemy Ravana of sinful deeds."

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सेतुत्र यथा बद्धयेथा पश्येम ताम् पुरीम् ॥ ६-२-९

तस्य राक्षसराजस्य तथा त्वम् कुरु राघव ।

9. **tvam** = "You; **kuru** = take steps; **yathaa tathaa** = in such a way; **setuH** = (that) a bridge; **badhyet** = is constructed; **atra** = here; **pashyema** = and we behold; **taam** = that; **puriim** = city; **tasya** = of that; **raakshasa raajasya** = king of ogres; **raaghava** = Oh; Rama!"

"You take steps in such a way that a bridge is constructed across the sea and we reach that city of the king of ogres."

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दृष्ट्वा ताम् हि पुरीम् लङ्काम् त्रिकूटशिखरे स्थिताम् ॥ ६-२-१०

हतम् च रावणम् उद्धे दर्शनादवधारय ।

10. **avadhaaraya** = "be certain; **raavaNam** = that Ravana; **hatam** = is killed; **darshanaat** = as soon as he is seen; **yuddhe** = in combat; **dr^ishhTvaa** = and on our beholding; **taam** = that; **laN^kaam puriim** = city of Lanka; **sthitaam** = standing; **trikuuTa shikhare** = on the peak of Trikuta mountain.

"Be certain that Ravana is killed, once he is seen in a battle and on our seeing that city of Lanka standing on a peak of the Trikuta Mountain."

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अबद्ध्वा सागरे सेतुम् घोरे च वरुणालये ॥ ६-२-११

लङ्का न मर्दितुम् शक्या सेन्द्रैरपि सुरासुरैः ।

11. **abaddhvaa** = without building; **setum** = a bridge; **saagare** = across the sea; **ghore** = the dreadful; **varuNaalaye** = abode of Varuna (the god of water); **laN^kaa** = Lanka; **na shakyya** = cannot be; **marditum** = crushed; **suraasuraiH api** = even by gods and demons; **sendraiH** = including Indra.

"Without building a bridge across the sea, the dreadful abode of Varuna (the god of water), Lanka cannot be defeated even by gods and demons including Indra."

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सेतुर्बद्धः समुद्रे च यावल्लङ्कासमीपतः ॥ ६-२-१२

सर्वम् तीर्णम् च मे सैन्यम् जितमित्युपधारय ।

इमे हि समरे वीरा हरयः कामरूपिणः ॥ ६-२-१३

12;13. **upadhaaraya** = "Understand that; **yaavat** = when; **me sarvam sainyam** = the whole of my army; **tiirNam** = crosses(the sea); **setuH** = (as) a bridge; **baddhaH** = is built; **samudre** = across the sea; **laN^kaa samiipataH** = at eh vicinity of Lanka; **jitam** = (they will come out) victorious; **ime** = these; **harayaH** = monkeys; **kaamarupeNa** = who are capable of assuming any form at will; **viiraaH hi** = are indeed heroic; **samare** = in battle."

"Know that when the whole of my army crosses the sea as a bridge is built across it, they will come out victorious, because these monkeys who are able to change their form at will are

तदलम् विक्लबाम् बुद्धिम् राजन् सर्वार्थनाशनीम् ।
पुरुषस्य हि लोकेऽस्मिन् शोकः शौर्यापकर्षणः ॥ ६-२-१४

14. tat = "therefore; alam = (be) enough; viklabaam = of apprehensive; buddhim = min; sarvaarthaa naashaniim = which destroys all purposes; shokaH = (because) grief; asmin loke = in the world; shaurya apakarshhaNaH = diminishes the valor; purushhasya = of a man; raajam = Oh king!"

"Therefore, take away your apprehensive mind, which destroys any enterprise for grief in this world diminishes the might of a man, Oh king!"

यत्तु कार्यम् मनुष्येण शौण्डीर्यमवलम्ब्यताम् ।
तदलम्करणायैव कर्तुर्भवति सत्वरम् ॥ ६-२-१५

15. avalambyataam = "cling to; kaaryam tu = the practice of; shauNDiiryam = boldness; yat = which (is to be shown); manushhyeNa = by a man; tat = It; bhavati = will produce; alamkaraNaayaiva = competence truly; kartuH to the doer; satvaram = quickly."

❖Cling to the practice of boldness, ought to be resorted to by a man. It will produce competence without doubt to the doer quickly."

अस्मिन् काले महाप्राज्ञ् सत्त्वमातिष्ठ ते जसा ।
शूराणाम् हि मनुष्याणाम् त्वद्विधानाम् महात्मनाम् ॥ ६-२-१६
विनष्टेवा रनस्ते वाशोकः सर्वार्थनाशनः ।

16. aatishhTa = prevail upon; sattvam = the strength; tejasaa = with alertness; asmin = at this; kaale = moment; mahaapraajJN = Oh; highly intelligent prince!; shokaH = grief; vinashhTe vaa = for something lost; pranashhTeva = or destroyed; sarvaarthaa naashanaH = defeats all the purposes; shuuraaNaaam = for heroes; mahaatmanaam = and magnanimous; manushhyaaNaam = men; tvadvidhaanaam = like you."

"Prevail upon the strength with alertness at this moment, Oh highly intelligent prince! Grief for something lost or destroyed consumes all resources of even the strong and magnanimous men like you."

तत्त्वम् बुद्धिमताम् श्रेष्ठह् सर्वशास्त्रार्थकोविदः ॥ ६-२-१७
मद्विधैः सचिवैः सार्धमरिम् जेतुम् समर्हसि ।

17. shreshhTaH = (you are the) foremost; buddhimataam = among the intelligent; sarva shaastra kovidaH = the knower of all sacred texts; tat = hence; tvam = you; samarhasi = ought to; jetum = defeat; arim = the enemy; sachivaiH saardham = in conjunction with friends; madvidhaiH = like me.

"You are the foremost among the intelligent and the knower of all sacred texts. Hence, you ought to defeat the enemy, with allies like me."

न हि पश्याम्यहम् कम् चित्रिषु लोकेषु राघव ॥ ६-२-१८

गृहीतधनुषो यस्ते तिष्ठे दभिमुखो रणे ।

18. **aham** = I; **na pashyaamihi** = do not indeed see; **kamchit** = any one; **yaH** = who; **tishhThet** = stands; **abhimukhe** = face to face; **raNe** = on a battle field; **raNe** = on a battle field; **te** = against you; **trishhu lokeshhu** = in the three worlds; **gR^ishiita dhanushhaH** = (when you have) seized a bow; **raaghava** = Oh; Rama!

"I do not indeed see any one who can withstand you in a battle filed in the three worlds, when you are armed with a bow, Oh Rama!"

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वानरेषु समासक्तम् न ते कार्यम् विपत्स्यते ॥ ६-२-१९

अचिराद्द्रक्ष्यसे सीताम् तीर्त्वा सागरमक्षयम् ।

19. **te kaaryam** = your work; **samaasaktam** = duly entrusted; **vaanaresshu** = to the monkeys; **na vipatsyate** = will not be spoiled; **drakshhyase** = you shall behold; **siitaam** = Seetha; **achiraat** = before long; **tiirtvaa** = by crossing; **saagaram** = the sea; **akshhayam** = which is imperishable.

"You work duly entrusted to the monkeys will not be spoiled. You shall behold Seetha era imperishable sea."

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तदलम् शोकमालम्ब्य क्रोधमालम्ब भूपते ॥ ६-२-२०

निश्चेष्टाह् क्षत्रिया मन्दाः सर्वे चण्डस्य बिभ्यति ।

20. **bhuupate** = Oh; Lord of the earth! **tat** = hence; **alam** = enough; **aalambya** = of having maintained; **shokam** = the grief; **aalamba** = maintain; **krodham** = wrath (on your enemy); **kshhatriyaaH** = Kshatriya as (members of warrior- tribe); **nishcheshhTaah** = who are not active; **mandaaH** = are miserable; **sarve** = all; **bibhyati** = fear; **chaNDasya** = the wrathful.

"Oh, Lord of the earth! Desist from this melancholy. Yield to your legitimate indignation. Unadventurous Kshatriyas (members of warrior-tribe) never win honor but all fear the wrathful."

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लङ्घानार्थम् च घोरस्य समुद्रस्य नदीपतेः ॥ ६-२-२१

सहास्माभिरिहोओपेतह् सूक्ष्मबुद्धिर्विचारय ।

21. **suukshma buddhiH** = (you with) sharp intellect; **iha** = now; **asmaabhiH saha** = along with us; **upetaH** = together; **ichaaraya** = think of; **laN^ghanaartham cha** = design to cross; **samudrasya** = the sea; **nadiipate** = the lord rivers; **ghorasya** = which is terrible.

"You with your resourceful mind, along with us together, ponder over now a design to cross the sea, the terrible Lord of rivers."

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लङ्घिते तत्र तैः सैन्यैर्जितमित्येव निश्चिनु ॥ ६-२-२२

सर्वम् तीर्णम् च मे सैन्यम् जितमित्यवधार्यताम् ।

22. **nishchinu** = be assured; **jitamityeva** = of having conquered; **tatra** = (once) that sea; **laN^ghite** = has been crossed; **taiH sainyaiH** = by that army; **avadhaaryataam** = It is to be understood; **jitamiti** = of having won; **sarvam** = (if) all; **me** = my; **sainyam** = forces; **tiirNam** = arrive beyond (the sea).

"Know victory to be certain, once the sea has been crossed by the army. Verily when all my forces have passed over the sea our triumph is assured!"

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इमे हि हरयः शूराः समरे कामरूपिणः ॥ ६-२-२३
तानरीन्विधमिष्यन्ति शिलापादपवृष्टिभिः ।

23. ime harayaH = These monkeys; shuuraaH = strong ones (as they are); samare = in battle; kaama ruupeNa = and capable of assuming any form at will; vidhamishhyantihi = will indeed blow away; taan = those; ariin = enemies; shilaapaadapa vR^ishhTibhiH = by a shower of rocks and trees.

"These monkeys, the courageous soldiers who are able to change their form at their volition, will crush their opponents with an avalanche of rocks and trees."

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कथम् चित्परिपश्यामि लङ्घितम् वरुणालयम् ॥ ६-२-२४
हतमित्येव तम् मन्ये युद्धे शत्रुनिबर्हण ।

24. paripashyaami = I perceive; varuNaalayam = the sea; the abode of Varuna; laN^ghitam = crossed; kathamchit = by any manner whatsoever; manye = I think; tam = that Ravana; hatamityeva = as definitely killed; yuddhe = in combat; shatrunibarhaNa = Oh; exterminator of enemies!

"Once we have crossed the sea (the abode of Varuna) by whatever the means employed, Ravana is as definitely killed in my eyes, Oh exterminator of enemies!"

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किमुक्त्वा बहुधा चापि सर्वथा विजया भवान् ॥ ६-२-२५
निमित्तानि च पश्यामि मनो मे सम्प्रहृष्यति ।

25. kim = what is the use; uktvaa = of speaking; bahudhaa = at length? bhavaan = you will be; vijayii = victorious man; sarvathaa = in every way; pashyaami = I see; nimittaani = good omens; me = my; manaH = mind; samprahR^ishhyati = is over-thrilled with delight."

What is the use of all these words? By all means, you will be a victorious man. I see good omens and my heard is over thrilled with joy."

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये युद्धकाण्डे द्वितीयः सर्गः

Thus completes 2nd Chapter of Yuddha Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

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Book VI : Yuddha Kanda - Book Of War

Chapter [Sarga] 3 Verses converted to UTF-8, Nov 09

Introduction

On hearing the words of Sugreeva, Rama requests Hanuma to describe Lanka in detail. Hanuma gives a detailed description of Lanka as he saw it.

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सुग्रीवस्य वचः श्रुत्वा हेतुमत् परम अर्थवित् ।
प्रतिजग्राह काकुत्स्थो हनूमन्तम् अथ अब्रवीत् ॥ ६-३-१

1. **shrutvaa** = hearing; **hetumat** = the well-founded; **paramaarthavat** = and highly meaningful; **vachaH** = words; **sugriivasya** = of Sugreeva; **kaakutsthoH** = Rama; **pratijagraaha** = concurred with him; **atha** = (and) then; **abraviit** = spoke; **hanuumantam** = to Hanuman(as follows)

Hearing the well-founded and highly reasonable words of Sugreeva, Rama concurred with him and spoke then to Hanuma as follows:

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तरसा सेतु बन्धेन सागर उच्चोषणेन वा ।
सर्वथा सुसमर्थो अस्मि सागरस्य अस्य लन्घने ॥ ६-३-२

2. **asmi** = I am; **samarthoH** = competent of; **laN^ghane** = crossing; **asya saagarasya** = this ocean; **sarvathaapi** = by all means; **tapasaa** = either by austerity; **setubandhena** = or by forming a bridge; **saagarochchhoshhaNena** = or by drying up the ocean.

"I am competent of crossing this ocean by all means, either by way of austerity or by forming a bridge or by drying up the ocean."

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कति दुर्गाणि दुर्गाया लंकायास् तद् ब्रवीहि मे ।
ज्ञातुम् इच्छामि तत् सर्वम् दर्शनाद् इव वानर ॥ ६-३-३

3. **braviishhva** = tell; **me** = me; **durgaaNi** = citadels; **laN^kaayaaH** = in Lanka; **durgaayaaH** = are difficult of access; **vaanara** = Oh Hanuman! **ichchhaami** = I desire; **jjNaatum** = to know; **tat** = that; **darshanaadiva** = as though perceived with an eye.

"Tell me how many citadels in Lanka are difficult of access, Oh, Hanuma! I desire to know all that, as though viewed with an eye."

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बलस्य परिमाणम् च द्वार दुर्ग क्रियाम् अपि ।
शुप्ति कर्म च लंकाया रक्षसाम् सदनानि च ॥ ६-३-४

यथा सुखम् यथावच् च लंकायाम् असि दृष्टवान् ।
सरम् आचक्ष्व तत्त्वेन सर्वथा कुशलो हि असि ॥ ६-३-५

4;5. **asi** = you were; **dR^ishhTavaan** = the on looker; **yathaa sukham** = as per your convenience; **yathaavachcha** = exactly; **parimaaNam cha** = the size; **balasya** = of the army; **dvaaradurga kriyaam api** = fortification of the gates and citadels; **laN^kaayaaH guptikarmacha** = the way in which Lanka was guarded; **sadanaani cha** = and the mansions; **rakshasaam** = of ogres; **sarvema** = every thing; **aachakshhva** = tell; **tattvena** = in accordance with facts; **asi hi** = you are indeed; **kushalaH** = skilled; **sarvathaa** = in all ways.

"You had the opportunity to catch a glimpse of the size of the army, the fortification-details of the gates and citadels, the way in which Lanka was guarded and the various mansions of ogres. Describe everything in accordance with facts, for you are skilled in all ways."

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श्रुत्वा रामस्य वचनम् हनूमान् मारुत आत्मजः ।
वाक्यम् वाक्यविदाम् श्रेष्ठो रामम् पुनर् अथ अब्रवीत् ॥ ६-३-६

6. **shrutvaa** = hearing; **raamasya** = Rama's; **vachanam** = words; **hanumaan** = Hanuma; **maarutaatmajaH** = the son of wind-god; **shreshhThah** = and who was excellent; **vaakyavidaam** = in the art of expression; **atha** = forthwith; **abraviit** = spoke; **punaH** = once more; **raamam** = to Rama (as follows):

Hearing the words of Rama, Hanuma the son of wind-god, who was excellent in the art of expression, forthwith spoke once more to Rama as follows:

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श्रूयताम् सर्वम् आख्यास्ये दुर्ग कर्म विधानतः ।
गुप्ता पुरी यथा लंका रक्षिता च यथा बलैः ॥ ६-३-७

7. **shruuyataam** = let it be listened! **aakhyaasye** = I shall tell (you); **sarvam** = everything; **yathaa** = how; **laN^kaa purii** = the city of Lanka; **guptaa** = has been defended; **durgakarma vidhaanataH** = by the various methods of fortifications; **yathaa** = (and) how; **rakshhitaacha** = (it) has been guarded; **balaiH** = by the troops.

"Listen to me! I shall tell you everything-how the city of Lanka has been defended by the various methods of fortification and how it has been guarded by the troops."

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राक्षसाश्च यथा स्निग्धा रावणस्य च तेजसा ।
पराम् समृद्धिम् लंकायाः सागरस्य च भीमताम् ॥ ६-३-८
विभागम् च बल ओघस्य निर्देशम् वाहनस्य च ।
एवमुक्त्वा कपिश्रेष्ठः कथयामास तत्त्वित् ॥ ६-३-९

8;9. **nirdeshamcha** = (I shall tell You) the details; **yathaa** = how; **raakshhaasaaH** = ogres; **snigdhaaH** = are attached (to their king); **paraam** = the excellent; **samR^iddhim** = prosperity; **laN^kaayaaH** = of Lanka; **tejasaa** = (generated) by the glory; **raavaNasya** = of Ravana; **bhiimataam** = the awfulness; **saagarasya** = of the ocean; **vibhaagam** = the division; **balaughasya** = of the body of his force; **vaahanasya** = (and) of animals like horses and elephants (carrying his forces other than infantry); **uktvaa** = saying so; **kapishreshhThaH** = Hanuma the foremost among monkeys; **tattvavit** = who knew the truth; **kathayaamaasa** = told; **evam** = thus.

"I shall tell you the details of how the ogres are attached to their king, the excellent prosperity of Lanka generated by the glory of Ravana, the awfulness of the ocean, the division of

the body of his forces and of animals like horses and elephants carrying his forces other than the infantry." Saying so, Hanuma the foremost among monkeys, who knew the truth narrated as follows.

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प्रहृष्टा मुदिता लंका मत्त द्विप समाकुला ।
महती रथ सम्पूर्णा रक्षो गण समाकुला ॥ ६-३-१०

10. mahatii = the great; laN^kaa = Lanka; hR^ishhTa pramuditaa = was rejoiced and gayful; matta dvipasamaakulaa = full of elephants in rut; rathaa sampuurNaa = abounding in chariots; rakshhogaNa nishhevita = and inhabited by gangs of ogres.

"The great Lanka was rejoiced and gayful, full of elephants in rut, abounding in chariots and inhabited by gangs of ogres."

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दृढ बद्ध कवाटानि महापरिघवन्ति च ।
चत्वारि विपुलान्यस्या द्वाराणि सुमहान्ति ॥ ६-३-११

11. chatvaari = four; sumahaanti = fairly big; vipulaani = and extensive; dvaaraaNi = gates; asyaaH = of the this Lanka; dR^iDhabaddhakapaaTaani = are fitted with strong doors; mahaaparighavanti = with huge beams for locking the gates.

"Four fairly big and extensive gates are fitted with strong doors along with huge beams for locking those gates."

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तत्रेषूपयन्त्राणि बलवन्ति महान्ति च ।
आगतम् पर सैन्यम् तैस् तत्र प्रतिनिवार्यते ॥ ६-३-१२

12. tatra = there; balavanti = strong; mahaanti cha = and mighty; isshuupalayantraaNi = ballista capable of hurling darts and stones; pratisainyam = the enemy troops; aagatam = which come; tatra = there; pratinivaaryate = are warded off; taiH = by those catapults.

"Strong and mighty ballista capable of hurling darts and stones have been attached to them. The enemy troops which arrive there are warded off by those catapults at the very gates."

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द्वारेषु संस्कृता भीमाः काल आयस मयाः शिताः ।
शतशो रोचिता वीरैः शतघ्न्यो रक्षसाम् गणैः ॥ ६-३-१३

13. bhiimaaH = Dangerous; shitaah = sharp edged; shataghnyaH = Sataghnis; kaalaayasa mayaaH = made of iron; rachitaaH = forged; gaNaiH = by hordes; rakshasaam = of ogres; samskR^itaH = have been kept in readiness; shatashaH = in hundreds; dvareshhu = at the gates.

"Dangerous and sharp edged Sataghnis made of iron, forged by hordes of ogres, have been kept in readiness in hundreds at the gates.

Comment: Sataghnis are four forearms in length bristled with iron spikes and are so called because they are supposed to kill hundreds at a time.

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सौवर्णः च महांस तस्याः प्राकारो दुष्प्रधर्षणः ।
मणि विद्रुम वैदूर्य मुक्ता विचरित अन्तरः ॥ ६-३-१४

14. **mahaa praakaaraH** = A great rampart; **sauvarNaH** = of gold; **tasyaaH** = (encircle) that Lanka; **dushhpadharshhaNaH** = which is difficult to assail with violence; **maNividrumavaiduuryamuktaavirachitaantaraH** = and is inlaid at intervals with gems; corals; cat's eyes and pearls.

"A great rampart made of gold, which is difficult to assail with violence and is inlaid at intervals with gems, corals, cat's eyes and pearls, encircle that Lanka."

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सर्वतः च महाभीमाः शीत तोया महाशुभाः ।

अगाधा ग्राहवत्यः च परिखा मीन सेविताः ॥ ६-३-१५

15. **mahaabhiimaaH** = most fearful; **agaadhaaH** = and fathomless; **parikhaaH** = deep trenches; **mahaa shubhaiH** = of great splendor; **shiitatoyaaH** = filled with cold water; **graahavatyashcha** = infested with alligators; **mina sevitaH** = and inhabited by fishes; **sarvataH** = (are there) all round (the city).

"Most awe-inspiring and fathomless moats (deep trenches) of great splendor, filled with cold water, infested with alligators and inhabited by fishes are there all round the city."

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द्वारेषु तासाम् चत्वारः सम्क्रमाः परम आयताः ।

यन्त्रैर् उपेता बहुभिर् महद्भिर् दृढ संधिभिः ॥ ६-३-१६

16. **dvareshhu** = in front of the gateways; **chatvaaraH** = (there are) four; **paramaayataaH** = very extensive; **taasaam samkramaaH** = draw-bridges; **bahubhiH** = equipped with numerous; **yantraiH** = engines; **upetaaH** = and furnished with; **mahadbhiH** = considerable; buildings (built on the rampart and meant for those entrusted with the duty of guarding the entrances).

"Anterior to the gateways, there are four very extensive draw-bridges, equipped with numerous engines and furnished with many rows of buildings (built on the rampart and meant for those entrusted with the duty of guarding the entrances)."

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त्रायन्ते सम्क्रमास् तत्र पर सैन्य आगमे सति ।

यन्त्रैस् तैर् अवकीर्यन्ते परिखासु समन्ततः ॥ ६-३-१७

17. **parasainyaagatesati** = on the arrival of hostile force; **tatra** = there; **samkramaaH** = are protected; **taiH** = by the aforesaid; **yantraiH** = engines; **avakiiryante** = (and the battalions) are flung; **parikhaasu** = into the moats; **samantataH** = on every side.

"Against the approach of the enemy forces there, the draw-bridges are protected by the aforesaid engines and the enemy-battalions are flung into the moats on every side."

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एकस् त्व् अकम्प्यो बलवान् सम्क्रमः सुमहादृढः ।

काञ्चनैर् बहुभिः स्तम्भैर् वेदिकाभिः च शोभितः ॥ ६-३-१८

18. **ekaH** = the principal; **samkramastu** = draw-bridge; **akampyaH** = which is unshakable; **sumahaadR^iDhaH** = firmly fastened very well; **balavaan** = and strong; **shobhitaH** = is embellished with **bahubhiH** = numerous; **kaaJNchanaiH** = gold; **stambhaiH** = pillars **vedikaabhishcha** = and pedestals.

"The most important draw-bridge which is unshakable, firmly fastened very well and strong, is dazzling with numerous gold pillars and pedestals."

स्वयम् प्रकृति सम्पन्नो युयुत्सू राम रावणः ।

उत्थितः च अप्रमत्तः च बलानाम् अनुदर्शने ॥ ६-३-१९

19. **raavaNaH** = Ravana; **yuyutsuH** = inclined to war; **aapannaH** = endowed with; **prakR^itam** = powers of the state; **svayam** = himself; **apramattashcha** = remains alert; **utthitashcha** = and in readiness; **anudarshane** = to review; **balaanaam** = the forces; **raama** = Oh; Rama!

"Ravana, inclined to war and endowed with powers of the state, himself remains alert and in readiness to review the forces, Oh, Rama!"

Seven powers of the state are usually enumerated, viz. king, minister, allies, treasure, army, territory and fortresses.

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लंका पुरी निरालम्बा देव दुर्गा भय आवहा ।

न अदेयम् पार्वतम् वन्यम् कृत्रिमम् च चतुर् विधम् ॥ ६-३-२०

20. **laN^kaa punaH** = "Lanka again; **niraalamba** = is impregnable; **devadurgaa** = a celestial citadel; **bhayaavahaa** = that inspires terror; **naadeyam** = surrounded by flowing water; **paarvatam** = built on a mountain; **chaturvidham** = with its four fold defenses; **vaanyam** = consisting of forest; **kR^ittimamcha** = and by artificial fortification.

"Lanka therefore is impregnable, it is a celestial citadel, that inspires terror. Surrounded by water and built on a mountain, it has four fold defenses including forest and artificial fortification."

Comment: Fourfold defences, defence by water, mountain, forest or by artificial means.

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स्थिता पारे समुद्रस्य दूर पारस्य राघव ।

नौ पथः च अपि न अस्ति अत्र निरादेशः च सर्वतः ॥ ६-३-२१

21. **sthitaa** = (Lanka) is situated; **pare** = on the other side; **samudrasya** = of the ocean; **duurapaarasya** = which is difficult of access; **raaghava** = Oh Rama! **naasti** = there is no; **naupathashcha** = reach for vessels; **atra** = there; **sarvashaH** = on all sides; **niraadeshashcha** = there is no communication."

"Lanka is situated on the other side of the ocean, which is difficult of access, Oh Rama! It offers no passage for vehicles either and there is no proper communication from all sides."

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शैल अग्रे रचिता दुर्गा सा पूर देव पुर उपमा ।

वाजि वारण सम्पूर्णा लंका परम दुर्जया ॥ ६-३-२२

22. **saa** = that; **puuH** = city (of Lanka); **deva puropamaa** = resembling the City of Gods; **rachitaa** = is built; **shailaagre** = on a mountain peak; **durgaaH** = (and is inaccessible; **saa** = that; **laN^kaa** = Lanka; **vaajivaaraNa sampuurNaa** = is abound with horses and elephants; **paramadurjayaa** = and is extremely difficult to conquer.

"That city of Lanka, resembling the city of Gods, is built on a mountain peak and is inaccessible. That Lanka is abound with horses and elephants and is extremely difficult to conquer."

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परिघाः च शतघ्न्यः च यन्त्राणि विविधानि च ।

शोभयन्ति पुरीम् लंकाम् रावणस्य दुरात्मनः ॥ ६-३-२३

23. **parikhaashcha** = deep trenches; **shataghnyashcha** = and Sataghnis too; **yantraaNi cha** = as well as engines; **vividhaani** = of various kinds; **shobhayanti** = adorn; **laN^kaam** = Lanka; **puriim** = the city; **raavaNasya** = of Ravana; **duraatmanaH** = the evil-minded.

Deep trenches and Sataghnis too as well as engines of war of every kind adorn Lanka the city of wicked Ravana."

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अयुतम् रक्षसाम् अत्र पश्चिम द्वारम् आश्रितम् ।

शूल हस्ता दुराधर्षाः सर्वे खड्ग अग्र योधिनाः ॥ ६-३-२४

24. **ayutam** = ten thousand; **rakshasaam** = ogres; **sarve** = all; **shuulahastaaH** = carrying darts in their hands; **khadgaagrayodhinaH** = warriors contending with swords; **duraadharshhaaH** = who are difficult to assail; **samaashritam** = are positioned; **puurvam dvaaram** = at the eastern gate.

"Ten thousand ogres all carrying darts in their hands and warriors contending with swords, who are difficult to assail, are positioned at the eastern gate."

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नियुतम् रक्षसाम् अत्र दक्षिण द्वारम् आश्रितम् ।

चतुर् अन्गेण सैन्येन योधास् तत्र अपि अनुत्तमाः ॥ ६-३-२५

25. **niyutam** = one hundred thousand; **rakshasaam** = of ogres; **aashritam** = are positioned; **atra** = there; **dakshhiNa dvaaram** = at the southern gate; **tatraapi** = there also; **yodhaaH** = warriors; **anuttamaaH** = unsurpassed by others; **sainyena** = constitute the army; **chaturaN^geNa** = with its four limbs (viz. horses; foot soldiers; elephants and chariots).

"One hundred thousand of ogres, with an army of four limbs (viz. horses, foot soldiers, elephants and chariots) are positioned at the southern gate of the city. Warriors unsurpassed by others constitute that army."

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प्रयुतम् रक्षसाम् अत्र पूर्व द्वारम् समाश्रितम् ।

चर्म खड्ग धराः सर्वे तथा सर्व अस्त्र कोविदाः ॥ ६-३-२६

26. **prayutam** = one million; **rakshasaam** = ogres; **atra** = there; **aashritam** = are positioned; **pashchima dvaaram** = at the western gate; **sarve** = all of them; **charmakhaDgadharaaH** = carry shields and swords; **tathaa** = and; **sarvaastrakovidaH** = proficient in the use of all mystic missiles.

One million troops arrived with shields and swords as well as proficient in the use of all mystic missiles, are positioned at the western gate."

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न्यर्बुदम् रक्षसाम् अत्र उत्तर द्वारम् आश्रितम् ।

रथिनः च अश्व वाहाः च कुल पुत्राः सुपूजिताः ॥ ६-३-२७

27. **nyarbudam** = a hundred millions; **rakshasaam** = of ogres; **atra** = there; **aashritam** = are positioned; **uttaradvaaram** = at the northern gate; **rathinaH** = (they are) car-warriors; **ashvavaahaashcha** = horse-soldiers; **kulaputraaH** = sons of noble families; **supuujitaaH** = and greatly honored."

"A hundred millions of ogres, who are mounted in chariots or who ride on horses, sons of distinguished families and greatly honored, are positioned there at the northern gate."

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शतम् शत सहस्राणाम् मध्यमम् गुल्मम् आश्रितम् ।
यातु धाना दुराधर्षाः साग्र कोटिः च रक्षसाम् ॥ ६-३-२८

28. **atha** = moreover; **yaatudhaanaaH** = ogres; **shatashaH sahasraaNi** = hundreds of thousands in number; **duraadarshhaaH** = difficult to assail; **saagrakoTishcha** = aggregating to one and quarter of a crore; **rakshasaam** = of ogres; **aashritaaH** = are positioned; **madhyamaskandham** = at the central division."

"Moreover, ogres hundreds of thousands in number, difficult to attack, aggregating to one and quarter of a crore of ogres are positioned at the central division."

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ते मया सम्क्रमा भग्नाः परिखाः च अवपूरिताः ।
दग्धा च नगरी लंका प्राकाराः च अवसादिताः ॥ ६-३-२९
बलैकदेशः क्षपितो राक्षसानाम् महात्मनाम् ।

29. **te** = those; **samkramaaH** = bridges; **bhagnaaH** = were broken; **mayaa** = by me; **parikhaashcha** = moats also; **avapuuritaH** = filled up (with the wreckage); **laN^kaa nagariim** = the city of Lanka; **daghaacha** = was burnt; **praakaaraashcha** = defensive walls; **avasaaditaH** = pulled down; **balaikadeshaH** = a part of the army; **mahaatmanaam** = of the gigantic; **raakshasaanaam** = ogres; **kshapitaH** = were destroyed.

"Those bridges were broken by me and the moats were filled up (with the wreckage). The city of Lanka was burnt by me and the defensive walls were pulled down. A part of the army of the gigantic ogres was destroyed."

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येन केन तु मार्गेण तराम वरुण आलयम् ॥ ६-३-३०
हता इति नगरी लंकाम् वानरैर् अवधार्यताम् ।

30. **yena kena tu maargeNa** = by some way or other; **taraama** = we shall cross; **varuNaalayam** = the ocean; **laN^kaanagarii** = the city of Lanka; **upadhaaryataam** = should be assumed; **hataa iti** = as destroyed; **vaanaraiH** = by the monkeys."By some way or other; let us cross the ocean. The city of Lanka should be assumed then as destroyed by the monkeys."

"By some way or other, let us cross the ocean. The city of Lanka should be assumed then as destroyed by the monkeys."

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अङ्गदो द्विविदो मैन्दो जाम्बवान् पनसो नलः ॥ ६-३-३१
नीलः सेना पतिः चैव बल शेषेण किम् तव ।
प्लवमाना हि गत्वा ताम् रावणस्य महापुरीम् ॥ ६-३-३२
सप्रकाराम् सभवनाम् आनयिष्यन्ति मैथिलीम् ।
सप्राकाराम् सभवनामानयुष्यन्ति राघव ॥ ६-३-३३

31;32;33. **raaghava** = Oh; **Rama! kim** = what is the use; **balasheshhaNa** = for the rest of the forces; **tava** = to you? **aN^gadaH** = Angada; **dividaH** = Divida; **maindaH** = Mainda; **analaH** = Anala; **niilashchaiva** = and Nila alone; **senaapatiH** = the commander-in-chief; **gatvaa** = by

reaching; **taam** = that; **raavaNasya mahaapuriim** = great city of Ravana; **plavamaanaaH** = leaping; **bhitvaa** = and storming (it) saparvatavanaam = with its mountains and woods; **sakhaataam** = with moats; **satoraNaaam** = with arch-ways; **sapraakaaraam** = with protective walls; **sabhavanaam** = with buildings; **aanayishhyanti** = and recover (Seetha).

"Oh, Rama! What is the use for the rest of the forces to you? Angada, Divida, Mainda, Jambavan, Panasa, Anala and Nila the commander-in-chief alone, by reaching that great city of Ravana leaping and storming Lanka with its mountains and woods, moats and archways, protective walls and buildings, will recover Seetha."

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एवम् आज्ञापय क्षिप्रम् बलानाम् सर्व सम्ग्रहम् ।

मुहूर्तेन तु युक्तेन प्रस्थानमभिरोचय ॥ ६-३-३४

34. **aaJNaapaya** = order; **kshhipram** = quickly; **balaanaam sarvasangraham** = to get all the forces; **evam** = accordingly; **abhirochaya** = be inclined; **prasthaanam** = for the march; **yuktena** = at the appropriate moment.

"Order quickly to get all the forces accumulated accordingly. Let us set out at the appropriate moment."

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये युद्धकाण्डे तृतीयः सर्गः

Thus completes 3rd Chapter of Yuddha Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

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Book VI : Yuddha Kanda - Book Of War

Chapter [Sarga] 4 Verses converted to UTF-8, Nov 09

Introduction

After hearing the report of Hanuma, Rama fixes an auspicious hour for the departure of his forces to Lanka and perceives good omens. The Army reaches the shores of the sea.

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श्रुत्वा हनूमतो वाक्यम् यथावद् अनुपूर्वशः ।
ततो अब्रवीन् महातेजा रामः सत्य पराक्रमः ॥ ६-४-१

1. raamaH = Rama; mhaatejaaH = a very bright man; satyaparaakramaH = a true warrior; yathaavat = duly; shrutvaa = having heard; vaakyam = the words; hanumataH = of Hanuman; anupuurashaH = from the beginning; tataH = thereafter; abraviit = spoke (as follows).

Rama, a very bright man and a true warrior, having duly heard the words of Hanuman from the beginning, thereafter spoke as follows:

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याम् निवेदयसे लंकाम् पुरीम् भीमस्य रक्षसः ।
क्षिप्रम् एनाम् वधिष्यामि सत्यम् एतद् ब्रवीमि ते ॥ ६-४-२

2. mathisya = I shall destroy; kshhipram = quickly; puriim = the city; laN^kaam = of Lanka; bhiimasya = of the terrible; rakshasaH = ogre; yaam = of which; nivedayase = you inform; braviimi = I am telling; te = you; etat = this; satyam = really.

"I shall destroy quickly Lanka, the city of that terrible ogre (Ravana), of which you just informed I am really telling this."

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अस्मिन् मुहूर्ते सुग्रीव प्रयाणम् अभिरोचये ।
युक्तो मुहूर्तो विजयः प्राप्तो मध्यम् दिवा करः ॥ ६-४-३

3. Sugreeva = Oh; Sugreeva! Abhirochaya = be pleased; prayaaNam = for our march; asmin = at this; muhuurte = moment; yukto = a suitable; muhuurtaH = moment; vijayaH = for success; divaakaraH = the sun; praaptaH = reached; madhyam = the mid-day.

"Be pleased to approve our march at this moment, a suitable moment for success. The sun reached the mid-day.

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सीताम् गृत्वा तु तद्यातु क्वासौ यास्यति जीवितः ।
सीता श्रुत्वाभियानम् मे आशामेष्यति जीविते ॥ ६-४-४
जीवितान्तेऽ मृतम् स्पृष्ट्वा पीत्वा विषमिवातुरः ।

4. tat = let that ogre; yaatu = go (to his abode); hR^itam = after kidnapping; siitaam = Seetha; kva = where; asau yaasyati = will he go; jiivitaH = alive? shrutvaa = hearing; me = of my; abhiyaanam = march; siitaa = Seetha; yaasyati = will get back; aashaam = her hope; aashaam = her hope; jiivite = in life; spR^isTvaa iva = like touching; amR^itam = ambrosia; aaturaH = by a sick man; piitvaa = having drunk; vishham = poison; jiivitaante = at the end of his life."

"Let that ogre go (to his abode) after kidnapping Seetha. Where will he go alive? Hearing of my march to Lanka, Seetha will get back her hope in life, like a sick man having drunk poison touches ambrosia at the end of his life."

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उत्तरा फल्गुनी हि अद्य श्वस् तु हस्तेन योक्ष्यते ॥ ६-४-५
अभिप्रयाम सुग्रीव सर्व अनीक समावृताः ।

5. adya = this; uttaraa phalguni = northern planet of Phalguni; yokshhyate = will be in conjunction; hastena = with the Hasta star; shvastu = tomorrow; abhiprayaama = let us depart; sarvaaniikasamaavR^itaH = with all the troops accompanying us; sugriiva = Oh; Sugreeva!

"This northern planet of Phalguni will be in conjunction with the Hasta star tomorrow. Hence, let us depart today itself with all the troops accompanying us, Oh, Sugreeva!"

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निमित्तानि च धन्यानि यानि प्रादुर् भवन्ति मे ॥ ६-४-६
निहत्य रावणम् सीताम् आनयिष्यामि जानकीम् ।

6. pashyaami = by seeing; nimittaani = the omens; yaani = which; praadurbhavanti = are becoming visible ; aanayishhyaami = I shall bring; siitaam = Seetha; jaanakiim = the daughter of Janaka; nihatya = by killing; raavaNam = Ravana.

"By seeing the omens which are becoming visible, I deduce that I shall bring back Seetha the daughter of Janaka, by killing Ravana."

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उपरिष्ठाद् हि नयनम् स्फुरमाणम् इदम् मम ॥ ६-४-७
विजयम् समनुप्राप्तम् शंसति इव मनो रथम् ।

7. idam = this; mama = my; nayanam = eye; sphuramaaNam = which is twitching; uparishhTaata = is proclaiming as it were; manoratham = my desire; vijayam = of victory; samanupraaptam = coming nearer."

"My eye which is twitching on the upper lid, is proclaiming as it were, my desire of victory coming nearer."

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ततो वाबरराहेब कज्ज्मणेन सुपूजितः ॥ ६-४-८
उवाच रामो धर्मात्मा पुनरप्यर्थकोविदः ।

8. **tataH** = Then; **raamaH** = Rama; **dharmaatmaa** = the virtuous man; **arthakovidah** = versed in moral law; **supuujitaaH** = well adored; **vaanararaajena** = by Sugreeva the king of monkeys; **lakshmaNena** = and Lakshmana; **punarapi** = again; **uvaacha** = spoke (as follows).

Then Rama the virtuous man versed in moral law, who was well-adored by Sugreeva the king of monkeys and Lakshmana, again spoke as follows:-

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अग्रे यातु बलस्य अस्य नीलो मार्गम् अवेक्षितुम् ॥ ६-४-९
वृतः शत सहस्रेण वानराणाम् तरस्विनाम् ।

9. **niilaH** = (let) Nila; **vR^itaH** = accompanied by; **shatasahasreNa** = a hundred thousand; **tarasvinaam** = strength; **vaanaraaNaam** = of monkeys; **yaatu** = go; **agre** = before; **asya** = this; **balasya** = army; **avekshhitum** = to explore; **maargam** = the way.

"Let general Nila accompanied by strength of hundred thousand warriors go before the army, to explore the way."

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फल मूलवता नील शीत कानन वारिणा ।
पथा मधुमता च आशु सेनाम् सेना पते नय ॥ ६-४-१०

10. **niila** = Oh; Nila; **senaapate** = the army-general! **naya** = steer; **senaam** = the army; **aashu** = speedily; **pathaa** = by the path; **phalamuulavataa** = abound with fruits and roots; **shiitakaanavaariNaa** = cool woods and fresh water; **madhumataa** = and honey.

"Oh Nila the chief of Army! Steer the army speedily by the path, abound with fruits and roots, cool woods and fresh water and honey."

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दूषयेयुर् दुरात्मानः पथि मूल फल उदकम् ॥ ६-४-११
राक्षसाः परिरक्षेथास् तेभ्यस् त्वम् नित्यम् उद्यतः ।

11. **raakshhaasaaH** = the demons; **duraatmanaH** = who are evil minded; **duushhayeyuH** = will spoil; **muulaphalodakam** = the roots; fruits and water; **pathi** = in the path; **tvam** = you; **nityam** = always; **udyataH** = try; **parirakshhedhaaH** = to protect; **tebhyaH** = from them.

"The evil-minded demons may spoil the roots, fruits and water in the path-way. You always try to be on you guard."

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निम्नेषु वन दुर्गेषु वनेषु च वन ओकसः ॥ ६-४-१२
अभिप्लुत्य अभिपश्येयुः परेषाम् निहतम् बलम् ।

12. **vanaukasaH** = (let) the monkeys; **abhiplutya** = jump; **nimneshhu** = into low grounds; **vanadurgeshhu** = into places made inaccessible by forest-groves; **vaneshhu cha** = and into thickets; **abhipashyeyuH** = and notice; **balam** = the army; **pareshhaam** = of the enemies; **nihitam** = stationed there.

"Let the monkeys jump into low grounds, into places made inaccessible by forest-groves and into thickets and notice whether any rival forces are stationed there."

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यत्तु फल्गु बलम् किञ्चित्तदत्रैवोपपद्यताम् ॥ ६-४-१३
एतद्धि कृत्यम् घोरम् नो विक्रमेण प्रयुज्यताम् ।

13. yat kimchit = whatever little; phalgu = of feeble; balam = force; tat = let it; upapadyataat = be present; atraiva = here itself; etat = this; naH = our; kR^ityam = operation; ghoram hi = is indeed dreadful; prayujyataam = let is be discharged; vikrameNa = daringly."

"Let whatever little of feeble forces stay back in Kishkindha, as our operation will indeed be dreadful. It has to be discharged daringly."

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सागर ओघ निभम् भीमम् अग्र अनीकम् महाबलाः ॥ ६-४-१४
कपि सिम्हा प्रकर्षन्तु शतशो अथ सहस्रशः ।

14. kapisimhaaH = let the best of monkeys; mahaabalaaH = with great strength; shatashaH = in hundreds; atha = and; sahasrashaH = in thousands; prakarshhantu = lead; bhiimam = the formidable; agraaniikam = front of the army; saagaraughanibham = which is akin to an oceanic stream."

"Let the best of monkeys with great strength in hundreds and thousands lead the formidable of the army, which is akin to an oceanic stream."

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गजः च गिरि सम्काशो गवयः च महाबलः ॥ ६-४-१५
गव अक्षः च अग्रतो यान्तु गवाम् दृप्ता इव ऋषभाः ।

15. gajashcha = (Let) Gaja; girisamkaashaH = who is equal to a mountain; gavayashcha = Gavaya; mahaabalaH = a very strong man; gavaakshhashcha = and Gavaksha; yaatu = march; agrataH = in front; gavaam iva = as in front of cows; dR^ipataH = a majestic; R^ishhabhaH = full.

"Let Gaja, equal to a mountain, Gavaya a very strong warrior and Gavaksha march in front, as a majestic bull marches in front of a cow-herd."

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यातु वानर वाहिन्या वानरः प्लवताम् पतिः ॥ ६-४-१६
पालयन् दक्षिणम् पार्श्वम् ऋषभो वानर ऋषभः ।

16. R^ishhabhaH vaanaraH = Let the monkey called Rishabha; plavataam patiH = lord of the simians; vaanararshhabhaH = and the best of the primates; yaatu = march forward; paalayan = guarding; dakshhinam = the right; paarshvam = side; vaanaravaahinyaaH = of the army of simians.

"Let the monkey called Rishabha, Lord of the simians and the best of the primates march forward, duly guarding the right side of the army of the simians."

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गन्ध हस्ती इव दुर्धर्षस् तरस्वी गन्ध मादनः ॥ ६-४-१७
यातु वानर वाहिन्याः सव्यम् पार्श्वम् अधिष्ठितः ।

17. gandhamaadanaH = Let Gandhamaadana; tarasvii = with a strength; durdharshhaH = unconquerable; gandhahastiiva = like an elephant in rut; yaatu = proceed; adhishhThitaH = duly guarding; savyam = the left; paarshvam = side; vaanaravaahinyaaH = of the army of monkeys.

"Let Gandhamadana, with a strength unconquerable like an elephant in rut, proceed duly guarding the left side of the army of monkeys."

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यास्यामि बल मध्ये अहम् बल ओघम् अभिहर्षयन् ॥ ६-४-१८

अधिरुह्य हनूमन्तम् ऐरावतम् इव ईश्वरः ।

18. aham = I; adhiruhya = mounted; hanuumantam = on (the shoulders of) Hanuman; airaavatamiva = like on Airavata; iishvaraH = Indra; yaasyaami = will march; balamadhya = in the centre of my troops; abhiharshhayan = cheering balangham = the multitude of army.

"I myself, mounted on the shoulders of Hanuman, like Indra on Airavata, will march in the centre of my troops, duly cheering the multitude of army."

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अन्गदेन एष सम्यातु लक्ष्मणः च अन्तक उपमः ॥ ६-४-१९

सार्वभौमेन भूत ईशो द्रविण अधिपतिस् यथा ।

19. eshhaH lakshhmanashcha = Let this Lakshmana; antakopamaH = like of the lord of Death; samyaatu = march; aNgadana = on the shoulders of Angada; saarvabhaumena yathaa = like on an elephant called Sarvabhauma; draviNaadhipatiH = Kubera the lord of Riches; bhuteshaH = and the sovereign of beings.

"Let this Lakshmana, resembling the lord of Death, march on the shoulders of Angada like Kubera the lord of riches and the sovereign of beings marches on an elephant called Sarvabhauma."

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जाम्बवामः च सुषेणः च वेग दर्शी च वानरः ॥ ६-४-२०

ऋक्ष राजो महासत्त्वः कुक्षिम् रक्षन्तु ते त्रयः ।

20. mahaasattvaH = let the highly strong; jaambavaanshcha = Jambavan; R^iksharaajaH = the lord of the bears; sushhenashcha = Sushena; vaanaraashcha = and the monkey; vegadarshhii = called Vegadarshi; te = those; trayaH = three; rakshhantu = guard; kukshim = the middle part.

Let the highly strong, Jambavan with Sushena and the monkey called Vegadarshi, all three, guard the middle part of the army."

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राघवस्य वचः श्रुत्वा सुग्रीवो वाहिनी पतिः ॥ ६-४-२१

व्यादिदेश महावीर्यान् वानरान् वानर ञ्भः ।

21. shrutvaa = having heard; vachaH = the words; raaghavasya = of Rama; sugriivaH = Sugreeva; vaahiniipatiH = commander of the forces; vaanararshhabhaH = the lion among monkeys; mahaaviiryaH = with great valour; vyaadidesha = gave orders; vaanaraam = to the monkeys.

"Hearing the words of Rama, Sugreeva with great valour, the commander of forces and the lion among monkeys gave orders to the monkeys accordingly."

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ते वानर गणाः सर्वे समुत्पत्य युयुत्सवः ॥ ६-४-२२

गुहाभ्यः शिखरेभ्यः च आशु पुप्लुविरे तदा ।

22. tadaa = then; sarve = all; te = those; vanaragaNaaH = troops of monkeys; mahaujanaanah = with great speed; samutpatya = together raised up; aashu = and

quickly; **pupluvire** = bounced; **guhaabhyaH** = from caves; **shikharebhyashcha** = and peaks of mountains.

Then, all those troops of monkeys with great speed together raised up and quickly bounced from caves and mountain-tops.

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ततो वानर राजेन लक्ष्मणेन च पूजितः ॥ ६-४-२३

जगाम रामो धर्म आत्मा ससैन्यो दक्षिणाम् दिशम् ।

23. **tataH** = thereafter; **raamaH** = Rama; **dharmaatmaa** = the virtuous man; **pujitaH** = treated respectfully; **vaanara raajena** = by Sugreeva; **lakshmaNena cha** = and Lakshmana; **jagaama** = went; **dakshhinam disham** = towards southern direction; **sa sainyaH** = along with army.

Thereafter Rama the virtuous man, treated respectfully by Sugreeva and Lakshmana, moved towards southern direction, along with the army.

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शतैः शत सहस्रैः च कोटीभिर् अयुतैर् अपि ॥ ६-४-२४

वारणाभिः च हरिभिर् ययौ परिवृत्तस् तदा ।

24. **tadaa** = at that time; **yayau** = (Rama) went; **parivR^itaH** = surrounded; **haribhiH** = by monkeys; **vaaraNaabhaiH** = looking like elephants; **shataiH** = (numbering) the hundreds; **shatasahasraiH** = hundreds of thousands; **kotibhishcha** = and in crores.

At that time, Rama went surrounded by monkeys, looking like elephants, numbering in hundreds, hundreds of thousands and crores.

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तम् यान्तम् अनुयाति स्म महती हरि वाहिनी ॥ ६-४-२५

हृष्टाः प्रमुदिताः सर्वे सुग्रीवेण अभिपालिताः ।

25. **saa** = that; **mahatii** = extensive; **harivaahinii** = army of monkeys; **anuyaantii** = followed; **tam** = Rama; **yaantam** = who was marching (along) **sarve** = all those (monkeys) **paalitaH** = maintained; **sugriiveNa** = by Sugreeva; **hR^ishhTaaH** = were rejoicing; **pramuditaH** = with delight

That extensive army of monkeys followed Rama who was marching in the lead. All those monkeys maintained by Sugreeva were rejoicing with delight.

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आप्लवन्तः प्लवन्तः च गर्जन्तः च प्लवम् गमाः ॥ ६-४-२६

क्ष्वेलन्तो निनदन्तः च जग्मुर् वै दक्षिणाम् दिशम् ।

26. **plavangamaaH** = the monkeys; **plavantaH** = jumping; **aaplavantaH** = overwhelmingly; **garjantashcha** = with roaring sound; **kshhveLantaH** = jest fully; **ninadantashcha** = playing (musical instruments) **jagmuH vai** = marched; **dakshhinamdisham** = towards southern direction.

The monkeys, jumping overwhelmingly with roaring sound and jest fully playing musical instruments (like trumpets) marched towards southern direction.

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भक्षयन्तः सुगन्धीनि मधूनि च फलानि च ॥ ६-४-२७

उद्धहन्तो महावृक्षान् मन्जरी पुन्ज धारिणः ।

27. bhakshhayantaH = eating; sugandhiini = good-smelling; madhuuni = honeys; phalaanicha = and fruits; udvahantaH = carrying; mahaavR^ikshhaan = large branches; maJNjariipuJNjadhaariNaH = bearing clusters of blossoms in multitude.

They marched on, eating good-smelling honeys and fruits and carrying large branches bearing clusters of blossoms in multitude.

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अन्योन्यम् सहसा दृष्टा निर्वहन्ति क्षिपन्ति च ॥ ६-४-२८

पतन्तः च उत्पतन्ति अन्ये पातयन्ति अपरे परान् ।

28. dR^iptaaH = wild monkeys; nirvahanti = would lift up; kshhipanti = and throw; anyonyam = one another; sahasaa = all of a sudden; anye = some others; patntaH cha = were hanging down and utpatanti = flying upwards; apare = some others; paatayanti = were throwing down; paraan = others.

Wild monkeys would lift up and throw one another all of a sudden. Some others were hanging down and flying upwards. Some other monkeys were throwing down others.

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रावणो नो निहन्तव्यः सर्वे च रजनी चराः ॥ ६-४-२९

इति गर्जन्ति हरयो राघवस्य समीपतः ।

29. harayaH = monkeys; samiipataH = nearer; raaghavasya = to Rama; iti garjanti = were roaring thus; naH = to us; raavanaH = Ravana; nihantavyaH = is worthy of killing; rajaniicharaashcha = and also demons; sarve = entirely.

Monkeys close to Rama were thus shouting, "To us, Ravana is worthy of killing and also the entire demons."

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पुरस्ताद् ऋषभो वीरो नीलः कुमुद एव च ॥ ६-४-३०

पथानम् शोधयन्ति स्म वानरैर् बहुभिः सह ।

30. R^ishhbhaH = Rishabaha; niilaH = Nila; kumuda eva cha = and also Kumuda; viiraH = the courageous; bahubhiH vaanaraiH = along with many monkeys; shodhayanti = were clearing up; paNthaanam = the path; purastaat = ahead.

Rishabha, Nila, and the courageous Kumuda along with many monkeys were clearing up the path ahead.

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मध्ये तु राजा सुग्रीवो रामो लक्ष्मण एव च ॥ ६-४-३१

बहुभिर् बलिभिर् भीमैर् वृत्ताः शत्रु निबर्हणः ।

31. raajaa = the king; sugriivaH = Sugreeva; raamaH = Rama; lakshmaNa eva cha = and Lakshmana; shatrubarhaNaaH = the destroyers of enemies; vR^itaH = were moving; madhye = in the centre; bahubhiH = along with many monkeys; balibhiH = which are robust; bhiimaaH = and terrible.

Sugreeva the king of monkeys, Rama and Lakshmana the destroyers of enemies were moving in the centre along with many robust and terrible monkeys.

हरिः शत बलिर् वीरः कोटीभिर् दशभिर् वृतः ॥ ६-४-३२

सर्वाम् एको हि अवष्टभ्य ररक्ष हरि वाहिनीम् ।

32. **viiraH** = the heroic; **shatabaliH** = Satabali; **hariH** = the monkey; **vR^itaH** = who was accompanied by; **dashabhiH** = ten; **kotibhiH** = crores (of monkeys) **avashhTabhya** = standing firmly; **ekaH** = alone; **abhirakshhati** = guarded; **harivaahiniim** = the army of monkeys.

The heroic monkey satabali who was accompanied by ten crores of monkeys, standing alone firmly, guarded the whole army of monkeys.

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कोटी शत परीवारः केसरी पनसो गजः ॥ ६-४-३३

अर्कः च अतिबलः पार्श्वम् एकम् तस्य अभिरक्षति ।

33. **kesarii** = Kesari; **kotiishatapariivaaraH** = with a retinue of a hundred crore; **pansaH** = Panasa; **gajaH** = Gaja; **arkashcha** = and Arka; **bahubhiH** = along with many monkeys; **abhirakshhati** = were protecting; **ekam** = one; **paarshvam** = flank (of that army).

Kesari with a retinue of a hundred crore, Panasa, Gaja and Arka along with many monkeys were protecting one flank of that army.

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सुषेणो जाम्बवामः चैव ऋक्षैर् बहुभिर् आवृतः ॥ ६-४-३४

सुग्रीवम् पुरतः कृत्वा जघनम् सम्रक्षतुः ।

34. **sushheNaH** = Sushena; **jaambavashchaiva** = and Jambavanta; **aavR^itaH** = surrounded; **bahubhiH** = by many; **R^ikshhaiH** = bears; **kR^itvaa** = keeping; **sugriivam** = Sugreeva; **purataH** = in front; **samrarakshhatuH** = protected; **jaghanam** = the hinder part of the army.

Keeping Sugreeva in front, Sushena and Jambavanta surrounded by many bears, protected the hinder part of that army.

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तेषाम् सेना पतिर् वीरो नीलो वानर पुम्गवः ॥ ६-४-३५

सम्पतन् पतताम् श्रेष्ठस् तद् बलम् पर्यपालयत् ।

35. **niilaH** = Nila; **teshhaam** = their; **senaapatiH** = chief of the army; **viiraH** = the brave; **vaanarapuN^gavaH** = the best among monkeys; **samyataH** = the self-controlled; **shreshhThah** = the foremost; **charataam** = among movable beings; **paryapaalayata** = was protecting in every direction; **tat** = that; **balam** = army.

Nila their chief of the army, the brave and the best among monkeys, the self controlled and the foremost among movable beings, was protecting atha army in every direction.

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वलीमुखः प्रजङ्घश्च जम्भोऽथ रभसः कपिः ॥ ६-४-३६

सर्वतः च ययुर् वीरास् त्वरयन्तः प्लवम् गमान् ।

36. **valiimuukhaH** = Valimukha; **prajaNghashcha** = Prajangha; **jambhaH** = Jambha; **atha** = and; **rabhasaH** = Rabhasa; **kapiH** = the monkey; **yayuH** = were moving; **sarvataH** = on all sides; **tvarayantaH** = urging forward; **plavaN^gamaan** = the monkeys.

Valimukha, Prajangha, Jambha and Rabhasa the monkey were moving on all sides, urging the monkeys forward.

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एवम् ते हरि शार्दूला गच्चन्तो बल दर्पिताः ॥ ६-४-३७
अपश्यंस् ते गिरि श्रेष्ठम् सह्यम् द्रुम लता युतम् ।
सागर ओघ निभम् भीमम् तद् वानर बलम् महत् ॥ ६-४-३८

37;38. **te** = those; **harishaarduulaH** = foremost among the monkeys; **baladarpitaaH** = proud of their strength; **evam** = thus; **gachchhantaH** = marching; **apashyanta** = saw; **sahyam** = the Sahya mountain; **girishreshhTam** = the best of mountains; **girishataayutam** = joined with many small mountains; **saraamsi** = lakes; **suphullaani** = fully abounding in flowers; **varaaNi** = eminent; **taTaakaani cha** = ponds.

Those foremost among the monkeys, proud of their strength, thus marching with the army, saw the Sahya mountain the best of mountains joined with many small mountains, lakes fully abounding in flowers and eminent ponds.

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रामस्य शासनम् ज्ञात्वा भीमकोपस्य भीतवत् ।
वर्जयन्नगराभ्याशांस्तथा जनपदानपि ॥ ६-४-३९
सागरौघनिभम् भीमम् तद्वानरबलम् महत् ।
निह्ससर्प महाघोषम् भीम वेग इव अर्णवः ॥ ६-४-४०

39;40. **tat** = that; **mahat** = large; **vaanarabalam** = army of monkeys; **bhiimam** = terrific; **saagaraughanibham** = like an ocean-flood; **jjNyaatvaa** = cognizing; **shaasanam** = the command; **raamasya** = of Rama; **bhiima kopasya** = which is frightfully enraged; **bhiitavat** = having terror-stricken; **varjayat** = abandoning; **nagaraabhyaashaan** = the vicinity of towns; **tathaa** = and; **janapadaanapi** = and even villages; **niHsasarpa** = marched; **aarNavam iva** = like an ocean; **mahaaghoram** = highly terrific; **mahaaghosham** = with great hoaring sound.

That large army of monkeys, terrific like an ocean-flood cognizing the command of Rama which is frightfully enraging, having terror-stricken, abandoning the vicinity of towns and even villages, marched like a highly dreadful ocean with a great hoaring sound.

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तस्य दाशरथेः पार्श्वे शूरास् ते कपि कुन्जराः ।
तूर्णम् आपुप्लुवुः सर्वे सद् अश्वा इव चोदिताः ॥ ६-४-४१

41. **sarve** = All; **te** = those; **kapikuJNjaraaH** = prominent monkeys; **shuuraaH** = which are valiant; **aapupluvaH** = were overwhelmingly jumping ahead; **sadashvaaH iva** = like fine horses; **choditaaH** = being whipped; **paarshve** = at the side; **tasya daasharatheH** = of that Rama.

All those prominent and valiant monkeys were overwhelmingly jumping ahead, like fine horses being whipped, at the side of that Rama.

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कपिभ्याम् उह्यमानौ तौ शुशुभते नर ऋषभौ ।
महद्भ्याम् इव संस्पृष्टौ ग्राहाभ्याम् चन्द्र भास्करो ॥ ६-४-४२

42. **tau** = those; **narashhabhau** = best among men (Rama and Lakshmana); **uhyamaanau** = being carried (on their shoulders); **kapibhyaam** = by two monkeys (Hanuman and

Angada); **shushubhaate** = were effulgent; **Chandra bhaaskarau** = like the moon and the sun; **samspR^ishhTau** = having coming together in contact; **mahadbhyaam** = with two large; **grahabhyaam** = planets (Jupiter and Venus).

Rama and Lakshmana the best among men being carried on shoulders by Hanuman and Angada the two monkeys, were effulgent like the moon and the sun having come together in contact with two large planets (Jupiter and Venus).

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ततो वानरराजेन लक्ष्मणेन सुपूजितः ।
जगाम रामो धर्मात्मा ससैन्यो दक्षिणाम् दिशम् ॥ ६-४-४३
तम् अन्गद गतो रामम् लक्ष्मणः शुभया गिरा ।
उवाच प्रतिपूर्ण अर्थः स्मितमान् प्रतिभानवान् ॥ ६-४-४४

43. **tataH** = thereafter; **raamaH** = Rama; **dharmaatmaa** = the virtuous man; **pujitaH** = treat respectfully; **vaanara raajena** = by Sugreeva; **lakshmaNena cha** = and Lakshmana; **jagaama** = went; **dakshhinam disham** = towards southern direction; **sa sainyaH** = along with army; 44. **lakshmaNaH** = Lakshmana; **puurNaarthapratibhaanavaan** = with a fully meaningful presence of mind; **aN^gadagataH** = sitting on angada; **uvaacha** = spoke; **shubhayaa** = (the following) auspicious; **giraa** = words; **paripuurNaartham** = which were fully meaningful; **am raamam** = to that Rama.

Thereafter, Rama the virtuous man, treated respectfully by Sugreeva and Lakshmana, moved towards southern direction, along with the army. Lakshmana, with a fully meaningful presence of mind, sitting on Angada, spoke the following auspicious words which were fully meaningful, to Rama.

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हताम् अवाप्य वैदेहीम् क्षिप्रम् हत्वा च रावणम् ।
समृद्ध अर्थः समृद्ध अर्थाम् अयोध्याम् प्रतियास्यसि ॥ ६-४-४५

45. **hatvaa** = killing; **raavanam** = Ravana; **kshhipram** = fast; **avaapya cha** = and obtaining; **vaidehiim** = Seetha; **hR^itaam** = who was taken away; **pratiyaasyasi** = you will proceed; **ayodhyaam** = to Ayodhya; **samR^iddhaartham** = which is abundantly rich; **samR^iddhaarthaH** = having accomplished your purpose.

"Killing Ravana fast and obtaining Seetha who was taken away, you will proceed to Ayodhya which is abundant by rich, having accomplished your purpose."

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महान्ति च निमित्तानि दिवि भूमौ च राघव ।
शुभान्ति तव पश्यामि सर्वाणि एव अर्थ सिद्धये ॥ ६-४-४६
अनु वाति शुभो वायुः सेनाम् मृदु हितः सुखः ।

46. **pashyaami** = I am seeing; **sarvaaNi** = all; **mahaanti** = grand; **shubhaanyeva** = good; **nimittaani** = omens; **artha siddhaye** = self-evident; **tava** = for you; **divi** = in the sky; **bhuumaucha** = and the earth; **raaghava** = Oh; **Rama! vaayuH** = the wind; **shivaH** = which is favorable beneficial; **mR^iduhitaH** = gentle; **sukhaH** = and comfortable; **anuvaati** = is blowing alongside.

"I am seeing all grand good omens in the sky and the earth self-evident of your fulfillment, Oh Rama! The wind which is favorable, gentle beneficial and comfortable to the army is blowing alongside."

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पूर्ण वल्गु स्वराः च इमे प्रवदन्ति मृग द्विजाः ॥ ६-४-४७

प्रसन्नाः च दिशः सर्वा विमलः च दिवा करः ।

47. **ete** = these; **mR^igadvijaaH** = beasts and birds; **pravadanti** = are uttering; **puurNavalgusvaraaH** = sonorous and sweet sounds; **sarvaaH** = all; **dishashcha** = the quarters; **prasannaaH** = are bright; **divaakarashcha** = even the sun; **vimalaH** = is clear.

"These beasts and birds are uttering sonorous and sweet sounds. All the quarters are looking bright. Even the sun is clear."

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उशना च प्रसन्न अर्चिर् अनु त्वाम् भार्गवो गतः ॥ ६-४-४८

ब्रह्म राशिर् विशुद्धः च शुद्धाः च परम ऋषयः ।

अर्चिष्मन्तः प्रकाशन्ते ध्रुवम् सर्वे प्रदक्षिणम् ॥ ६-४-४९

48;49. **ushanaacha** = the planet of Venus; **prasannaarchiH** = with its bright light; **bhaargavaH** = born from the sage Bhrigu (a mind-born son of Brahma the creator) **anugataH** = is hanging behind; **tvaam** = you; **brahmaraashiH** = Dhruva; the very bright pole-star (which is recognized by the contiguity of the stars presided over by the seven Brahman Rishis); **vishuddhaH** = is becoming clear; **sarve** = all; **shuddhaaH** = the pure; **paramrshayaH** = great sages; **archishhmantaH** = having bright light; **prakaashante** = are shining; **pradashhiNam** = going round from left to right; **dhR^ivam** = of Dhruva star.

"The planet of Venus with its bright light, born from the sage Bhrigu (a mind-born son of Brahma the creator) is hanging behind you. Dhruva, the very bright pole-star (which is recognized by the contiguity of the stars presided over by the seven Brahmana sages) is becoming clear. All the pure great sages having bright light are shining are shining around Dhruva star.

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त्रिशङ्कुर विमलो भाति राज ऋषिः सपुरोहितः ॥ ६-४-५०

पितामह वरो अस्माकम् इष्ववाकूणाम् महात्मनाम् ।

50. **raajarshhiH** = the royal sage; **trishaN^kuH** = Trishanku; **asmaakam** = our; **pitaamahaH** = paternal grand father; **mahaatmanaam** = the high-souled; **ikshhvaakuuNaam** = Ikshvakus; **vimalaH** = is purely; **bhaati** = shining; **puraH** = in front; **sapurohitaH** = along with his family- priest.

"The royal sage Trishanku, our paternal grand father, born in the high-souled Ikshvaku dynasty, is purely shining (as a star) in front, along with his family-priest."

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विमले च प्रकाशेते विशाखे निरुपद्रवे ॥ ६-४-५१

नक्षत्रम् परम् अस्माकम् इक्ष्वाकूणाम् महात्मनाम् ।

51. **vishaakhe** = Vishakha stars; **prakaashete** = are shining; **vimale** = clearly; **nirupadrave** = without any evil influence; **param** = (this) supreme; **nakshhatram** = constellation; **asmaakam ikshhvaakuuNaam** = is of our Ikshvakus; **mahaatmanaam** = the high-souled.

"Visakha stars are shining clearly without any evil influence. This supreme constellation is of our Ikshvakus, the high-souled."

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नैरृतम् नैरृतानाम् च नक्षत्रम् अभिपीड्यते ॥ ६-४-५२

मूलम् मूलवता स्पृष्टम् धूप्यते धूम केतुना ।

52. **nairR^itam** = the Mula constellation; **nairR^itaanaam** = of the titans; **abhipiiDyate** = is badly aspected; **muulaH spR^ishhTaH** = in that Mula is touched; **dhuumaketunaa** = by a comet risen; **muulavataa** = with a tail of light; **dhuupyate** = and tormented by it.

"The Mula constellation of the titans is badly aspected, in that it is touched by a comet risen with a tail of light and tormented by it."

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सरम् च एतद् विनाशाय राक्षसानाम् उपस्थितम् ॥ ६-४-५३

काले काल गृहीतानाम् नक्षत्रम् ग्रह पीडितम् ।

53. **sarvam** = all; **etat** = this; **upasthitam** = has appeared; **vinaashaaya** = for the destruction; **raakshasaanaam** = of titans; **nakshhatram** = the star; **kaalagR^ihiitaanaam** = seized by death; **grahapiiDitam** = is oppressed by a planet; **kaale** = in its last hour.

"All this has come for the destruction of the titans, for, the star seized by death is oppressed by a planet in its last hour."

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प्रसन्नाः सुरसाः च आपो वनानि फलवन्ति च ।

प्रवान्ति अभ्यधिकम् गन्धा यथा ऋतु कुसुमा द्रुमाः ॥ ६-४-५४

54. **aapaH** = the waters; **prasannaaH** = are crystal-clear; **surasaashcha** = having good taste; **vanaani** = the woodlands; **phalavanticha** = are laden with fruit; **gandhaaH** = the fragrant air; **na pravaanti** = is not blowing; **adhikaaH** = much; **drumaaH** = trees; **yathartukusumaaH** = are bearing flowers according to the season.

"The waters are crystal-clear, with good taste. The woodlands are laden with fruit. The fragrant air is not blowing much. Trees are bearing seasonal flowers."

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व्यूढानि कपि सैन्यानि प्रकाशन्ते अधिकम् प्रभो ।

देवानाम् इव सैन्यानि सम्ग्रामे तारकामये ॥ ६-४-५५

एवम् आर्य समीक्ष्य एतान् प्रीतो भवितुम् अर्हसि ।

55. **kapisainyaani** = the armies of monkeys; **vyuuDhaani** = formed into squadrons; **adhikam** = are highly; **prakaashante** = glittering; **sainyaaniiva** = like armies; **devaanaam** = of celestials; **samgraame** = in a battle; **taarakaamaye** = in which the demon Taraka was killed; **aryana** = Oh; **venerable one!** **Arhasi** = you are fit; **bhavitum** = to become; **priitaH** = delighted; **samiikshya** = on seeing; **etat** = this; **evam** = in such a manner.

"The armies of monkeys formed into different squadrons are looking highly splendid like the armies of celestials in the battle in which the demon Taraka was killed, Oh venerable one! Be pleased to see these good omens in this manner."

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इति भ्रातरम् आश्वास्य हृष्टः सौमित्रिर् अब्रवीत् ॥ ६-४-५६

अथ आवृत्त्य महीम् कृत्स्नाम् जगाम महती चमूः ।

ऋक्ष वानर शार्दूलैर् नख दम्ष्ट्र आयुधैर् वृता ॥ ६-४-५७

56;57. hR^ishhTaH = the delighted; saumitriH = Lakshmana; abraviit = spoke; iti = thus; aashvaasya = cheering up; bhraataram = his brother; atha = then; harivaahinii = the army of monkeys; R^ikshhavaanara shaarduulaiH = consisting of excellent bears and monkeys; nakhadamshhTraayudhaiH api = having very nails and teeth as weapons; jagaama = marched; aavR^itya = covering; kR^itsnaam = the entire; mahiim = earth.

The delighted Lakshmana spoke thus, cheering up his brother. Then, the army of monkeys consisting of excellent bears and monkeys having their very nails and teeth as weapons, marched ahead, covering the entire earth.

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कर अग्रैः चरण अग्रैः च वानरैर् उद्धतम् रजः ।
भीमम् अन्तर् दधे लोकम् निवार्य सवितुः प्रभाम् ॥ ६-४-५८
सा स्म याति दिवा रात्रम् महती हरि वाहिनी ।
हृष्ट प्रमुदिता सेना सुग्रीवेण अभिरक्षिता ॥ ६-४-५९

58;59. bhiimam = the awful; rajaH = dust; uddhatam = raised; karaagraiH = by nails; charaNaagraiH = and elaws; vaanariaH = of monkeys; nivaarya = obscured; prabhaam = the splendor; savituH = of the sun; antardadhe = covered; lokam = the earth; saparvatavanaakaasham = comprising of mountains; forests and the atmosphere; bhiimaa = the colossal; harivaahinii = monkey-army; yayau = advanced; chhadayantii = encompassing; dakshhinam = the southern region; dyaamiva = like the sky; ambudasamtatiH = a mass of cloud.

The awful dust raised by nails and claws of monkeys obscured the splendor of the sun and also covered the earth comprising of mountains forests and the atmosphere. The colossal monkey-army advanced, encompassing the southern region like a mass of cloud enveloping the sky.

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उत्तरन्त्याश्च सेनायाः सततम् बहुयोजनम् ।
नदीस्रोतांसि सर्वाणि सस्यन्दुर्विपरीतवत् ॥ ६-४-६०

60. senayaaH uttarantyyaaH = while the army was crossing; sarvaaNi = the entire; nadiisrotaamsi = river-currents; satatam = uninterruptedly; sasyandaH = they flowed; vipariitavat = invertedly; bahuyojanam = for a distance of many yojanas.

While the army was crossing the entire river-currents uninterruptedly, the currents flowed invertedly for a distance of many yojanas.

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सरांसि विमलाम्भांसि द्रुमाकीर्णाश्च पर्वतान् ।
समान् भूमिप्रदेशांश्च वनानि फलवन्ति च ॥ ६-४-६१
मध्येन च समन्ताच्च वनानि फलवन्ति च ।

61. mahatii = the mighty; chamuuH = army; samaavishat = entered thoroughly; saraamsi = into lakes; vimalaambhaamsi = containing clear water; parvataamshcha = mountains; drumaakiirNaan = full of trees; samaan bhuumi pradeshaamshcha = the plain-landed territories; vanaanicha = and woodlands; phalavanti = laden with fruits; saa = that army (entered); madhyena = from the middle; samantaat = from the four sides; tiryak = from across; adhashcha = and from under.

The mighty army entered thoroughly into lakes containing clear water, mountains full of trees, plain-landed territories and forests laden with fruits from the middle, from the four sides, from across and from under.

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समावृत्य महीम् कृत्स्नाम् जगाम महती चमूः ॥ ६-४-६२

ते हृष्टवदनाह् सर्वे जग्मुर्मरुतरम्हसः ।

62. mahatii = the gigantic; chamuuH = army; jagaama = marched; sammavR^itya = thoroughly covering; mahiim = the earth; te sarve = all of them; maarutaramhasaH = with a wind-like speed; jagmuH = went on; hR^ishhTavadanaaH = manifesting a joy in their faces.

The gigantic army marched, thoroughly covering the land. All of them with a wind-like speed went on, manifesting a joy in their faces.

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हरयो राघवस्यार्थे समारोपितविक्रमाः ॥ ६-४-६३

हर्षम् वीर्यम् बलोद्रेकादर्शयन्तः परस्परम् ।

यौवनोत्सेकजाद्वर्पाद्विविधांश्चक्रुर्ध्वनि ॥ ६-४-६४

63;64. raaghavasyaarthē = for the sake of Rama; harayaH = the monkeys; samaaropita vikramaaH = with fully elevated pace; parasparam = mutually (vied with each other); darshayantaH = showed; balaodrekaat = high spirits; harshham = vigor; viiryam = and prowess; darpaat = out of pride; yauvanotsekajaat = born of prime youth; chakruH = (some made; vividhaan = various gestures; adhvani = on the way.

For the sake of Rama, the monkeys with fully elevated pace vied with each other in high spirits, vigor and prowess. Out of pride born of prime youth, some made various gestures on the way.

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तत्र केचिद्द्रुतम् जग्मुरुत्पेतुश्च तथापरे ।

केचित्किलकिलाम् चक्रुर्वनरा वनगोचराः ॥ ६-४-६५

65. kechit = some; vangocharaaH = wild; vaanaaraH = monkeys; tatra = there; jagmuH = went; drutam = rapidly; tathaa = in that manner; apare = some others; utpetushcha = hovered high; kachit = some; chakruH = made; kilakilaam = noises; sounding "kila! Kila!".

Some wild monkeys there walked very speedily. In that manner, some others hovered highly. Some made noises, sounding "kila! kila!".

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प्रास्फोटयंश्च पुच्छानि सन्निजघ्नः पदान्यपि ।

भुजान्विक्षिप्य शैलांश्च द्रुमानन्ये बभञ्जरे ॥ ६-४-६६

66. praasphotayan = (some) lashed; puchchhaani = tails; samnijaghnuH api = (some) even stamped; padaani = their feet; anye = some others; vikshhipya = stretching; bhujaan = their arms; babhaJNjire = broke off; shailaamshcha = rocks and; drumaan = trees.

Some monkeys lashed their tails. Some even stamped their feet. Some others, stretching their arms, broke off rocks and trees.

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आरोहन्तश्च शृङ्गाणि गिरीणाम् गिरिगोचराः ।

महानादान् प्रमुञ्चन्ति क्ष्वेडामन्ये प्रचक्रिते ॥ ६-४-६७

67. girigocharaaH = (some) monkeys; aarohantashcha = ascended; shriN^gaaNi = the peaks; giriiNaam = of mountains; pramuJNchanti = and uttered; mahaanaadaan = huge noises; anye = some others; prachakrيره = made; kshhveDaam = lion's roars.

Some monkeys ascended mountain-peaks and uttered huge noises. Some others made lion's roars.

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ऊरुवेगैश्च ममृदुलताजालान्यनेकशः ।
जृम्भमाणाश्च विक्रान्ता विचिक्रीडुः शिलाद्रुमैः ॥ ६-४-६८

68. **mamR^iduH** = (some) were crushing; **anekashaH** = many; **lataajaalaani** = webs of creepers; **uuruvegaiH** = by the jerks of their thighs; **vikraantaaH** = the valiant monkeys; **vichikriiDuH** = played; **shilaadrumaiH** = with rocks and trees; **jR^imbhamaaNaaH** = by stretching their limbs.

Some monkeys were crushing many webs of creepers by the jerks of their thighs. The valiant monkeys also played with rocks and trees, by stretching their limbs.

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ततः शतसहस्रैश्च कोटिभिश्च सहस्रशः ।
वानराणाम् सुघोराणाम् श्रीमत्परिवृता मही ॥ ६-४-६९

69. **tataH** = in that place; **mahii** = the land; **parivR^itaa** = was covered; **shriimat** = splendidly; **shatasahasraishcha** = by hundred of thousands; **sahasrashaH** = by thousands; **kotibhiH** = (and) crores; **vaanaraaNaaH** = of monkeys; **sughoraaNaam** = who were very dreadful.

In that place, the land was covered splendidly by hundreds of thousands, by thousands and crores of monkeys, who were looking very dreadful.

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सा स्म याति दिवारात्रम् महती हरिवाहिनी ।
प्रहृष्टमुदिताः सर्वे सुग्रीवेणाभिपालिताः ॥ ६-४-७०
वनरास् त्वरितम् यान्ति सर्वे युद्ध अभिनन्दनः ।
मुमोक्षयिषवः सीताम् मुहूर्तम् क्व अपि न आसत ॥ ६-४-७१

70;71. **saa harivaahinii** = that monkey-army; **mahatii** = which was extensive; **yaatisma** = was marching; **divaaraatram** = day and night; **sarve** = all; **vaanaraaH** = the monkeys; **abhipaalitaaH** = ruled; **sugriiveNa** = by Sugreeva; **prahr^ishhTamuditaH** = were exceedingly pleased and cheerful; **sarve** = all; **yaanti** = were going; **tvaritaaH** = quickly; **yuddhaabhinandinaH** = rejoicing for war; **siitaam pramokshhayishhavaH** = those monkeys desirous of Seetha's release; **naavasan** = did not halt; **kvaapi** = anywhere even muhuurtam = for a moment.

That extensive monkey-army was marching day and night. All the monkeys ruled by Sugreeva were exceedingly pleased and cheerful. All were marching quickly, rejoicing for war. Those monkeys desirous of Seetha's release, did not halt even for a moment anywhere.

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ततः पादप सम्बाधम् नाना मृग समाकुलम् ।
सह्य पर्वतम् आसेदुर् मलयम् च मही धरम् ॥ ६-४-७२

72. **tataH** = then; **te vaanaraaH** = those monkeys; **aasaadya** = reached; **samaaruhan** = and climbed up; **sahyapaarvatam** = mountain called sahya; **paadapaasambaadham** = with thick canopy of trees; **naanaamR^igasamaayutam** = and filled with many kinds of beasts.

Then, those monkeys reached and climbed up a mountain called sahya with a full canopy of trees and filled with many kinds of beasts.

काननानि विचित्राणि नदी प्रस्रवणानि च ।

पश्यन् अपि ययौ रामः सहास्य मलयस्य च ॥ ६-४-७३

73. **raamaH api** = Rama too; **yayau** = went; **pashyan** = seeing; **vichitraaNi** = the wonderful; **kaanaraani** = woods; **nadiiprasravaNaani** = streams and cascades; **sahyasya** = of Sahya; **malayasya cha** = and Malaya mountains.

Rama too went along, seeing the wonderful woods, streams and cascades of Sahya and Malaya mountains.

Verse Locator

चम्पकांस् तिलकामः चूतान् अशोकान् सिन्दु वारकान् ।

तिनिशान् करवीरामः च तिमिशान् भञ्जन्ति स्म प्लवम् गमाः ॥ ६-४-७४

74. **plavangamaaH** = the monkeys; **bhajanti sma** = enjoyed; **champakaaan** = Champaka; **tilakaan** = Tilaka; **chuutaan** = mango; **prasekaan** = praseka; **sinduvaarakaan** = Sinduvaara; **tinishaan** = Timisa; **karaviiraamshcha** = and Karavira trees.

The monkeys enjoyed the fruits of Champaka, Tilaka, mango, Praseka, Sindnvaara Timisa and Karaveera trees.

Verse Locator

अशोकांश्च करञ्जांश्च प्लक्षन्यग्रोधपादपान् ।

जम्बूकामलकान्नागान् भजन्ति स्म प्लवङ्गमाः ॥ ६-४-७५

75. **plavangamaaH** = the monkeys; **bhajanti sma** = enjoyed; **ashokaan** = Ashoka; **karJNjuumshcha** = Karanja; **plakshha** = Plaksa; **nyagrodha** = Nyagrodha; **paadapaan** = trees; **jambuka** = Jambu; **amalakaan** = myrobalan; **naagaan** = and Naga trees.

The monkeys enjoyed Ashoka, Karanja, Plaksa, Nyagrodha, Jambu, myrobalan and Naga trees.

Verse Locator

प्रस्तरेषु च रम्येषु विविधाः काननद्रुमाः ।

वायुवेगप्रचलिताः पुष्पैरवकिरन्ति ताम् ॥ ६-४-७६

76. **vividhaaH** = different kinds; **kaanana drumaaH** = of forest trees; **prastreshhu** = standing on plateaus; **ramyeshhu** = which were lovely; **vaayuvega prachalita** = shaken by gust of winds; **avakiranti** = poured out; **pushhpaiH** = flowers; **taan** = on those monkeys.

Various kinds of forest-trees standing on enchanting plateaus, being shaken by gust of winds, poured out flowers on those monkeys.

Verse Locator

मारुतः सुखसंस्पर्शो वाति चन्दनशीतलः ।

षट्पदैरनुकूजद्विर्वनेषु मधुगन्धिषु ॥ ६-४-७७

77. **sukhasamprashaH** = a soft-touching; **maarutaH** = breeze; **chandanasheetalaH** = (while) the bees; **anukuujadbhiH** = hummed; **madhugandhishhu** = in the nectar-scented; **vaneshhu** = woods.

A soft-touching breeze, refreshing as a sandal, blew while the bees hummed in the nectar-scented woods.

अधिकम् शैलराजस्तु धातुभिस्तु विभूषितः ।
 धातुभ्यः प्रसृतो रेणुर्वायुवेगेन घट्टितः ॥ ६-४-७८
 सुमहद्वानरानीकम् चादयामास सर्वतः ।

78. shailaraajastu = (that) royal mountain; **adhikam** = was highly; **vibhuushhitaH** = adorned; **dhaatubhiH** = with minerals of red colour; **reNuH** = the dust; **ghattitaH** = blown; **dhaatubhyaH** = from the minerals; **vaayu vegena** = by the velocity of wind; **prasR^itaH** = coming forth; **sarvataH** = from all sides; **chhaadayaamaasa** = obscured; **sumahat** = the huge; **vaanaraaniikam** = monkey-army.

That royal Sahya Mountain was highly adorned with red-coloured metal. The dust blown from that metal by the velocity of wind, coming forth from all sides, obscured the huge monkey-army.

Verse Locator

गिरिप्रस्थेषु रम्येषु सर्वतः सम्प्रपुष्पिताः ॥ ६-४-७९
 केतक्यः सिन्दुवाराश्च वासन्त्यश्च मनोरमाः ।
 माधव्यो गन्धपूर्णाश्च कुन्दगुल्माश्च पुष्पिता ॥ ६-४-८०
 चिरबिल्वा मधूकाश्च वज्जुला वकुलास्तथा ।
 रज्जकास्तिलकाश्चैव नागवृक्षश्च पुष्पिता ॥ ६-४-८१
 चूताः पाटलिकाश्चैव कोविदाराश्च पुष्पिताः ।
 मुचुलिन्दार्जुनाश्चैव शिंशपाः कुटजास्तथा ॥ ६-४-८२
 हिन्तालास्तिनिशाश्चैव चूर्णका नीपकास्तथा ॥ ६-४-८३
 नीलाशोकाश्च सरला अङ्कोलाः पद्मकास्तथा ।
 प्रीयमाणैः प्लवमैस्तु सर्वे पर्याकुलीकृताः ॥ ६-४-८४

79-84. **ramyeshhu giriprastheshhu** = on the lovely mountain-slopes; **sarvataH** = on all sides; **samprapushhpitaaH** = in blossom; **sinduvaaraashcha** = and sinduvara trees; **manoramaaH** = the charming; **vaasantyaH** = Vasanti; **maadhavyaH** = Madhavi creepers; **pushhpitaaH** = with flowers; **gandha puurNaaH** = full of scent; **gulmaashcha** = clumps; **kunda** = of jasmine; **chiribilvaa** = Chiribilva; **madhukaashcha** = Madhuka; **vaNjula** = Vanjula; **tathaa** = and; **vakulaaH** = Vakula; **raNjakaaH** = ranjaka; **Tilakaashchaiva** = and Tilaka; **naagavR^ikshha** = Nagavriksha; **pushhpitaaH** = in flower; **chuutaaH** = Mango; **paatalikaashchaiva** = patalika; **kovidaaraashcha** = Kovidara; **pushhpitaaH** = in flower; **muchulinda** = Muchulinda; **arjunaashchaiva** = Arjuna; **shimshapaaH** = Simsapa; **tathaa** = and; **kuutajaaH** = Kutaja; **hintaalaaH** = Hintala; **tinishaashchaiva**; and **Tinisa**; **chuurNakaaH** = Churna; **tathaa** = and; **nipakaaH** = Nipa; **niilaashokaaH** = blue Ashoka; **saralaaH** = Sarala; **aN^kolaaH** = Ankola; **tathaa** = and; **padmakaaH** = Padmaka; **sarve** = all those; **paryaakuliikR^itaH** = were crawled in excitement; **plavaNgaiH** = by the monkeys; **priyamaNaiH** = who were delighted.

On the lovely mountain slopes, in blossom on all sides, Ketaki and Sindhuvara trees, the charming Vasanti, Madhavi creepers with flowers full of scent, clumps of jasmine, Chiribila, Madhuka, Vanjula and Vakula, Ranjanka and Tilaka, Nyavriksha all in flower, Mango, Patalike, Kovidara in flower, Muchulinda, Arjuna, Simsapa and Kutaja, Hintala, Timisa, Chirna and Nipa, blue Ashoka, Sarala, Ankola and Padmaka all these trees were crawled in excitement by the monkeys who were delighted.

Verse Locator

व्यास्तिस्मिन् गिरौ रम्याः पल्वलानि तथैव च ।

चक्रवाकानुचरिताः कारण्डवनिषेविताः ॥ ६-४-८५

प्लवैः क्रौञ्चे सम्कीर्णा वराहमृगसेविताः ।

ऋक्षैस्तरक्षुभिः सिम्हैः शार्दूलैश्च भयावहैः ॥ ६-४-८६

व्यालैश्च बहुभिर्भीमैः सेव्यमानाः समन्ततः ।

पद्मैः सौगन्धिकैः पुल्लैः सेव्यमानाः समन्ततः ॥ ६-४-८७

वारिजैर्विविधैः पुष्पै रम्यास्तत्र जलाशयाः ।

85-87. **tatra** = there (were); **ramyaaH** = delightful; **vaapyaH** = wells with stairs; **tathaiva cha** = and **palvalaanicha** = ponds; **tasmin girau** = in that mountain; **chakravaakaanucharitaaH** = sought after by chakravaka birds; **kaaraNdavamishhevitaH** = visited by karandava birds; **samikiirNaaH** = crowded with; **plavaiH** = water-fowls; **kraunchaishcha** = and cranes; **varaaha mR^igasevitaH** = frequented by boars and deer; **sevyamaanaaH** = visited; **samantataH** = on all sides; **R^ikshhaiH** = by bears; **tarakshhubhiH** = hyenas; **simhaiH** = lions; **bahubhiH** = by many; **bhiimaaH** = dreadful; **shaarduulaishcha** = tigers; **ramyaaH** = beautiful; **jalaashayaaH** = reservoirs of water; **phullaiH** = with blossoming; **padmaiH** = blue lotuses; **saugandhikaiH** = water lilies; **tathaa** = and; **utpalaiH** = black water lilies; **vividhaiH** = and various kinds; **vaarijaiH** = and various kinds; **vaarijaiH** = of aquatic; **pushpaiH** = flowers.

There were delightful wells with stairs and ponds in that mountain, sought after by chakravaka birds, frequented by karandava birds, crowded with water-fowls and cranes, visited by boars and deer, haunted on all sides by bears, hyenas, lions and many dreadful tigers. There were beautiful reservoirs of water with blossoming blue lotuses, water lilies, white water lilies, black water lilies and various other kinds of aquatic flowers.

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तस्य सानुषु कूजन्ति नानाद्विजगणास्तथा ॥ ६-४-८८

स्नात्वा पीत्वोदकान्यत्र जले क्रीदन्ति वानराः ।

अन्योन्यम् प्लावयन्ति स्म शैलमारुह्य वानराः ॥ ६-४-८९

88-89. **naanaadvijagaNaaH** = various kinds of birds; **kuujanti** = sang; **tasya saanushhu** = in those mountain-peaks; **vaanaraaH** = monkeys; **snaatvaa** = bathed; **jale** = in water; **piitvaa** = drank; **udakaani** = water; **kriidaani** = (and) played; **vaanaraaH** = the monkeys; **aaruhya** = ascended; **shiilam** = the mountain; **plaavayanti sma** = and drenched with water; **anyaayam** = one over the other.

Various kinds of birds sang in those mountain-peaks. Monkeys bathed in water, drank those waters and played. They ascended the mountain and got drenched in water, by sprinkling water by one over the other among themselves.

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फलानि अमृत गन्धीनि मूलानि कुसुमानि च ।

बुभुजुर् वानरास् तत्र पादपानाम् बल उत्कटाः ॥ ६-४-९०

90. **vaanaraaH** = monkeys; **madotkaTaaH** = in mad rut; **babhaJNguH** = plucked; **amR^itagandhiini** = sweet-smelling; **phalaani** = fruits; **muulaani** = roots; **kusumaani cha** = and flowers; **tatra** = there.

Monkeys in mad rut plucked sweet-smelling fruits, roots and flowers there.

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द्रोण मात्र प्रमाणानि लम्बमानानि वानराः ।

ययुः पिबन्तो हृष्टास् ते मधूनि मधु पिन्गलाः ॥ ६-४-९१

91. **te vaanaraaH** = those monkeys; **madhupiN^galaaH** = in reddish-brown colour as honey; **pibantaH** = drinking; **madhuuni** = honey; **lambamaanaani** = from hanging honeycombs; **droNamaatra pramaaNaani** = weighing about a maund each; **yayuH** = went on; **svasthaaH** = cheerfully.

Those monkeys, in reddish brown colour like honey, drinking honey from honey-combs weighing about a maund each, went on cheerfully.

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पादपान् अवभन्जन्तो विकर्षन्तस् तथा लताः ।

विधमन्तो गिरि वरान् प्रययुः प्लवग ऋषभाः ॥ ६-४-९२

92. **plavagarshhabhaaH** = those foremost among the monkeys; **prayayuH** = marched; **avabhaNjantaH** = breaking off; **paadapaan** = trees; **tathaa** = and **vikarshhantaH** = pulling along; **lataaH** = creepers; **vidhamantaH** = throwing away; **girivaraan** = excellent mountains.

Those foremost among the monkeys marched, breaking off trees, pulling along creepers and throwing away excellent mountains.

[Verse Locator](#)

वृक्षेभ्यो अन्ये तु कपयो नर्दन्तो मधु दर्पिताः ।

अन्ये वृक्षान् प्रपद्यन्ते प्रपतन्ति अपि च अपरे ॥ ६-४-९३

93. **anye** = some other; **kapayaH** = monkeys; **madhudarpitaaH** = well-pleased with honey; **vR^ikshhebhyaH** = from trees; **nadantaH** = yelled loudly; **anye** = some others; **prapadyante** = reached; **vR^ikshhaan** = trees(to get honey); **apare** = some others; **prapibanti** = were drinking excessively.

Some other monkeys, well-pleased with honey got from trees, yelled loudly. Some others reached trees to get honey. Some others were drinking honey excessively.

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बभूव वसुधा तैस् तु सम्पूर्णा हरि पुम्गवैः ।

यथा कमल केदारैः पक्वैर् इव वसुम् धरा ॥ ६-४-९४

94. **vasundharaa** = the earth; **sampuurNaa** = filled; **taiH haripuNgavaiH** = with those excellent monkeys; **babhuuva** = was; **vasundharaa yathaiva** = like land; **kalamakedaaraiH** = (filled with) fields of paddy; **pakvaiH** = which were ripened.

The earth filled with those excellent monkeys, was like land filled with ripened fields of paddy.

[Verse Locator](#)

महाइन्द्रम् अथ सम्प्राप्य रामो राजीव लोचनः ।

अध्यारोहन् महाबाहुः शिखरम् द्रुम भूषितम् ॥ ६-४-९५

95. **atha** = then; **raamaH** = Rama; **raajiivalochanaH** = the lotus-eyed; **mahaa baahuH** = and the mighty armed; **sampraapya** = reached; **mahendram** = Mahendra mountain; **aaruroha** = ascended; **shikharam** = (its) top; **druma bhuushhitaam** = adorned with trees.

Then, the lotus-eyed and the mighty-armed Rama reached Mahendra mountain and ascended its top, adorned with trees.

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ततः शिखरम् आरुह्य रामो दशरथ आत्मजः ।
कूर्म मीन समाकीर्णम् अपश्यत् सलिल आशयम् ॥ ६-४-९६

96. tataH = Then; raamaH = Rama; dasharathaatmajaH = son of Dasaratha; aaruuhya = mounted; shikharam = the peak; apashyat = and saw; salilaakulam = an ocean ruffled with water; kuurma mina samaakiirNam = scattered well with turtles and fishes.

Then, Rama the son of Dasartha mounted the peak and saw an ocean ruffled with water and scattered well with turtles and fishes.

[Verse Locator](#)

ते सह्यम् समतिक्रम्य मलयम् च महागिरिम् ।
आसेदुर् आनुपूर्व्येण समुद्रम् भीम निहस्वनम् ॥ ६-४-९७

97. te = they; samatikramya = crossed; sahyam = Sahya mountain; maalyam cha = and Malaya; mahaagirim = the large mountain; aanupuurvyeNa = (and) systematically; aaseduH = approached; samudram = the ocean; bhiimaniHsvanam = having terrific sound.

They crossed Sahya mountain and Malaya mountain and systematically approached the ocean having terrific sound.

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अवरुह्य जगाम आशु वेला वनम् अनुत्तमम् ।
रामो रमयताम् श्रेष्ठः ससुग्रीवः सलक्ष्मणः ॥ ६-४-९८

98. raamaH = Rama; shreshhTaH = the foremost; ramayataam = of those who entrance the mind; sasugriivaH = along with Sugreeva; sa lakshmaNaH = and Lakshmana; avaruhya = descended; aashu = quickly; jagaama = and went; anuttamam = to the excellent; velaavanam = woodland adjoining the sea.

Rama the foremost of those who entrance the mind, together with Sugreeva and Lakshmana quickly descended the mountain and went to the excellent woodland adjoining the sea.

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अथ धौत उपल तलाम् तोय ओघैः सहसा उत्थितैः ।
वेलाम् आसाद्य विपुलाम् रामो वचनम् अब्रवीत् ॥ ६-४-९९

99. atha = then; raamaH = Rama; aasaadya = reached; vipulaam = the extensive; velaam = ocean; dhautopalatalaam = with rocks underneath washed by floods of water risen vehemently and spoke these words.

Then Rama reached the extensive ocean with rocks underneath washed by floods of water risen vehemently and spoke these words.

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एते वयम् अनुप्राप्ताः सुग्रीव वरुण आलयम् ।
इह इदानीम् विचिन्ता सा या न पूर्वम् समुत्थिता ॥ ६-४-१००

100. Sugreeva = "Oh; Sugreeva! ete vayam = (these) we; samanupraaptaa = reached; varuNaalayam = the sea; saa = that; vichintaa = anxious thinking; yaa =

which; **puurvam** = (we had) earlier; **upasthitaa** = has come; **idaaniim** = now; **naH** = to us; **iha** = here.

"Oh, Sugreeva! We have reached the abode of Varuna. We should consider now the matter (of how to cross the ocean) with which we were formerly preoccupied."

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अतः परम् अतीरो अयम् सागरः सरिताम् पति ।

न च अयम् अनुपायेन शक्यस् तरितुम् अर्णवः ॥ ६-४-१०१

101. **ayam saagaraH** = this ocean; **saritaam patiH** = the lord of rivers; **atiiraH** = has no shore; **ataHparam** = beyond; **ayam** = this; **aarNavaH** = ocean; **ashakyam** = is impossible; **taritum** = to cross; **anupaayena** = without a strategy.

"This ocean, the lord of Rivers, is shore less beyond. This sea is impossible to be crossed without a proper strategy."

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तद् इह एव निवेशो अस्तु मन्त्रः प्रस्तूयताम् इह ।

यथा इदम् वानर बलम् परम् पारम् अवाप्नुयात् ॥ ६-४-१०२

102. **tat** = for that reason; **ihaiva** = let here only; **astu** = be; **niveshaH** = the military assembly; **prastuuyataam** = let us discuss; **iha** = here; **mantraH** = the plan; **yathaa** = how; **idam** = this; **vaanarabalam** = monkey-army; **avaapnuyaat** = will reach; **param paaram** = the other shore.

"For this reason, let the military be assembled here only. Here, let us discuss the plan how this military of monkeys will reach the other shore."

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इति इव स महाबाहुः सीता हरण कर्षितः ।

रामः सागरम् आसाद्य वासम् आज्ञापयत् तदा ॥ ६-४-१०३

103. **saH raamaH** = that Rama; **mahaabaahuH** = the mighty armed; **siitaapaharaNakarshitaH** = emaciated due to taking away of Seetha; **tadaa** = then; **asaadya** = reached; **saagaram** = the sea; **aaJNyaapayat** = and orderd; **iiva** = thus vasam = for the halt (there).

Rama, the mighty armed, emaciated due to taking away of Seetha, then reached the sea and ordered thus for the halt of the army there.

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सर्वाः सेना निवेश्यन्ताम् वेलायाम् हरिपुङ्गव ।

सम्प्राप्तो मन्त्र कालो नः सागरस्य इह लब्धने ॥ ६-४-१०४

104. **haripuNgava** = Sugreeva! **sarvaaH** = (let) all; **senaaH** = the army; **niveshyantaam** = be stationed; **velaayaam** = at the sea-shore; **iha** = here; **naH** = for us; **mantrakaalaH** = the time for thinking; **samp्राप्ताH** = has come; **laN^ghane** = (about) crossing; **saagarasya** = of the ocean.

"Let all the army be stationed at the sea-shore, Sugreeva! Here, the time has come for us to think about the subject of crossing the ocean."

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स्वाम् स्वाम् सेनाम् समुत्सृज्य मा च कश्चित् कुतो व्रजेत् ।

गच्छन्तु वानराः शूरा ज्ञेयम् चन्नम् भयम् च नः ॥ ६-४-१०५

105. maa cha kashchit = let not anyone; vrajet = slip away; kutaH = in any direction; samutsR^ijya = leaving; svaam svaam = his own respective; senaam = army; JNeyamcha = It should be known; chhannam = (whether there is) hidden; bhayam = danger; naH = for us; shuuraH = (let) valiant; vanaraaH = monkeys; gacchhantu = go.

"Let not anyone slip away in any direction, leaving his respective unit of army. Let valiant monkeys make a more and it should be known whether there is a hidden danger for us."

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रामस्य वचनम् श्रुत्वा सुग्रीवः सह लक्ष्मणः ।

सेनाम् न्यवेशयत् तीरे सागरस्य द्रुम आयुते ॥ ६-४-१०६

106. shrutvaa = hearing; raamasya = Rama's; vachanam = words; sugriivaH = Sugreeva; sahalakshhmanaH = along with Lakshmana; niveshayat = halted; senaam = the army; saagarasya tire = at the sea-shore; drumaaaynte = stretched with trees.

Hearing Rama's words, Sugreeva along with Lakshmana made the army to halt at the sea-shore, stretched with trees.

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विरराज समीपस्थम् सागरस्य तु तद् बलम् ।

मधु पाण्डु जलः श्रीमान् द्वितीय इव सागरः ॥ ६-४-१०७

107. tat = that; balam = army; samiipastham = stationed at the vicinity; saagarasya = of the ocean; viraraaja = shined; dvitiiya saagaraH iva = like a second ocean; shriimaan = splendid; madhupaaNdujalaH = with yellowish white honey-coloured water.

That army, stationed at the vicinity of the ocean, shined like a second ocean splendid with yellowish white honey-coloured water.

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वेला वनम् उपागम्य ततस् ते हरि पुमावाः ।

विनिविष्टाः परम् पारम् कान्क्षमाणा महाउदधेः ॥ ६-४-१०८

108. tataH = there; te = those; haripuNgavaiH = foremost of monkeys; upaagamya = reached; velaavanam = the woodlands at shore; nivishhTaashcha = and settled down; kaankshhamaaNaaH = desiring; parampaaram = the other shore; mahodadhe = of the vast sea.

There, those foremost of monkeys reached the woodlands at the shore and settled down, desiring to reach the other shore of the vast sea.

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तेषाम् निविशमानानाम् सैन्यसम्नाहनिःस्वनः ।

अन्तर्धाय महानादमर्णवस्य प्रशुश्रुवे ॥ ६-४-१०९

109. teshhaam = (while) those monkeys; nivishamaanaanaam = were halting there; sainya samnaahaniHsvanaH = the sound created out of their movement; prashushruve = was well-heard; antardhaaya = concealing; mahaanaadam = the roar; aarNavasya = of the sea.

While all the monkeys were halting there, the noise created out of their movement was dominantly heard, concealing the roar of the sea.

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सा महाअर्णवम् आसाद्य दृष्ट्वा वानरवाहिनी ।
त्रिधा निविष्टा महती रामस्यार्थपराभवत् ॥ ६-४-११०

110. saa = that; dhvajinii = army; vaanaraaNaam = of the monkeys; abhipaalitaaH = ruled; sugriiveNa = by Sugreeva; nivishhTaa = stationed; tridhaa = as three divisions; abhavat = were dedicated; arthaparaa = to the cause; raamasya = of Rama.

That army of the monkeys ruled by Sugreeva, stationed as three divisions (viz. 1. bears 2. long tailed monkes and 3. monkeys) looked fully dedicated to the cause of Rama.

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सा महार्णवमासाद्य दृष्ट्वा वानरवाहिनी ।
वायु वेग समाधूतम् पश्यमाना महाअर्णवम् ॥ ६-४-१११

111. saa = that; hariivaahinii = army of monkeys; aasaadya = reached; mahaaNavam = the mighty ocean; hR^ishhTaam = (and) was delighted; pashyamaanaa = to see; mahaaNavam = the mighty ocean; vaayuvega samaadhuutam = being diffused by the velocity of wind.

That army of monkeys reached the mighty ocean and was delighted to behold the mighty ocean being diffused by the velocity of wind.

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दूर पारम् असम्बाधम् रक्षो गण निषेवितम् ।
पश्यन्तो वरुण आवासम् निषेदुर् हरि यूथपाः ॥ ६-४-११२

112. pashyantaH = seeing; varuNaavaasam = the abode of Varuna (sea); asambaadham = which was boundless; duurapaaram = and having the opposite shore far off; rakshhogaNanishhevitam = inhabited by a number of demons; hariyuuthapaaH = the monkey- troupes; nishheduH = sat down (there).

Seeing the sea, the abode of Varuna, which was boundless and having the opposite shore far off, inhabid by a number of demons, the monkey-troupes sat down there.

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चण्ड नक्र ग्रहम् घोरम् क्षपा आदौ दिवस क्षये ।
हसन्तमिव फेनौघैर्नृत्यन्तमिव चोर्मिभिः ॥ ६-४-११३

113. divasakshhaye = at the end of the day; kshhapaadau = and at the beginning of the night; phenaaghaiH = with its foaming waves; hasanamiva = (that ocean) appeared to laugh; nR^ityantamiva = and dance; ghoram = with ferocity; chaN^danakragraham = of fierce alligators and crocodiles.

Rendered appalling by the ferocity of fierce alligators and crocodiles, that ocen with its foaming waves at the end of the day and at the beginning of the night, appeared to laugh and dance.

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चन्द्र उदये समाधूतम् प्रतिचन्द्र समाकुलम् ।
चण्ड अनिल महाग्राहैः कीर्णम् तिमि तिमिमिलैः ॥ ६-४-११४

114. **samudbhuutam** = (the ocean) surged; **chandrodaye** = when the moon rose; **pratichandra samaakulam** = the image of moon was reflected limitlessly in it; **kiirNam** = (It was) full of chaNDaanilamahaagraahaiH = huge alligators swift as fierce winds; **timitimNgalaiH** = whales and great fish.

The ocean surged, when the moon rose. The image of moon was reflected limitlessly in it. The sea was full of huge alligators swift as fierce winds along with whales and great fish.

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दीप्त भोगैर् इव आक्रीर्णम् भुजमैर् वरुण आलयम् ।
अवगाढम् महासत्तैर् नाना शैल समाकुलम् ॥ ६-४-११५
सुदुर्गम् द्रुगम् अमार्गम् तम् अगाधम् असुर आलयम् ।

115. **varuNaalayam** = the sea; abode of Varuna; **aakiirNam** = was filled with bhujaNgaiH = serpents; **diiptabhogairiva** = bestowed with flaming hoods; **avagaaDham** = plunged; **mahaasattvaiH** = with mighty aquatic creatures; **naanaashaila samaakulam** = abounding; in various types of mountains; **sudurgam** = too difficult to cross; **durgamaargam** = with a path; **tam agaadham** = which is inaccessible suffocatingly fathomless; **asuraalayam** = and an abode of demons.

That sea, the abode of Varuna was filled with serpents bestowed with flaming hoods, plunged with mighty aquatic creatures, abounding in various types of mountains, too difficult to cross, with an inaccessible path, suffocationly fathomless and an abode of demons.

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मकरैर् नाग भोगैः च विगाढा वात लोहिताः ॥ ६-४-११६
उत्पेतुः च निपेतुः च प्रवृद्धा जल राशयः ।

116. **pravR^iddhaa** = increasing; **jalaraashayaH** = waves; **makaraaH** = (in which) sharks; **naagabhogaishcha** = and bodies of serpents; **vigaaDhaaH** = swarmed; **utpetushcha** = rose; **nipetushcha** = and fell; **vaatalolitaaH** = whipped into motion by the breeze.

Increasing waves of the sea in which sharks and bodies of serpents swarmed, rose and fell whipped into motion by the breeze.

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अग्नि चूर्णम् इव आविद्धम् भास्कर अम्बु मनो रगम् ॥ ६-४-११७
सुर अरि विषयम् घोरम् पाताल विषमम् सदा ।

117. **aavidddha agnichuurNamiva** = emitting (whirled) sparkles; **bhaasvaraambumahoragam** = shining with large water-snakes; **sadaa** = forever; **suraarinilayam** = abode of enemies of gods; **paataalavishhamam** = (the sea reaches upto) the uneven patala (subterranean region)

Emitting whirled sparkles, shining with large water-snakes, a fearful abode of enemies of gods forever, the sea reaches upto the uneven Patala (subterranean region).

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सागरम् च अम्बर प्रख्यम् अम्बरम् सागर उपमम् ।
सागरम् च अम्बरम् च इति निर्विशेषम् अदृश्यत ॥ ६-४-११८

118. **saagaram** = the ocean; **ambaraprakhyam** = looked like the sky; **ambaram** = the sky; **saagaropamam** = looked like the ocean; **saagaram cha** = the ocean; **adR^ishyata** = appeared; **ambaramcheti** = like the sky; **nirvisheshham** = without distinction.

The ocean looked like the sky. The sky looked like the ocean. The ocean and the sky looked alike without any distinction.

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सम्पृक्तम् नभसा हि अम्भः सम्पृक्तम् च नभो अम्भसा ॥ ६-४-११९
तादृग् रूपे स्म दृश्येते तारा रत्न समाकुले ।

119. ambhaH = the water; sampR^iktam = blended; nabhasaa = with the sky; nabhaH = the sky; sampR^iktam = blended; ambhasaa = the water; taaraaratnasamaakule = filled with stars (abore) and the pearls (below) both the sky and the sea; dR^ishyate = looked; tadR^igruupe = with the same splendour.

The water blended with sky and the sky blended with water. Filled with stars above and the pearls below, both the sky and the sea looked with the same splendour.

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समुत्पतित मेघस्य वीचि माला आकुलस्य च ।
विशेषो न द्वयोर् आसीत् सागरस्य अम्बरस्य च ॥ ६-४-१२०

120. naasiit = there was no; visheshhaH = distinction; dvayoH = between the two; saagarasya = of the sea; viichimaalaakulasya = filled with a row of waves; ambarasyacha = and of the sky; samitpatitameghasya = with a row of falling clouds.

There was no distinction between the two, of the sea filled with a row of waves and of the sky with a row of falling clouds.

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अन्योन्यैर् आहताः सक्ताः सस्वनुर् भीम निहस्वनाः ॥ ६-४-१२१
ऊर्मयः सिन्धु राजस्य महाभेर्य इव आहवे ।

121. uurmayaH = the waves; sindhuraajasya = of the ocean; saktaaH = together; aahataaH = banging; anyonyaiH = one another; bhiimaniHsvanaaH = with a terrific resonance; sasvanuH = sounded; mahaabherya iva = like a kettle drum; ambare = in the sky.

The waves of the ocean together banging one another with a terrific resonance, sounded like a kettle-drum in the sky.

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रत्न ओघ जल सम्नादम् विषक्तम् इव वायुना ॥ ६-४-१२२
उत्पतन्तम् इव क्रुद्धम् यादो गण समाकुलम् ।
ददृशुस् ते महात्मानो वात आहत जल आशयम् ॥ ६-४-१२३
अनिल उद्धूतम् आकाशे प्रवल्गतम् इव ऊर्मिभिः ।

122;123. mahaatmanaH = the high-souled; te = those (monkeys) dadR^ishuH = saw; vaataahata jalaashayam = the sea lashed with winds; ratnaughajalasamnaadam = resonating with abundance of precious stones and water; vishhaktamiva = as in a grip; vaayunaa = of hurricane; utpatantam = rising high; krudhamiva = as if enraged; yaadogaNasamaakulam = filled with a number of aquatic creatures; aniloddhuutam = tossed by them; aakaashe = in the air; pralapantam iva = by seemingly murmuring; uurmibhiH = waves.

Those high-souled monkeys saw the sea lashed with winds, resonating with abundance of precious stones and water, rising high as if enraged in a grip of hurricane, filled with a number of aquatic creatures and tossed by them in the air by seemingly murmuring waves.

ततो विस्मयामापन्ना हरयो ददृशुः स्थिताः ॥ ६-४-१२४

ब्रान्त ऊर्मि जल सम्नादम् प्रलोलम् इव सागरम् ।

124. tataH = then; sthitaH = the standing; harayaH = monkeys; aapannaH = were struck; vismayam = with astonishment; dadR^ishuH = (and) saw; saagaram = the sea; pralolamiva = seemed moving; bhraantormijaalasamnaadam = full of resonance produced by a multitude of dashing waves rolling to and fro.

The standing monkeys were struck with amazement to see the ocean seemed moving, full of resonance produced by a multitude of dashing waves rolling to and fro.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये युद्धकाण्डे चतुर्थः सर्गः

Thus completes 4th Chapter of Yuddha Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

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Book VI : Yuddha Kanda - Book Of War

Chapter [Sarga] 5 Verses converted to UTF-8, Nov 09

Introduction

Rama recollects the lotus-eyed Seetha and laments much about his separation from her Lakshmana consoles him and there approaches the sun-set.

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सा तु नीलेन विधिवत् स्वारक्षा सुसमाहिता ।
सागरस्य उत्तरे तीरे साधु सेना विनिश्चिता ॥ ६-५-१

1. saa = that army; saa = he famous one; vidhivat = duly; svaarakSaa = well-protected; niilena = by Neela; viniveshitaa = was kept stationed; saadhu = well; uttare tiire = at the northern shore; saagarasya = of the ocean.

That famous army, well-protected by Neela, was kept stationed nicely at the northern shore of the ocean.

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मैन्दः च द्विविधः च उभौ तत्र वानर पुमावौ ।
विचेरतुः च ताम् सेनाम् रक्षा अर्थम् सर्वतो दिशम् ॥ ६-५-२

2. ubhau = both; maindaH ca = Maina; dvividashcaiva = and Divida; vaanara pumgavau = the distinguished; tatra = there monkeys; viceratuH = moved; sarvato disham = in all directions; taam senaam = in that army; rakSaa artham = for the purpose of vigilance.

Both Maina and Divida the distinguished monkeys there moved in all directions through that army, for the purpose of vigilance.

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निविष्टायाम् तु सेनायाम् तीरे नद नदी पतेः ।
पार्श्वस्थम् लक्ष्मणम् दृष्ट्वा रामो वचनम् अब्रवीत् ॥ ६-५-३

3. senaayaam = (after) the army; niviSTaayaam = was settled; tiire = at the shore; nada nadii pate = of the sea; raamaH = Rama; abraviit = spoke; vachanam = these words; dR^iSTvaa = seeing; lakshmaNam = Lakshmana; paarshvastham = at his side.

After the army was settled at the sea-shore, Rama spoke to Lakshmana who was by his side (as follows):

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शोकः च किल कालेन गच्छता हि अपगच्छति ।
मम च अपश्यतः कान्ताम् अहनि अहनि वर्धते ॥ ६-५-४

4. **kila** = It is so said; **shokaH** = (that) sorrow; **apagachchhati** = gets vanished; **gachchhataaa** = at the passing; **kaalena** = of time; **mama cha** = but my agony; **apashyataH** = of not seeing kaantaam = my beloved; **vardhate** = is getting increased; **ahanyahani** = day n and day out.

"It is so said that sorrow gets vanished at the passing of time. But my agony of not seeing my beloved is getting increased every day."

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न मे दुःखम् प्रिया दूरे न मे दुःखम् हता इति च ।
तद् एव अनुशोचामि वयो अस्या हि अतिवर्तते ॥ ६-५-५

5. **na** = no; **duHkham** = anguish; **me** = to me;; **priyaa** = (that) my beloved; **duure** = is at a distance; **na** = No; **duHkham** = anguish; **me** = to me; **hR^iteti cha** = tat she was taken away; **asyaaH** = Her; **vayaH** = age; **ativartate hi** = is indeed passing away; **amshochaami** = I am repenting; **eetadeva** = only about this.

"There is no anguish for me that my beloved is at a distance, nor that she was taken away. Her age is indeed passing away. Only about this, I am repenting."

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वाहि वात यतः कन्या ताम् स्पृष्ट्वा माम् अपि स्पृश ।
त्वयि मे गात्र संस्पर्शः चन्द्रे दृष्टि समागमः ॥ ६-५-६

6. **vaata** = Oh; wind!; **vaahi** = flow; **yataH** = from which side; **kaantaa** = is my beloved; **spR^iSTvaa** = touch; **taam** = her; **spR^isha** = (and) touch; **maam api** = me too; **gaatra sparshaH** = contact of her limb; **me** = to me; **tvayi** = is obtained through you; **dr^iSTisamaagamaH** = contact of our eyes; **chandre** = is through moon."

"Oh, wind! Flow from the side of my beloved. Touch her and touch me too. It is through you that I get a contact of her limbs. It is through moon that I get a contact of her eyes."

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तन् मे दहति गात्राणि विषम् पीतम् इव आशये ।
हा नाथ इति प्रिया सा माम् ह्रियमाणा यद् अब्रवीत् ॥ ६-५-७

7. **saa priyaa** = that darling; **hriyamaaNaa** = being carried away; **abraviit iti yat** = might have cried; **haa naathaa iti** = Oh; Lord (seeking for help); **tat** = It; **viSam iva** = is like poison; **piitam** = gulped (by me); **aashaye** = and hovering in my stomach; **dahati** = scorching; **me** = my; **gaatraaNi** = limbs.

"That darling being carried away; might have cried "Oh, Lord!" Seeking for help. That thought is like poison gulped by me, hovering in my stomach and scorching my limbs."

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तद् वियोग इन्धनवता तच् चिन्ता विपुल अर्चिषा ।
रात्रिम् दिवम् शरीरम् मे दह्यते मदन अग्निना ॥ ६-५-८

8. **me** = My; **shariiram** = body; **dahyate** = is scorching; **raatrim divam** = night and day; **madanaagninaa** = by the fire of passion; **tadviyogendhana vataa** = holding fuel of my separation from her; **tacchintaavimalarchiSaa** = and my thoughts of her flaring up into shimmering flames.

"My body is scorching night and day, by the fire of passion, holding fuel of my separation from her and my thoughts of her flaring into shimmering flames."

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अवगाह्य अर्णवम् स्वप्स्ये सौमित्रे भवता विना ।

कथंचित् प्रज्वलन् कामः समासुप्तम् जले दहेत् ॥ ६-५-९

9. **saumitre** = OH; **Lakshmana!**; **avagaahya** = going deep into; **aarNavam** = the sea; **bhavataa vina** = without you; **svapasye** = I shall fall asleep; **prajvalan** = flaming; **kaamaH** = passion; **na dahet** = will not scorch; **maam** = me; **evam cha** = thus; **suptam** = sleeping; **jale** = in water.

"Oh, Lakshmana! Diving deep into the sea without you, I shall fall asleep. This flaming passion will not thus scorch me, lying down in water.

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बह्व एतत् कामयानस्य शक्यम् एतेन जीवितुम् ।

यद् अहम् सा च वाम ऊरुर् एकाम् धरणिम् आश्रितौ ॥ ६-५-१०

10. **etat** = this; **bahu** = is great thing; **kaamayaanasya** = for me who is passionate; **iti yat** = that; **aham** = I; **saa vaamoruuH** = and that Seetha; **with charming thighs aashritau** = are resting; **ekaam** = on one and the same; **dharaNim** = earth; **shakyam** = I am able; **jiivitum** = to survive; **etena** = on this fact.

"It is enough for me, who is passionate, that Seetha with charming thighs and myself are resting on one the same earth and on this fact I am able to survive."

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केदारस्य इव केदारः स उदकस्य निरूदकः ।

उपस्नेहेन जीवामि जीवन्तीम् यत् शृणोमि ताम् ॥ ६-५-११

11. **yat** = that; **shruNomi** = I am hearing; **taam** = her; **jiivantiim** = as surviving; **jiivaami** = I also survive; **kedaaraH iva** = as a paddy-field; **niruudakaH** = without water (survives); **upasnehena** = getting wet; **kedaarasya** = by another paddy-field; **sodakasya** = under water.

"Even as a paddy-field without water survives, by getting wet from a neighboring paddy-field under water, I also survive since I am hearing her as surviving.

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कदा तु खलु सुस्थोणीम् शत पत्र आयत ईक्षणाम् ।

विजित्य शत्रून् द्रक्ष्यामि सीताम् स्फीताम् इव श्रियम् ॥ ६-५-१२

12. **kadaa khalu** = when; **drakshhyaami** = shall I see; **siitaam** = Seetha; **shushroNiim** = with charming hips; **shata patraayatekshhaNaam** = having long lotus-like eyes; **sphiitaam** = flourishing; **shriyamiva** = as prosperity; **vijitya** = by conquering; **shatruun** = the enemies.

"When shall I behold Seetha with charming hips, having long lotus-like eyes flourishing as prosperity, by conquering the enemies?"

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कदा नु चारु बिम्ब ओष्ठम् तस्याः पद्मम् इव आननम् ।

ईषद् उन्नम्य पास्यामि रसायनम् इव आतुरः ॥ ६-५-१३

13. **kadaa** = when; **unnamya** = raising; **iishhat** = a little; **tasyaaH** = her; **aananam** = face; **padmamiva** = looking like louts; **suchaarudantoshhTham** = with its beautiful teeth and lips; **paasyaami** = shall I drink; **rasaayanamiva** = as a sovereign drink of remedy; **aaturaH** = by a sick man?"

"When, gently raising her face looking like louts, with its beautiful teeth and lips, shall I drink as a sick man the sovereign drink of remedy?"

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तौ तस्याः सम्हतौ पीनौ स्तनौ ताल फल उपमौ ।
कदा नु खलु स उत्कम्पौ हसन्त्या माम् भजिष्यतः ॥ ६-५-१४

14. **khalu** = when will; **tau** = those; **stanau** = breasts; **hasantyaah** = which are delightful; **sahitau** = close; **piinau** = bulging; **sotkampau** = and quivering; **taalaphalopamau** = looking like Palmyra fruits; **bhajishhyathaH nu** = indeed press; **maam** = me?

"When will those breasts which are delightful close, bulging and quivering, looking like palmary fruits, indeed press me?"

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सा नूनम् असित अपान्गी रक्षो मध्य गता सती ।
मन् नाथा नाथ हीना इव त्रातारम् न अधिगच्छति ॥ ६-५-१५

15. **saa** = she; **asitaapaaN^gii** = with dark-cornered eyes; **rakshhomadhyagataa satii** = who has fallen in the middle of ogres; **mannaathaa** = though I am her support; **nuunam** = is certainly; **naadhigachchhati** = not getting; **traataaram** = any defender; **naatha hiinena** = resembling an orphan.

"She, with dark-cornered eyes, who has fallen into the midst of demons, is surely not getting any defender, she resembling an orphan, though I am her support."

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कदा विक्षोभ्य रक्षांसि सा विधूय उत्पतिष्यति ।
राक्षसीमध्यगा शेते स्नुषा दशरथस्य च ॥ ६-५-१६

16. **katham** = how; **janakaraajasya duhitaa** = Seetha; the daughter of king Janaka; **mama cha** = my; **priyaa** = darling; **dasharathasya cha** = and Dasaratha's; **snushhaa** = daughter-in-law; **shete** = is sleeping; **raakshhasiimadhyagaa** = in the midst of ogresses?

"How Seetha the daughter of King Janaka, my darling and Dasaratha's daughter-in-law is sleeping among ogresses?"

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अविक्षोभ्याणि रक्षांसि सा विधूयोत्पतिष्यति ।
विधूय जलदान् नीलान् शशि लेखा शरत्स्व इव ॥ ६-५-१७

17. **saa** = Seetha; **utpatishhyati** = will come out; **vidhuuya** = driving away (through my force) **avikshhobhyaaNi** = the unassailable; **rakshhaamsi** = demons; **vidhuuya** = as driving away; **niilaan** = black; **jaladaan** = clouds; **shasilekhaa** = by a digit of the moon; **sharat su** = in autumn.

"Seetha will come out, driving away (through my force) the unassailable demons, as driving away black clouds by a digit of the moon, in autumn."

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स्वभाव तनुका नूनम् शोकेन अनशनेन च ।
भूयस् तनुतरा सीता देश काल विपर्ययात् ॥ ६-५-१८

18. **siitaa** = Seetha; **svabhaavatanukaa** = who; by nature is slender; **nuunam** = will undoubtedly; **bhuuyaH** = further; **tanutaraa** = become more lean; **shokena** = because of

anguish; **anashanena** = abstinence from food; **desha kaalaviparyayaat** = and adverse position of time and place.

"Seetha, who by nature is slender, will undoubtedly become leaner further because of her anguish, her abstinence from food and her adverse position of time and place."

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कदा नु राक्षस इन्द्रस्य निधाय उरसि सायकान् ।
सीताम् प्रत्याहरिष्यामि शोकम् उत्सृज्य मानसम् ॥ ६-५-१९

19. **kadaam** = when; **pratyaharishhyaami** = shall I bring back; **siitaam** = Seetha; **nidhaaya** = having lodged; **saayakaan** = arrows; **raakshasendrasya** = in Ravana's urasi = chest; **utsR^ijya** = and having abandoned; **maanasam** = (this) mental; **shokam** = agony?

"When shall I bring back Seetha, having lodged arrows in Ravana's chest and having abandoned this mental agony?"

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कदा नु खलु माम् साध्वी सीता अमर सुता उपमा ।
स उत्कण्ठा कण्ठम् आलम्ब्य मोक्षयति आनन्दजम् जलम् ॥ ६-५-२०

20. **kadaa khalu** = when indeed shall; **siitaa** = Seetha; **saadhvii** = the virtuous woman; **surasutopamaa** = similar to the child of a celestial; **sotkaNThaa** = with an excited longing; **aalambya** = embrace; **me** = my; **kaNTham** = neck; **mokshhyati nu** = (and) will release; **jalam** = tears; **aanandajam** = begotten of joy?

"When indeed Seetha the virtuous lady similar to the child of a celestial, with an excited longing, will embrace my neck and release tears of joy?"

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कदा शोकम् इमम् घोरम् मैथिली विप्रयोगजम् ।
सहसा विप्रमोक्ष्यामि वासः शुक्ल इतरम् यथा ॥ ६-५-२१

21. **kadaa** = when; **vipramokshhyaami nu** = shall I thrillingly abandon; **imam** = this; **ghoram** = terrible; **shokam** = anguish; **maithiliiviprayogajam** = born out of my separation from; **sahasaa** = so Seetha soon; **shukletaram vaasam yathaa** = as (abandoning) a soiled clothing?

"When shall I thrillingly abandon this terrible anguish, born out of my separation from Seetha so soon, as we abandon a soiled clothing?"

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एवम् विलपतस् तस्य तत्र रामस्य धीमतः ।
दिन क्षयान् मन्द वपुर् भास्करो अस्तम् उपागमत् ॥ ६-५-२२

22. **tasya** = (while) that; **dhiimataH** = sagacious; **raamasya** = Rama; **vilapataH** = was lamenting; **tatra** = there; **evam-** = thus; **bhaaskaraH** = sun; **mandavapuH** = sun; **dinakshhayaat** = due to day-decline; **astam upaagataH** = approached dusk.

While that sagacious Rama was lamenting thus there, the sun, the weak-rayed due to day-decline, approached the dusk.

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आश्वासितो लक्ष्मणेन रामः संध्याम् उपासत ।
स्मरन् कमल पत्र अक्षीम् सीताम् शोक आकुली कृतः ॥ ६-५-२३

23. aashvaasitaH = consoled; lakshmaNena = by Lakshmana; raamaH = Rama; shokaakuliikR^itaH = made overcome by anguish; smarau = recollecting; siitaam = Seetha; kamelapatraakshhiim = the lotus-eyes; upaasataH = worshipped; sandhyaam = the evening-twilight.

Lakshmana consoled Rama who was overwhelmed with anguish, duly recollecting the lotus-eyed Seetha. Thereafter, Rama worshipped the evening-twilight.

इत्यार्षे श्रीमद्रामयणे आदिकाव्ये युद्धकाण्डेपञ्चमः सर्गः

Thus completes 5th Chapter of Yuddha Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

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Book VI : Yuddha Kanda - Book Of War

Chapter [Sarga] 6 Verses converted to UTF-8, Nov 09

Introduction

Ravana recalls the over-powering of Lanka and discovering of Seetha by Hanuman. He calls a meeting of his ministers and invites suggestions from them in view of the latest situation of a probable attack of Rama and his army on the City of Lanka.

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लंकायाम् तु कृतम् कर्म घोरम् दृष्ट्वा भव आवहम् ।
राक्षस इन्द्रो हनुमता शक्रेण इव महात्मना ॥ ६-६-१
अब्रवीद् राक्षसान् सर्वान् ह्रिया किञ्चिद् अवान् मुखः ।

1. dR^iSTvaa = having seen; bhayaavaham = the fearful; ghoram = and the terrible; karma = act; kR^itam = done; hanumataa = by Hanuman; shakreNa iva = as Devendra (King of celestials); hamaatmanaa = the powerful; laN^kaayaam = in Lanka; raakshasendraH = Ravana; avaan mukhaH = had his face down; kimchit = a little; hriyaa = and spoke; sarvaan = to all; raakshhasaan = the demons (as follows):

Having seen the fearful and the terrible act in Lanka done by Hanuma, like Devendra the powerful King of celestials, Ravana with his face descended a little with shame, spoke to the demons as follows:

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धर्षिता च प्रविष्टा च लंका दुष्प्रसहा पुरी ॥ ६-६-२
तेन वानर मात्रेण दृष्टा सीता च जानकी ।

2. tena = by him; vaanara maatreNa = who was only a monkey; dushhpraasahaa = the irresistible; laNkapurii = City of lanka; pravishhTaacha = was entered into; dharshhita cha = and was over-powered; siitaa = Seetha; jaanakii = the daughter of Janka; dR^ishhTaam cha = was also seen (by him).

"By him, who was only a monkey, the irresistible City of Lanka was entered into and was over-powered. Seetha the daughter of Janaka was also discovered by him.

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प्रसादो धर्षितः चैत्यः प्रवरा राक्षसा हताः ॥ ६-६-३
आविला च पुरी लंका सर्वा हनुमता कृता ।

3. chaityaH praasaadaH = the thousand pillared building used as a sanctuary; dharshhitaH = was assaulted; hanumataa = by Hanuma; pravaraaH = the most excellent; raakshhaasaaH = demons; hataaH = were killed; sarvaa = the entire; laNkaa purii = City of Lanka; kR^itaa = was made; aavilaa = turbid.

The thousand-pillared building used as a sanctuary was assaulted by Hanuma. Our most excellent demons were killed. The entire City of Lanka was made turbid.

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किम् करिष्यामि भद्रम् वः किम् वा युक्तम् अनन्तरम् ॥ ६-६-४
उच्यताम् नः समर्थम् यत् कृतम् च सुकृतम् भवेत् ।

4. **bhadram** = prosperity; **vaH** = to you! Kim = what; **karishhyaami** = shall I do? Kim vaa = what thing; **yuktam** = appropriate thing; **anantaram** = (is to be done) afterwards? Uchyataam = let it be spoken; **yat** = that which is samantham = well-answering; **bhavet** = and which becomes; **sukrutam** = well-done.

May prosperity befall on you! What shall I do? What appropriate thing is to be done next? Please speak that which is well-answering and that, if attempted becomes well-done.

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मन्त्र मूलम् हि विजयम् प्राहुर् आर्या मनस्विनः ॥ ६-६-५
तस्माद् वै रोचये मन्त्रम् रामम् प्रति महाबलाः ।

5. **mahaabalaaH** = Oh; **people of great strength!** **manasvinaH** = wise-men; **pravadanti** = say; **vijayam** = that victory; **mantramuulam** = is dependent on good forethought; **asmaat vai** = just for that reason; **rochaye** = I desire; **mantram** = a deliberation; **raamamprati** = about Rama.

"Oh, people of great strength! Wise-men say that victory is dependent on good forethought. Verily for that reason, I desire a deliberation about Rama."

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त्रिविधाः पुरुषा लोके उत्तम अधम मध्यमाः ॥ ६-६-६
तेषाम् तु समवेतानाम् गुण दोषम् वदामि अहम् ।

6. **triividhaaH** = there are three types; **purushhaaH** = of men; **loke** = in the world; **uttamaadhama madhyamaaH** = namely; the foremost; the middle most and the lowest; **aham** = I; **vadaami** = am telling; **teshaam** = their; **samavetaanaam** = inherent; **guNadoshhaa** = merits and defects.

"There are three types of men in the world, namely the foremost the middle most and the lowest. I am telling their inherent merits and defects."

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मन्त्रिभिर् हित सम्युक्तैः समर्थैर् मन्त्र निर्णये ॥ ६-६-७
मित्रैर् वा अपि समान अर्थैर् बान्धवैर् अपि वा हितैः ।
सहितो मन्त्रयित्वा यः कर्म आरम्भान् प्रवर्तयेत् ॥ ६-६-८
दैवे च कुरुते यत्नम् तम् आहुः पुरुष उत्तमम् ।

7-8. **yaH** = he who; **pravartayet** = carries through; **karmaarmabhaan** = beginning of undertaking; **mantrayitvaa** = after consulting; **sahitaH** = collectively with; **hitasmyuktaiH** = or with ministers; **samarthaiH** = efficient; **mantra nirNaye** = in advising decisions; **mitrairvaapi** = or with friends; **samanaarthaiH** = having common; **baandhavairapi** = or with relatives; **adhikaaH** = additionally; **kurute** = or who does; **yatnam** = endeavour; **daivecha** = in the matter of providence too; **tam** = him; **aahuH** = (the wise) call; **purushhottamam** = as the foremost among men.

"The wise call him as the foremost among men, who carries through the beginning of any undertaking after consulting those who are wedded with welfare of others, or with ministers who

are efficient in conferring decisions or with friends having common interests or additionally with relatives or who try to get a favour from Providence too."

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एको अर्थम् विमिशेद् एको धर्मे प्रकुरुते मनः ॥ ६-६-९
एकः कार्याणि कुरुते तम् आहुर् मध्यमम् नरम् ।

9. vimR^ishet = (He who) deliberates; artham = about an activity; ekaH = solitarily; prakurute = applies; manaH = his mind; dharme = on law and justice; ekaH = all by himself; kurute = performs; kaaryaaNi = the workds; eakH = singly; aahuH = they call; tam naram = that man; madhyamam = as mediocre.

"The wise men call that man as mediocre, who deliberates about an activity solitarily, applies his mind on law and justice all by himself and performs works singly."

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गुण दोषाव् अनिश्रित्य त्यक्त्वा दैव व्यपाश्रयम् ॥ ६-६-१०
करिष्यामि इति यः कार्यम् उपेक्षेत् स नर अधमः ।

10. yaH = He who; nanishchitya = does not determine; guNadoshhaa = the merits and demerits; vyaktma = clearly; daivavyapaashreyaH = having recourse to providence; upekshhet = neglects; kaaryam = his duty; karishhyaami iti = telling simply ♦I shall do'; saH = he; naraadhamaH = is the lowest among men.

"He who does not determine the merits and demerits of an act clearly, having recourse to Providence and neglects his duty by simply telling ♦I shall do it', he is the lowest among men."

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यथा इमे पुरुषा नित्यम् उत्तम अधम मध्यमाः ॥ ६-६-११
एवम् मन्त्रो अपि विज्ञेय उत्तम अधम मध्यमः ।

11. yathaa = how; ime = those; purushhaaH = men; nityam = are always; uttamaadhama madhyaaH = either good; bad or mediocre; mantro.api = even the resolution in thought is; evam = thus; vijNeyaH = known; uttama adhama madhyamaH = as good; bad or mediocre."

"In which manner these men are categorized always as good, bad or mediocre, so also the resolution in thought is classified as good bad or mediocre."

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ऐकमत्यम् उपागम्य शास्त्र दृष्टेन चक्षुषा ॥ ६-६-१२
मन्त्रिणो यत्र निरस्तास् तम् आहुर् मन्त्रम् उत्तमम् ।

12. mantraiNaH = the thinkers; chakshhushhaa = on a view; shaastradR^iSTena = perceived by scriptures; upaagamya = obtain; aikamatyam = consensus; nirataaH = and are satisfied; tam = that; mantram = resolution of thought; aahuH = (the wise) say; uttamam = as the excellent one.

"The wise say that resolution of thought is excellent, in which the thinkers, on a view perceived by scriptures, obtain consensus and are satisfied with it."

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बह्व्यो अपि मतयो गत्वा मन्त्रिणो हि अर्थ निर्णये ॥ ६-६-१३
पुनर् यत्र एकताम् प्राप्तः स मन्त्रो मध्यमः स्मृतः ।

13. **gatvaapi** = even after obtaining; **bahviiH** = several kinds; **matiH** = of opinions; **yatra** = where; **arthanirNayaH** = the decision of a matter; **mantriNaam** = by the counselors; **punaH** = once more; **praaptaH** = gets; **ekataam** = to a consensus; **saH** = that; **mantraH** = decision; **smR^itaH** = is called; **madhmaH** = mediocre.

"Only after deliberating several kinds of opinions, that decision of a matter obtained finally by a consensus of the counselors, is called mediocre."

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अन्योन्य मतिम् आस्थाय यत्र सम्प्रतिभाष्यते ॥ ६-६-१४

न च ऐकमत्ये श्रेयो अस्ति मन्त्रः सो अधम उच्यते ।

14. **saH** = that; **mantraH** = resolution; **uchyate** = is said to be; **adhamaH** = worst; **yatra** = in which; **sampratibhaashhyate** = arguments are made; **aasthaaya** = emplying; **anyouya matim** = one or the other divergent opinions; **naasti** = (in which) there is no; **shriyaH** = advantage; **aikamatye** = even after a consensus.

"That resolution is said to be worst in which several arguments are made, employing one or the other divergent opinions and in which there is no advantage even after a consensus."

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तस्मात् सुमन्त्रितम् साधु भवन्तो मन्त्रि सत्तमाः ॥ ६-६-१५

कार्यम् सम्प्रतिपद्यन्ताम् एतत् कृत्यतमम् मम ।

15. **tasmaat** = for that reason; **bhavantaH** = you; **matissattamaaH** = having excellent intellect; **samprtipadyantaam** = arrive at; **sumantritam** = a well-thought out; **saadhu** = rightful; **kaaryam** = action; **etat** = this; **mama** = to me; **matam** = is earnestly; **kR^ityam** = to be done."

"For that reason, you, having excellent intellect, arrive at a well-thought out rightful action. To me, this is earnestly to be done."

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वानराणाम् हि वीराणाम् सहस्रैः परिवारितः ॥ ६-६-१६

रामो अभ्येति पुरीम् लंकाम् अस्माकम् उपरोधकः ।

16. **raamaH** = Rama; **parivaaritah** = surrounded by; **sahasraiH** = thousands of; **dhiraaNaam** = brave; **vaanaraaNaam** = monkeys; **abhyeti** = is coming; **laN^kaam puriim** = to the City of Lanka; **uparodhakaH** = for besieging; **asmaakam** = us.

"Rama surrounded by thousands of courageous monkeys, is coming to the City of Lanka, for the purpose of besieging us."

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तरिष्यति च सुव्यक्तम् राघवः सागरम् सुखम् ॥ ६-६-१७

तरसा युक्त रूपेण सानुजः सबल अनुगः ।

17. **raagahavaH** = Rama; **yukta ruupeNa** = by his befitting; **tarasaa** = strength; **svvyaktam** = can certainly; **tarishhyati cha** = cross; **saagaram** = the ocean; **sukham** = easily; **saamjaH** = with his brother; **sabalaamgaH** = along with his army and companions.

"Rama, by his be-fitting strength, can certainly cross the ocean easily, with his brother along with his army and his companions."

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समुद्रमुच्छोषयति वीर्येणान्यत्करोति वा॥ ६-६-१८

तस्मिन् एवम् गते कार्ये विरुद्धे वानरैः सह ।

हितम् पुरे च सैन्ये च सर्वम् सम्मन्त्रयताम् मम ॥ ६-६-१९

18-19. **samudram uchchhoshhayati** = (He may) get the ocean dried up; **karoti** = (He may) do; **anyadvaa** = any other thing; **viiryeNa** = by his valour; **tasmin** = that; **kaarye** = act; **viruddhe** = of enmity; **vaanaraiH saha** = with monkeys; **evam vidhe** = (having commenced) in this way; **sammantryataam** = advise me; **sarvam** = everything; **hitam** = that is good; **pure** = for the city; **mama sainye** = and for my army.

"He may even get the ocean dried up. He may do any other thing by his valour. The aforesaid act of enmity with monkeys having commenced in this way, advise me everything that is good for the city and my army."

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये युद्धकाण्डे षष्ठः सर्गः

Thus completes 6th Chapter of Yuddha Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

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Book VI : Yuddha Kanda - Book Of War

Chapter [Sarga] 7 Verses converted to UTF-8, Nov 09

Introduction

The demons inspire Ravana with confidence and eulogise his army's strength. They suggest that Indrajit alone is enough to kill the army of monkeys together with Rama.

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इति उक्ता राक्षस इन्द्रेण राक्षसास्ते महाबलाः ।

ऊचुः प्रान्जलयः सर्वे रावणम् राक्षस ईश्वरम् ॥ ६-७-१

द्विष्टपक्षह्यविज्ञाय नीतिबाह्यास्त्वबुद्धयः ।

1-2a. uktaaH = after spoken; iti = thus; raakSasa indreNa = by Ravana; te raakSasaaste = those demons; mahaabalaH = who were very strong; niitibaahyaaH = who were without moral behaviour; abuddhayaH = who were stupid; sarve = all praanJalayaH = who lifted up their joined palms; avijJNaaya = ignorant; dviSatpakshham = of the enemy's side; uuchuH = spoke; raavaNam = to Ravana; raakSaseshvaram = the king of demons.

Hearing the words of Ravana, those demons who were strong, stupid and without moral conduct, all raising up their joined palms and spoke to Ravana the king of demons, without knowing the strengths of their enemy's side (as follows):

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राजन् परिघ शक्ति ऋष्टि शूल पट्टस सम्कुलम् ॥ ६-७-२

सुमहन् नो बलम् कस्माद् विषादम् भजते भवान् ।

2b-3a. raajan = Oh; king; naH balam = our army; parigha shakti R^iSTi shuula paTTasa samkulam = equipped with iron bars; javelins; double-edged swords; darts and sharp-edged spears; sumahat = is very great; kasmaat = why; bhavaan bhajate = are you getting; viSaadam = worry?

"Oh, king! Our army, equipped with iron bars, javelins, double-edged swords, darts and sharp-edged spears, is very great. Why are you getting worried?"

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त्वया भोगवतीम् गत्वा निर्जताः पन्नगा युधि ॥ ६-७-३

कैलास शिखर आवासी यक्षैर् बहुभिर् आवृतः ।

सुमहत् कदनम् कृत्वा वश्यस् ते धनदः कृतः ॥ ६-७-४

3b-4. gatvaa = after proceeding; bhogavatiim = to Bhogavati city (the abode of Nagas in Patala; one of the seven regions under the earth); pannagaaH = the serpents; nirjataaH = were defeated; tvayaa = by you; dhanadaH = Kubera (the bestower of riches); kailaasa shikhara aavaasii = who resides on the peak of Mount Kailasa; aavR^itaH = surrounded by; bahubhiH = many; yakshhaiH = Yakshas (a class of demi-gods); kR^itvaa = having done; sumahat = a very great; kadanam = battle; vashyaH = surrendered; te = to you.

"After proceeding to Bhogavati city (the abode of Nagas in Patala one of the seven regions under the earth), the serpents there were defeated by you. Kubera (the bestower of riches) who resides on the peak of Mount Kailasa, surrounded by many yakshas (a class of demi-gods) surrendered to you after doing a great battle."

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स महाईश्वर सख्येन श्लाघमानस् त्वया विभो ।
निर्जितः समरे रोषाल् लोक पालो महाबलः ॥ ६-७-५

5. **vibho** = "Oh; Lord; **roSaal** = by your rage; **saH** = that Kubera; **shlaaghamaanaH** = who was praising himself; **maheshvara sakhyena** = for his friendship with Lord Shiva (the Supreme Lord); **loka paalaH** = a guardian of the world; **mahaabalaH** = with great strength; **nirjitaH** = was defeated **samare** = in battle; **tvayaa** = by you.

"Oh, Lord! By your rage, Kubera who was boasting himself for his friendship with Lord Shiva (the Supreme Lord) and said to be a guardian of the world possessing great strength, was defeated by you in battle."

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विनिहत्य च यक्षौघान् विक्षोभ्य च विगृह्य च ।
त्वया कैलास शिखराद् विमानम् इदम् आहतम् ॥ ६-७-६

6. **vinihatya** = throwing down; **yakSaughaan** = a group of Yakshas; **vikSobhya** = and taking them into prison; **idam** = this; **vimaanam** = aerial car (Pushpak); **aahR^itam** = was procured; **tvayaa** = by you; **kailaasa sikharaat** = from Mount Kailasa.

"Throwing down a group of Yakshas, after causing a flutter among them and taking them in prison, this aerial car (Pushpak) was procured by you from Mount Kailasa."

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मयेन दानव इन्द्रेण त्वद् भयात् सख्यम् इच्छता ।
दुहिता तव भार्या अर्थे दत्ता राक्षस पुमाव ॥ ६-७-७

7. **raakSasa pumgava** = Oh; the best of demons; **mayena** = by Maya; **daanava indreNa** = the lord of demons; **duhitaa** = his daughter (Mandodari); **dattaa** = was give; **tava** = to you; **bharyaa arthe** = as wife; **tvad bhayaat** = due to fear from you; **icchataa** = and desiring; **sakhyam** = friendship.

"Oh, the best of ogres! By Maya, the lord of demons, Mandodari his daughter was given to you in marriage, due to fear from you and duly desiring your friendship."

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दानव इन्द्रो मधुर् नाम वीर्य उत्सिक्तो दुरासदः ।
विगृह्य वशम् आनीतः कुम्भीनस्याः सुख आवहः ॥ ६-७-८

8. **mahaabaaho** = Oh; mighty armed; **kumbhiinasyaaH** = Kumbhinasa's; **sukha aavahaH** = husband; **daanava indraH** = a king of demons; **viirya utsiktaH** = who was proud of his valour; **duraasadaH** = and who was difficult to be defeated; **aniitaH** = was taken into; **vasham** = (your) subjugation; **vigR^ihya** = having warred against him.

Oh, mighty armed! Madhu Kumbhinasa's (your sister's) husband, another ruler of demons, who was proud of his valour and who was difficult to be defeated, was taken into your subjugation, your having won a battle against him."

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निर्जितास् ते महाबाहो नागा गत्वा रसा तलम् ।

वासुकिस् तक्षकः शन्खो जटी च वशम् आहताः ॥ ६-७-९

9. **mahaabaaho** = Oh; **mighty armed!** **Gatvaa** = after going; **rasaa talam** = to Rasatala (the penultimate subterranean region); **naagaaH** = the serpent-demons; **vaasukiH** = Vasuki; **takSakaH** = Takshaka; **shankhaH** = Sankha; **jaTii ca** = and Jati; **nirjitaH** = were conquered; **te** = by you; **aahR^itaaH** = and were captivated; **vasham** = as your subject.

"Oh, mighty armed! After moving down to rasatala (the penultimate subterranean region), the you conquered serpent-demons Vasukim Takshaka, Saukha and Jati were conquered by you and captivated as your subjects."

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अक्षया बलवन्तः च शूरा लब्ध वराः पुनः ।

त्वया सम्वत्सरम् युद्ध्वा समरे दानवा विभो ॥ ६-७-१०

स्व बलम् समुपाश्रित्य नीता वशम् अरिम् दम ।

मायाः च अधिगतास् तत्र बहवो राक्षस अधिप ॥ ६-७-११

10-11. **arindamau** = Oh; annihilator of enemies; **raakSasa adhipa** = commander of demons; **vibho** = Oh; Lord; **yuddhvaa** = after performing battle; **samvatsaram** = for a year; **tvayaa** = by you; **daanavaaH** = demons; **akSayaaH** = who were beyond destruction; **balavantaH ca** = mighty and; **shuuraH** = valiant; **punaH** = and; **labdhavaraaH** = who obtained boons; **vasham niitaaH** = were defeated; **samupaashritya** = taking resort; **sva balam** = to your own strength; **samare** = in the combat; **bahvyaH** = several; **maayaashcha** = fascinating tricks also; **adhigataaH** = were obtained from them.

"Oh, annihilator of enemies, Commander of demons and the Lord! You after performing a battle for a year by you mighty demons who were beyond destruction, who were valiant and who obtained boons (for immortality) were defeated using your own strength in combat. Several fascinating tricks also were learnt from them."

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शूराः च बलवन्तः च वरुणस्य सुता रणे ।

निर्जितास् ते महाबाग चतुर् विध बल अनुगाः ॥ ६-७-१२

12. **mahaabhaaga** = Oh; the illustrious; **varuNasya** = Varuna's; **sutaaH** = sons; **shuuraH ca** = the valiant ones; **balavantaH cha** = the strong ones; **catur vidha bala anugaaH** = who were followed by an army having four limbs (viz. elephants; chariots; cavalry; and infantry); **nirjitaH** = were defeated; **te** = by you; **raNe** = in a battle.

"Oh, illustrious king! Varuna's sons, valiant strong and who were followed by an army having four limbs (viz. elephants, chariots, cavalry and infantry) were defeated by you in a battle."

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मृत्यु दण्ड महाग्राहम् शाल्मलि द्वीप मण्डितम् ।

कालपाशमहार्हाचिम् यमकिम्करपन्नगम् ॥ ६-७-१३

महाज्वरेण दुर्धर्षम् यमलोकमहार्णवम् ।

अवगाह्य त्वया राजन् यमस्य बल सागरम् ॥ ६-७-१४

जयः च विप्लुलः प्राप्तो मृत्युः च प्रतिषेधितः ।

सुयुद्धेन च ते सर्वे लोकास् तत्र सुतोषिताः ॥ ६-७-१५

13-15. **raajan** = Oh, king; **avagaahya** = after entering; **yamalokamahaarNavam** = a great ocean in the shape of Yama's realm; **mR^ityu daNDa mahaagraaham** = with a huge alligator in the form of Death's rod of punishment; **shaalmali druma maNDitam** = adorned with silk cotton trees (bristling with thorns to be used as weapons); **kaalapashamahaaviicim** = turbulent with a huge wave in the shape of the noose of Kala (Time spirit); **yamakimkarapannagam** = with serpents in the form of Yama's servants; **durdharSam** = and difficult to be conquered; **mahaa jvareNa** = on account of mighty Jvara (spirit presiding over fevers); **saagaram** = (and churning) the sea; **bala saagaram** = in the form of Yama's forces; **viplulaH** = a great; **jayaH ca** = victory; **praaptaH** = was obtained; **mR^ityuH ca** = and Death; **pratiSedhitaH** = warded off; **tvayaa** = by you; **sarve** = all lokaH = the people; **tatra** = there; **sutoSitaH** = were delighted; **te suyuddhena** = by your good battle.

Oh, king! After entering a great ocean in the shape of Yama's realm, with a huge alligator in the form of death's rod of punishment, adorned with silk-cotton trees (bristling with thorns to be used as weapons), turbulent with a huge wave in the shape of noose of Kala (Time Spirit), with serpents in the form of Yama's servants and difficult to be conquered on account of mighty Jvara (Spirit presiding over fevers), and churning the sea in the form of Yama's forces, a great victory was obtained and death warded off by you. All the people there were delighted to see your good battle."

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क्षत्रियैर् बहुभिर् वीरैः शक्र तुल्य पराक्रमैः ।
आसीद् वसुमती पूर्णा महद्भिर् इव पादपैः ॥ ६-७-१६

16. **vasumatii** = the earth; **aasiit** = was; **puurNaa** = filled; **madadbhiH paadapaiH iva** = as with big trees; **bahubhiH** = with many; **kSatviyaiH** = warriors; **viiraiH** = who were strong; **shakra tulya paraakramaiH** = with a courage equal to that of Devendra (Lord of celestials).

"The earth was filled, like with big trees, with many warriors who were strong with a courage equal to that Devendra (Lord of celestials).

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तेषाम् वीर्य गुण उत्साहैर् न समो राघवो रणे ।
प्रसह्य ते त्वया राजन् हताः परम दुर्जयाः ॥ ६-७-१७

17. **raajan** = Oh; king; **raaghavaH** = Rama; **na** = was not; **samaH** = equal; **teSaam** = to them; **raNe** = in combat; **viirya guNa utsaahaiH** = by their valour; excellence and energy; **te** = those warriors; **samo raNe durjayaaH** = who were difficult to be overcome in a battle; **prasahya** = were over powered; **hataaH** = and killed; **tvayaa** = by you."

"Oh, King! Rama was not equal to them in combat, by their valour excellence and energy. Those warriors, who were difficult to be overcome in battle, were overpowered and killed by you."

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तिष्ठ वा किम् महाराज श्रमेण तव वानरान् ।
अयमेको महारज इन्द्रजित् क्षपयिष्यति ॥ ६-७-१८

18. **mahaaraaja** = Oh; emperor; **vaa** = or; **tiSTha** = you stay; **kim** = why; **shrameNa** = by exertion; **tava** = to you? **Mahaaraaja** = Oh; **emperor!** **Ayam** = this; **indrajit** = Indrajit; **ekaH** = alone; **kshapayiSyati** = can destroy; **vaanaraan** = the monkeys.

Oh, emperor! Why exertion to you? You remain here. Oh, emperor! This Indrajit alone can destroy the monkeys."

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अनेन हि महाराज महेश्वरमनुत्तमम् ।

इष्ट्वा यज्ञम् वरो लब्धो लोके परमदुर्लभः ॥ ६-७-१९

19. **mahaaraja** = Oh; emperor; **iSTvaa** = after performing; **anuttamam** = an excellent; **yajjNam** = sacrifice; **mahesvaram** = to propitiate Mahesvara (the great Lord; shiva); **varaH** = a boon; **parama durlabhaH** = very rare to be obtained; **loke** = in the world; **labdhaH hi** = was indeed acquired; **anena** = by him."

"Oh, emperor! After performing an excellent sacrifice to propitiate Mahesvara (the great lord shiva), a boon very rare to be obtained in the world, was acquired by him."

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शक्तितोमरमीनम् च विनिकीर्णान्त्रिशैवलम् ।

गजकच्चपसम्बाधंश्चमण्डूकसम्कुलम् ॥ ६-७-२०

रुद्रादित्यमहाग्राहम् मरुद्वसुमहोरगम् ।

रथश्वगजतोयौघम् पदातिपुलिनम् महत् ॥ ६-७-२१

अनेन हि समासाद्य देवानाम् बलसागम् ।

गृहीतो दैवतपतिर्लङ्काम् चापि प्रवेशितः ॥ ६-७-२२

20-22. **samaasaadya** = Approaching; **mahat** = the huge; **balasaagaram** = ocean of army; **devaanaam** = celestials; **shaktitomaramiinaam ca** = whose fist are lances and spheres; **vinikiirNaantrashaivalam** = and guts thrown asunder as duck-weeds; **gajakacchapasambaadhaam** = whose turtles are the elephants; **ashvamanDuuka samkulam** = whose frogs are the teeming horses; **rudraadityamahaagraaham** = infested with alligators in the form of (eleven) Rudras (gods of destruction) and (twelve) Adityas (sons of Aditi); **marudvasumahoragam** = with huge serpents in the form of (forty nine) maruts (winds gods) and (eight) Vasus; **rathashvagajatoyaugham** = having chariots; horses and elephants for its volume of waters; **padaatipulinam** = the sandy banks its infantry; **daivatapatiH** = Devendra (Lord of celestials); **gR^ihiitaH** = was captured; **anena** = by him; **praveshitaH caapi** = and was impelled to enter; **laN^kaam** = Lanka (as a detenu).

"Approaching that huge ocean of army of celestials, whose fish are lanes and spheres, whose guts thrown asunder as duck-weeds, whose turtles are the elephants, whose frogs are the teeming horses, infested with alligators in the form of (eleven) Rudras (gods of destruction) and (twelve) Adityas (sons of Aditi), with huge serpents in the form of (forty nine) Maruts (wind gods) and (eight) Vasus, having chariots horses and elephants for its volume of waters and the sandy elephants for its volume of waters and the sandy banks its infantry, Devendra (Lord of celestials) was captured by him and was impelled to come to Lanka (as a detenu).

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पीतामहनियोगाच्च मुक्तः शम्बरवृत्रहा ।

गतस्त्रिविष्टपम् राजन् सर्वदेवनमस्कृतः ॥ ६-७-२३

23. **raajan** = Oh; king; **muktaH** = having been released; **piitaamahaniyogaacca** = by the orders of Lord Brahma (your grand-father); **shambaravR^itrahaa** = Devendra who killed demons called Shambara and Vritra; **sarvadevanamaskR^itaH** = and who was adored by all celestials; **gataH** = went (back); **tritviSTapam** = to heaven.

"Oh, king! Having been released by the orders of your grand father Brahma, Devendra who killed demons called Shambara and Vrita and who was adored by all celestials, went back to heaven."

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तमेव त्वम् महाराज विसृजेन्द्रजितम् सुतम् ।

यावद्भानरसेनाम् ताम् परामाम् नयति क्षयम् ॥ ६-७-२४

24. mahaaraaja = Oh; emperor; tvam = you; visR^ija = send; tam = that; indrajitameva = Indrajit alone; taam = that; vaanara senaam = army of monkeys; paraamaam = together with Rama; yaavadnayati = will be brought; kSayam = to an end.

"Oh, emperor! You send that Indrajit alone, so that the army of monkeys together with Rama will be brought to an end."

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राजन् न आपद् अयुक्ता इयम् आगता प्राकृताज् जनात् ।

हृदि न एव त्वया कार्या त्वम् वधिष्यसि राघवम् ॥ ६-७-२५

25. raajan = Oh; king; iyam = this; ayuktaa = unbefitting; aapad = danger; aagataa = has come; janaat = from a man; praakR^itaaj = who is ordinary; naiva kaaryaa = It is not to be kept; tvayaa = by you; hR^idi = in mind; tvam = you; vadhiSyasi = will kill; raaghavam = Rama.

"Oh, king! This unbefitting danger has come from a man who is ordinary. It is not to be kept by you in mind, you will kill Rama."

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये सप्तमः सर्गः

Thus completes 7th Chapter of Yuddha Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

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Book VI : Yuddha Kanda - Book Of War

Chapter [Sarga] 8 Verses converted to UTF-8, Nov 09

Introduction

All the demons of King Ravana present there namely Prahasta, Durmukha, Vajradamshttra, Nikumbha and Vajrahanu, eulogising their strengths, assure the king that they can individually kill Rama and his army within no time.

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ततो नील अम्बुद निभः प्रहस्तो नाम राक्षसः ।
अब्रवीत् प्राञ्जलिर् वाक्यम् शूरः सेना पतिस्तदा ॥ ६-८-१

1. tataH = thereafter; shuuraH = a valiant; raakSasaH = demon; prahasto naama = named prahasta; senaapatiH = the commander-in-chief; niila ambuda prakhyaH = appearing like a dark cloud; praaJNjaliH = joined his palms in salutation; abraviit = and spoke; tadaa = then; vaakyam = (the following) words.

A valiant demon by name Prahasta, the commander-in-chief, appearing like a dark cloud, joined his palms in salutation and spoke these words.

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देव दानव गन्धर्वाः पिशाचपतगौरगाः ।
न त्वाम् धर्षयितुम् शक्ताः किम् पुनर् वानरा रणे ॥ ६-८-२

2. sarve = all; deva daanava gandharvaaH = gods; demons; Gandharvas; pishraacha pata goragaaH = devils; birds and serpents; shakyaH = can be dharSayitum = attacked; raNe = in battle; kim punaH = why to talk about; maanavau = two human beings?

"All gods, demons, gandharvas, devils, birds and serpents can be attacked by you in battle. Why to talk about two human beings?"

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सर्वे प्रमत्ता विश्वस्ता वन्चिताः स्म हनूमता ।
न हि मे जीवतो गच्चेज् जीवन् स वन गोचरः ॥ ६-८-३

3. sarve = all of us; vishvastaaH = in good faith; pramattaaH = but with negligence; vaNchitaasmi = were cheated; hanumataa = by Hanuma; saH = that; vanagocharaH = monkey; nagachhet hi = cannot indeed go; jiivan = alive; me = (while) I; jiivitaH = an alive.

"All of us, in good faith but with negligence, were cheated by Hanuma. That monkey cannot go alive, while I am alive."

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सर्वाम् सागर पर्यन्ताम् सशैल वन काननाम् ।
करोमि अवानराम् भूमिम् आज्ञापयतु माम् भवान् ॥ ६-८-४

4. **karomi** = I shall make; **sarvaam** = the entire; **bhuumim** = earth; **saagara paryantaam** = extending upto the ocean; **sashaila vana kaananaam** = along with mountains forests and woods; **avaanaraam** = bereft of monkeys; **bhavaan** = you; **aaGYaapayatu** = command; **maam** = me.

"I shall make the entire earth extending upto the ocean, along with mountains forests and woods, bereft of monkeys. You command me."

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रक्षाम् चैव विधास्यामि वानराद् रजनी चर ।
न आगमिष्यति ते दुःखम् किञ्चिद् आत्म अपराधजम् ॥ ६-८-५

5. **rajanii cara** = Oh; Ravana; **vidhaasyaami** = I shall arrange; **rakSaam caiva** = for defence also; **vaanaraad** = from the monkey; **na kimchit** = not a little; **duHkham** = trouble; **aagamishhyati** = will come; **te** = to you; **aatma aparaadhajam** = on account of your guilt (abduction of Seetha).

"Oh, Ravana! I shall arrange for your defence from that monkey. Not a little trouble will come to you on account of your guilt (abduction of Seetha)."

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अब्रवीत्तम् सुसम्क्रुद्धो दुर्मुखो नाम राक्षसः ।
इदम् न क्षमणीयम् हि सर्वेषाम् नः प्रधर्षणम् ॥ ६-८-६

6. **raakSasaH** = a demon; **durmukho naama** = by name Durmukha; **susamkruddhaH** = being seriously enraged; **abraviit** = spoke; **tam** = to him; **idam** = this; **pradharSaNam** = molestation; **sarveSaam** = to all; **naH** = of us; **na kSamaNiiyam hi** = is indeed not to be tolerated.

A demon by name Durmukha, being seriously enraged, spoke to him as follows: "This humiliation meted out to us by that monkey is indeed not to be tolerated."

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अयम् परिभवो भूयः पुरस्य अन्तः पुरस्य च ।
श्रीमतो राक्षस इन्द्रस्य वानर इन्द्र प्रधर्षणम् ॥ ६-८-७

7. **ayam** = this; **paribhavaH** = insult; **purasya** = to Lanka City; **antaH purasya ca** = and the palaces; **vaanarendra pradharSaNam** = and the attack by Sugreeva; the king of monkeys; **shriimataH** = of the glorious; **raakshasendrasya** = king of demons; **bhuuyaH** = is still (outrageous).

"This insult to the city of Lanka and the palaces together with attack by Sugreeva on the glorious Ravana are still outrageous."

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अस्मिन् मुहूर्ते हत्वा एको निवर्तिष्यामि वानरान् ।
प्रविष्टान् सागरम् भीमम् अम्बरम् वा रसा तलम् ॥ ६-८-८

8. **gatvaa** = proceeding; **asmin;** = at this; **muhuurte** = moment; **ekaH** = alone; **nivartiSyaami** = I shall destroy; **vaanaraan** = the monkeys; **praviSTaan** = who entered; **saagaram** = either into the ocean; **bhiimam rasaa talam** = or into the terrific subterranean region under the earth; **ambaram vaa** = or into the sky.

"Proceeding at this moment alone, I shall destroy those monkeys, whether they entered the ocean or the subterranean region or the sky."

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ततो अब्रवीत् सुसम्क्रुद्धो वज्र दम्ष्ट्रो महाबलः ।
प्रगृह्य परिघम् घोरम् मांस शोणित रूपितम् ॥ ६-८-९

9. tataH = thereafter; mahaabalaH = the very strong; vajra damSTraH = Vajradamshttra; susamkruddhaH = beset with great anger; pragR^ihya = took hold of; ghoram = a terrific; parigham = iron club; maamsa shoNita ruupitam = smeared with flesh and blood; abraviit = (and) spoke (as follows).

Thereafter the very strong Vajradamshttra, beset with great anger, took hold of a terrific iron club smeared with flesh and blood and spoke (as follows):

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किम् नो हनुमता कार्यम् कृपणेन तपस्विना ।
रामे तिष्ठति दुर्धर्षे सुग्रीवे सह लक्ष्मणे ॥ ६-८-१०

10. kim = what; kaaryam = work; naH = for us; hanumataa = with Hanuma; kR^ipaNena = the pitiable; tapasvinaa = and the miserable; raame = when Rama; salakSmaNe = along with Lakshmana; sugriive api = and Sugreeva; durdharSe = who are difficult to be conquered; tiSThati = exist?

"What work for us with that pitiable and miserable Hanuma, when Rama along with Lakshmana and Sugreeva who are difficult to be conquered exist?"

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अद्य रामम् ससुग्रीवम् परिघेण सलक्ष्मणम् ।
आगमिष्यामि हत्वा एको विक्षोभ्य हरि वाहिनीम् ॥ ६-८-११

11. adya = Now; ekaH = alone; hatvaa = killing; parigheNa = by this iron club; raamam = Rama; salakSmaNam = along with Lakshmana; sasugriivam = together with Sugreeva; vikSobhya = and after perturbing; harivaahiniim = the army of monkeys; aagamiSyami = I shall come back.

"Now itself, with this iron club, killing Rama, Lakshmana and Sugreeva after perturbing the army of monkeys, I shall come back."

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इदम् ममापरम् वाक्यम् शृणु राजन्यदीचसि ।
उपायकुशलो ह्येव जयेच्चत्रुनतन्द्रितः ॥ ६-८-१२

12. raajan = Oh; king; yadi icchasi = if you are willing; shR^iNu = hear; aparam = moreover; mama = my; idam vaakyam = these words; upaayakushalaH eva = one who is skilled in stratagem only; atandritaH = will be without lassitude; jayet hi = (and) can indeed defeat; shatruun = enemies.

"Oh, king! If you are willing, hear my words further. One who is skilled in a stratagem alone will be without lassitude and can indeed defeat the enemies."

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कामरूपधराः शूराः सुभीमा भीमदर्शनाः ।
राक्षसा वा सहस्राणि राक्षसाधिप निश्चिताः ॥ ६-८-१३

काकुत्स्थमुपसमाम्य बिभ्रतो मानुषम् वपुः ।
सर्वे ह्यसम्भ्रमा भूत्वा ब्रुवन्तु रघुसत्तमम् ॥ ६-८-१४

13-14. raakshasaadhipa = O; king of demons! sahasraaNi = thousands of; raakSasaaH = demons; kaamaruupadharaaH = able to change their form at will; shuuraaH = courageous; subhiimaaH = appalling; bhiimadarshanaaH = terrifying to look at; nishchitaaH = and firm (in their purpose); bibhrataH = can wear; maanuSam = human; vapuH = body; upasangamya = approach; kaakutsam = Rama; asambhramaaH = without embarrassment; sarve = and all; bruvantu = speak; raghusattamam = to Rama (as follows).

O, king of demons! Thousands of demons able to change their form at will courageous appalling terrifying to look at and firm (in their purpose) can wear human body approach Rama without embarrassment and all speak to Rama (as follows).

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प्रेषिता भरतेनैव भ्रात्रा तव यवीयसा ।
स हि सेनाम् समुत्थाप्य क्षिप्रमेवोपयास्यति ॥ ६-८-१५

15. preSimtaa = we have been sent; bharatenaiva = by Bharata; tava = your; yaviiyasaa = younger; bhraatraa = brother; saH = he; samutthaapya = summoning; senaam = his forces; kshiprameva = will surely soon; upayaasyati = come here.

"We have been despatched by Bharata, your younger brother. He is summoning his forces and will surely come here soon."

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ततो वयमितस्तुर्णम् शूलशक्तिगदाधराः ।
चापबाणासिहस्तश्च त्वरितास्तत्र यामहे ॥ ६-८-१६

16. tataH = thereafter; vayam = we; turNam = quickly; shuula shaktigadaadharaaH = carrying spikes; javelins and maces; caapa baaNaasihastaashca = with arrows and swords in hand; yaamahe = will go; tatra = there; itaH = from here; tvaritaaH = soon."

"Carrying spikes, javelins and maces together with arrows and swords in hand, we will quickly go there from here soon."

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आकाशे गणशः स्थित्वा हत्वा ताम् हरिवाहिनीम् ।
अश्मशस्त्रमहावृष्ट्वा प्रापयाम् यमक्षयम् ॥ ६-८-१७

17. sthitvaa = standing; gaNashaH = as groups; aakaashe = in the sky; hatvaa = beating; taam = that; harivaahiniim = army of monkeys; ashmashastramahaavR^iSTvaa = with a mighty hail of stones and missiles; praapayaam = we should send 9them) yamakshayam = to the world of Death.

"Standing as groups in the sky and beating that army of monkeys with a mighty hail of stones and missiles, we should send them to the world of Death."

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एवम् चेदुपसर्पेतामनयम् रामलक्ष्मणौ ।
अवश्यमपनीतेन जहतामेव जीवितम् ॥ ६-८-१८

18. raamalakshmaNau = (If) Rama and Lakshmana; upasarpetaam yadi = approach softly into our trap; evam = thus; jahataameva = they will just abandon; jiivitam = the life; avashyameva = surely; apaniitena = as they are taken away (by the trap)

"If Rama and Lakshmana thus approach softly into our trap they will surely abandon their lives as they are taken away by the trap."

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कौम्भकर्णस् ततो वीरो निकुम्भो नाम वीर्यवान् ।
अब्रवीत् परम कुद्धो रावणम् लोक रावणम् ॥ ६-८-१९

19. tataH = thereafter; kumbhakarNiH = Kumbhakarna's sons; nikumbho naama = by name Nikumbha; viiraH = strong; viiryaavaan = and powerful; paramakruddhaH = became very angry; abraviit = and spoke; raavaNam = to Ravana; loka raavaNam = who made people cry.

Thereafter Kumbhakarna's son, by name Nikumbha, strong and powerful, became very angry and spoke (as follows) to Ravana, who made people cry.

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सर्वे भवन्तस् तिष्ठन्तु महाराजेन समताः ।
अहम् एको हनिष्यामि राघवम् सह लक्ष्मणम् ॥ ६-८-२०
सुग्रीवम् सहनूमन्तम् सर्वाश्चैवात्र वानरान् ।

20-21b. sarve = all; bhavantaH = of you; tiSThantu = stay; samgataaH = along with; mahaaraajena = the king; aham = I; ekaH = alone; haniSyaami = will kill; atra = there; raaghavam = Rama; sahalakSmaNam = along with Lakshman; sugriivam = Sugreeva; shanuumanam = along with Hanuman; sarvaan = all; vaanaraan shcaiva = the monkeys too."

All of you stay along with the king. I alone will kill there, Rama along with Lakshman, Sugreeva along with Hanuma and all the monkeys also.

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ततो वज्रहनुर्नाम राक्षसः पर्वतोपमः ॥ ६-८-२१
क्रुद्धः परिलिहन् वक्त्रम् जिह्वया वाक्यम् अब्रवीत् ।

21b-22a. tataH = then; raakshasaH = a demon; vajrahanurnaama = by name Vajrahanu; parvatopamaana = who was resembling a mountain; kruddhaH = becoming enraged; parilihan = licking; sR^ikkaam = the corners of his mouth; jihvayaa = with his tongue; abraviit = spoke; vaakyam = those words.

Then, a demon by name Vajrahanu who was resembling a mountain, becoming enraged and licking the corners of his mouth with his tongue, spoke as follows:

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स्वैरम् कुर्वन्तु कार्याणि भवन्तो विगत ज्वराः ॥ ६-८-२२
एको अहम् भक्षयिष्यामि तान् सर्वान् हरि यूथपान् ।
स्वस्थाः क्रीडन्तु निश्चिन्ताः पिबन्तु मधु वारुणीम् ॥ ६-८-२३

22b-23. bhavantaH = you; kurvantu = do; karmaaNi = (your) occupations; svairam = freely; vigata jvaraH = redeemed of mental pain; kriiDantu = play; svasthaaH = comfortably; pibantu = (and) drink; vaaruNiim madhu = spirituous liquor; nishcintaaH = without worry; aham = I; ekaH = alone; bhakSayiSyaami = will devour; sarvaam = the entire; harivaahiniim = army of monkeys.

"You do your occupations freely redeemed of mental pain, play comfortably and drink spirituous liquor without any worry. I alone will devour the entire army of monkeys."

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अहम् एको हनिष्यामि सुग्रीवम् सह लक्ष्मणम् ।

स अङ्गदम् च हनूमन्तम् रामम् च रण कुञ्जरम् ॥ ६-८-२४

24. atra = at this time; aham = I; ekaH = alone; haniSyaami = will kill; sugriivam = Sugreeva; saha lakSmaNam = along with Lakshmana; hanuumantam = Hanuma; sa angadam = along with Angada; sarvaan = (and) all; vaanara amsehca = monkeys."

At this time I alone will kill Sugreeva along with Lakshmana Hanuma along with Angada and all monkeys.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये अष्टमः सर्गः

Thus completes 8th Chapter of Yuddha Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

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Book VI : Yuddha Kanda - Book Of War

Chapter [Sarga] 9 Verses converted to UTF-8, Nov 09

Introduction

Sumantra was unable to console Kausalya, who lied on the floor due to her extreme grief over her separation from Rama, even though he tries to avert her grief by telling her that Rama can reside in the forest delightfully, by warding off his agony.

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ततो निकुम्भो रभसः सूर्य शत्रुर् महाबलः ।
सुप्तघ्नो यज्ञ कोपः च महापाश्वर्षो महाउरः ॥ ६-९-१
अग्नि केतुः च दुर्धर्षो रश्मि केतुः च राक्षसः ।
इन्द्रजिच् च महातेजा बलवान् रावण आत्मजः ॥ ६-९-२
प्रहस्तो अथ विरूप अक्षो वज्र दम्ष्ट्रो महाबलः ।
धूम्र अक्षः च अतिकायः च दुर्मुखः चैव राक्षसः ॥ ६-९-३
परिघान् पट्टसान् प्रासान् शक्ति शूल परश्वधान् ।
चापानि च सबाणानि खड्गामः च विपुलान् शितान् ॥ ६-९-४
प्रगृह्य परम क्रुद्धाः समुत्पत्य च राक्षसाः ।
अब्रुवन् रावणम् सर्वे प्रदीप्ता इव तेजसा ॥ ६-९-५

1-5. tataH = then; nikumbhaH = Nikumbha; rabhasaH = Rabhasa; mahaabalaH = exceedingly strong; suurya shatruH = Suryasatru; suptaghnaH = Suptaghna; yaGYa kopaH = Yajnakopa; mahaapaarsva mahodarau = Mahaparsva and Mahodara; durdharshhaH = the unconquerable raakSasaaH = demons; agniketuH ca = Agniketu and; rashmiketuh ca = Rasmiketuh; tataH = then; balavaan = pweful; mahaatejaa = and endowed with great energy; raavaNaatmajaH = son of Ravana; indrajichya = Indrajit; athaH = and; prahasthaH = Prahasta; viruupaakSaH; Virupaksha; mahaabalaH = the extraordinarily strong; vajradamSTraH = Vajradamstra; dhumraakSashcha = Dhumraksha; atikaayashcha = Atikaya; raakSasaH = and the demon; durmukhashchaiva = named Durmukha; pragR^ihya = carrying; pathishaan = iron clubs; parighaan = sharp-edged spears; shuulaan = spikes; praasaan = darts; shaktiparashvathaan = javelins and axes; chaapaani = bows; sabaaNaani = with excellent arrows; khadgaamshcha = and swords; vipulaambubhaan = shining like a vast expanse of water; sarve = who were all; parama kruddhaaH = extremely enraged; pradiiptaaH iva = flaming as it were; tejasaH = with glory; raakSasaaH = (those)demons; samutpatya = rose up abruvan = (and) spoke; raavaNam = to Ravana (as follows).

Then, Nikumbha, Rabhasa, the exceedingly strong Surya satru, Suptaghna, Yaj~akopa, Mahaparsva and Mahodara, the unconquerable demons Agniketu and Rasmiketuh, then the powerful son of Ravana named Indrajit endowed with great energy, Prahasta and Virupaksha, Vajradamstra who was extraordinarily strong, Dhumarksha and Atikaya and the demon by name Durmukha, carrying iron clubs, sharp-edged spears, spikes, darts, javelins and axes, bows with excellent arrows and swords shining like a vast expanse of water, and who were all extremely

enraged, and flaming as it were with glory, those demons rose up and spoke to Ravana (as follows).

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अद्य रामम् वधिष्यामः सुग्रीवम् च सलक्ष्मणम् ।
कृपणम् च हनूमन्तम् लंका येन प्रधर्षिता ॥ ६-९-६

6. **adya** = now itself; **vadhiSyaamaH** = we shall kill; **raamam** = Rama; **sahalakSmaNam** = along with Lakshmana; **sugriivam ca** = and Sugreeva; **kR^ipaNam** = and the pitiable; **hanuumantam** = Hanuma; **yena** = by whom; **la.nkaa** = Lanka; **pradharSitaa** = was attacked.

"Now itself, we shall kill Rama along with Lakshmana and Sugreeva as well as the pitiable Hanuma by whom Lanka was attacked."

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तान् गृहीत आयुधान् सर्वान् वारयित्वा विभीषणः ।
अब्रवीत् प्रान्जलिर् वाक्यम् पुनः प्रत्युपवेश्य तान् ॥ ६-९-७

7. **vibhiiSaNaH** = Vibhishana; **vaarayitvaa** = restraining; **taan sarvaan** = all those; **gR^ihiita aayudhaan** = who were made to seize weapons; **pratyupaveshya** = were made to sit again; **abraviit** = and spoke; **vaakyam** = (these) words; **praanjaliH** = with joined palms.

Vibhishana (Ravana's youngest half-brother) restraining all those who were made to seize weapons, were made to sit again by saluting them with joined palms and spoke as follows:

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अपि उपायैस् त्रिभिस् तात यो अर्थः प्राप्तुम् न शक्यते ।
तस्य विक्रम कालांस् तान् युक्तान् आहुर् मनीषिणः ॥ ६-९-८

8. **taata** = dear brother; **yaH** = which; **arthaH** = act; **na shakyate** = cannot; **praaptum** = be accomplished; **tribhiH** = by three; **upaayaais api** = strategies too; **tasya** = that act; **aahuH** = is said; **yuktaan** = to be suitable; **nikramakaalaan** = occasion for displaying prowess **maniiSiNaH** = by wise men.

"Dear brother! That act which cannot be accomplished by three well-known strategies (viz . conciliation, gift and sowing dissention) , is only then to be accomplished by exhibiting prowess, as stated by wise men."

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प्रमत्तेष्व् अभियुक्तेषु दैवेन प्रहतेषु च ।
विक्रमास् तात सिध्यन्ति परीक्ष्य विधिना कृताः ॥ ६-९-९

9. **taata** = Oh ; brother; **pramatteSu** = in respect of indifferent people; **abhiyukteShu** = in those who have been attacked by an enemy; **prahateSu ca** = in those who were struck down; **daivena** = by fate; **vikramaaH** = the gallantries; **kR^itaH** = performed; **vidhinaa** = according to precept; **pariikSya** = after being examined carefully; **sidhyanti** = succeed.

"The gallantries performed according to the prescribed precept, after being tested, O dear brother, only succeed against those who are indifferent, who have been already attacked by an enemy or who stand struck down by fate."

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अप्रमत्तम् कथम् तम् तु विजिगीषुम् बले स्थितम् ।

जित रोषम् दुराधर्षम् प्रधर्षयितुम् इच्चथ ॥ ६-९-१०

10. **katham** = how; **icchatha** = do you wish; **dharSayitum** = to attack; **tam** = that famous; **tam** = Rama; **apramattam** = who is attentive; **vijigiiSum** = who has subdued his anger; **duraadharSam** = and who is difficult to be conquered.

"How do you wish to attack that famous Rama, who is always attentive, who has a will to conquer, who is established in strength, who has subdued his anger and who is difficult to be conquered."

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समुद्रम् लन्घयित्वा तु घोरम् नद नदी पतिम् ।

कृतम् हनुमता कर्म दुष्करम् तर्कयेत कः ॥ ६-९-११

11. **kaH** = who; **vidyaat** = can know; **tarkayeta vaa** = or even imagine; **loke** = in the world; **hanumataH** = Hanuma's; **gatim** = speed; **langhayitvaa** = in crossing; **ghoram** = the formidable; **samudram** = ocean; **nada nadii patim** = the lord of streams and rivers?

"Who can conceive or even imagine in this world, that Hanuma's speed in crossing the formidable ocean, which is the lord of streams and rivers?"

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बलानि अपरिमयानि वीर्याणि च निशा चराः ।

परेषाम् सहसा अवज्ञा न कर्तव्या कथंचन ॥ ६-९-१२

12. **nishaacaraaH** = O; demons; **balaani** = the strength; **viiryaaNi ca** = and the abilities; **pareSaam** = of the enemies; **aparimeyaani** = are difficult to be measured; **na kartavyaa** = they cannot be treated; **avajjNyaa** = with contempt; **sahasaa** = hastily; **kathamcana** = by any means.

"O, demons! The strength and the abilities of the enemies are difficult to be measured. They cannot be treated with contempt hastily by any means."

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किम् च राक्षस राजस्य रामेण अपकृतम् पुरा ।

आजहार जन स्थानाद् यस्य भार्याम् यशस्विनः ॥ ६-९-१३

13. **kim** = what; **apakR^itam** = offence (was done); **puraa** = earlier; **raakSasaraajasya** = to the king of demons; **yashashvinaH** = by the illustrious; **raameNa** = Rama; **yasya** = whose; **bhaaryaam** = wife; **aajahaara** = (he) bore away; **janasthaanaat** = firm janasthana?"

"What offence was done earlier to the king of demons by the illustrious Rama, whose wife that he bore away from Janasthana?"

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खरो यदि अतिवृत्तस् तु रामेण निहतो रणे ।

अवश्यम् प्राणिनाम् प्राणा रक्षितव्या यथा बलम् ॥ ६-९-१४

14. **kharaH** = Khara; **ativR^ittaH** = who has gone beyond his limits; **nihataH yadi** = was of course killed; **raameNa** = by Rama; **raNe** = in an encounter; **praaNaaH** = lives; **avashyam** = certainly; **rakSitavyaaH** = are to be protected; **yathaa balam** = according to one's own strength; **praaNinaam** = by living beings."

"Khara, who has gone beyond limits, was of course killed by Rama in an encounter. Lives are certainly to be protected, according to one's own strength, by living beings."

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एतन् निमित्तम् वैदेही भयम् नः सुमहद् भवेत् ।
आहूता सा परित्याज्या कलह अर्थे क्त्ते न किम् ॥ ६-९-१५

15. **etan nimittam** = for this reason; **sumahat** = a very great; **vaidehii bhayam** = danger because of Seetha; **bhavet** = will occur; **naH** = to us; **saa** = she; **aahR^itaa** = who was brought; **parityaajyaa** = is to be given up; **kim** = what is the use; **kR^ite na** = in doing anything; **kalaha arthe** = with an animosity as an end?.

"For this reason, a very great danger because of Seetha will occur to us. She, who was brought here, is to be given away. What is the use in doing anything, with an animosity as an end?"

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न नः क्षमम् वीर्यवता तेन धर्म अनुवर्तिना ।
वैरम् निरर्थकम् कर्तुम् दीयताम् अस्य मैथिली ॥ ६-९-१६

16. **na naH kSamam** = It is not appropriate; **kartum** = to make; **vairam** = enmity; **nirarthakam** = uselessly; **tena** = with Rama; **viiryavataa** = who is valiant; **dharma anuvartinaa** = and who follows; **righteousness** = maithilii = (let) Seetha; **diiyataam** = be given away; **asya** = to him.

"It is not appropriate to make enmity uselessly with Rama, who is valiant and who follows righteousness. Let Seetha be given away to him."

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यावन् सगजाम् साश्वाम् बहु रत्न समाकुलाम् ।
पुरीम् दारयते बाणैर् दीयताम् अस्य मैथिली ॥ ६-९-१७

17. **yaavan** = before; **puriim** = the city of Lanka; **sagajaam** = along with elephants; **saashvaam** = with horses; **bahu ratna samaakulaam** = and filled with many riches; **daarayate** = are shattered; **maithilii** = (let) Seetha; **diiyataam** = be given away; **asya** = to him.

Before the City of Lanka with its elephants, horses and many riches are shattered by arrows, let Seetha be given away to him."

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यावत् सुघोरा महती दुर्धर्षा हरि वाहिनी ।
न अवस्कन्दति नो लंकाम् तावत् सीता प्रदीयताम् ॥ ६-९-१८

18. **na yaavat taavat** = not so long as; **mahatii** = the huge; **harivaahinii** = army of monkeys; **sughoraa** = which is very dangerous; **durdharSaa** = and unconquerable; **naavaskandati** = attacks; **naH** = our; **la.nkaam** = Lanka; **siitaa** = (let) Seetha; **pradiiyataam** = be given away.

"Not so long as the huge army of monkeys which is very dangerous and unconquerable attacks our Lanka, let Seetha be given away."

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विनश्येद् हि पुरी लंका शूराः सर्वे च आक्षसाः ।

रामस्य दयिता पत्नी न स्वयम् यदि दीयते ॥ ६-९-१९

19. **dayitaa** = (If) the beloved; **patnii** = wife; **raamasya** = of Rama; **na diiyate yadi** = is not given away; **svayam** = of your own accord; **la.nkaa purii** = the City of Lanka; **vinshyet hi** = will indeed; perish; **sarve** = all; **shuuraaH** = the valiant; **raakSasaashca** = demons too(will perish).

"If the beloved wife of Rama is not given away of your own accord, the city of Lanka will indeed perish. All our valiant demons too will Perish."

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प्रसादये त्वाम् बन्धुत्वात् कुरुष्व वचनम् मम ।

हितम् पथ्यम् त्व् अहम् ब्रूमि दीयताम् अस्य मैथिली ॥ ६-९-२०

20. **prasaadaye** = I am propitiating; **tvaam** = you; **bandhutvaat** = because of my relationship; **kuruSva** = act on; **mama** = my; **vachanam** = words; **aham** = I; **bruumi** = am telling; **hitam** = the beneficial; **tvaham tu** = and the truthful (word); **maithilii** = (let) Seetha; **diiyataam** = be given away; **asya** = to him.

"I am propitiating you because of my relationship. Act on my words. I am telling you beneficial as well as truthful word. Let Seetha be given away to him."

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पुरा शरत् सूर्य मरीच्चि सन्निभान् ।

नव अग्र पुन्खान् सुदृढान् नृप आत्मजः ।

सृजति अमोघान् विशिखान् वधाय ते ।

प्रदीयताम् दाशरथाय मैथिली ॥ ६-९-२१

21. **puraa** = before; **nR^ipa aatmajaH** = Rama the prince; **sR^ijati** = discharges; **te vadhaaya te** = for your destruction; **sudR^iDhaan** = very strong; **vishikhaan** = arrows; **sharat suurya mariicci samnibhaan** = equal to the rays of autumnal sun; **nava agra punkhaan** - provided with new heads and shafts; **amoghaan** = which are unfailing; **maithilii** = (let) Seetha; **pradiiyataam** = be given away; **daasharathaaya** = to Rama.

"Before Rama the prince discharges for your destruction, very strong and unfailing arrows equal to the rays of autumnal sun and provided with new heads and shafts, let Seetha be given away to Rama."

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त्यजस्व कोपम् सुख धर्म नाशनम् ।

भजस्व धर्मम् रति कीर्ति वर्धनम् ।

प्रसीद जीवेम सपुत्र बान्धवाः ।

प्रदीयताम् दाशरथाय मैथिली ॥ ६-९-२२

22. **tyaja** = abandon; **aashu** = soon; **kopam** = anger; **sukha dharma naashanam** = which destroys; happiness and piety; **bhajasva** = resort to; **dharmam** = righteousness; **rati kiirti vardhanam** = which augments joy and fame; **prasiida** = become placid; **jiivema** = we shall live; **saputra baandhavaaH** = with our sons and relatives; **maithilii** = (let) Seetha; **pradiiyataam** = be given away; **daasharathaaya** = to Rama.

"Abandon soon your anger, which destroys happiness and piety. Resort to righteousness, which augments joy and fame. Become placid so that we may live with our sons and relatives. Let Seetha be given away to Rama."

विभीषणवचः श्रुत्वा रावणो राक्षसेश्वरः ।

विसर्जयित्वा तान् सर्वान् प्रैवेश स्वकम् गृहम् ॥ ६-९-२३

23. shrutvaa = having; vibhiiSaNaH vachaH = Vibhishana's words; raavaNaH = Ravana; raakSaseshvaraH = the king of demons; visarjayitvaa = left; sarvaan = all; taan = of them; pravivesha = and entered; svakam = his own; gR^iham = house.

After hearing Vibhishana's words, Ravana the king of demons left all of them and entered his own palace.

इत्यार्षे श्रीमद्रामयणे आदिकाव्ये युद्धकाण्डे नवमः सर्गः

Thus completes 9th Chapter of Yuddha Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

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Book VI : Yuddha Kanda - Book Of War

Chapter [Sarga] 10

Verses converted to UTF-8, Nov 09

Introduction

Vibhishana, the half-brother of Ravana, lists out bad omens occurring in the city and in the gynaeceum and advises Ravana to restore Seetha to Rama as an atonement t these evil forces. Ravana turns a deaf ear to Vibhishana's counsel and sends him away.

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ततः प्रत्युषसि प्राप्ते प्राप्तधर्मार्थनिश्चयः ।
राक्षसाधिपतेर्वेश्म भीमकर्मा विभीषणः ॥ ६-१०-१

1. tataH = thereafter; vibhiiSaNaH = Vibhishana; praapta dharmarthā nishcayaH = who arrived at a settlement about virtue; pleasure and wealth; bhiimakarmaa = and who was terrible in his act; praapte = on arrival of; pratyuSasi = the dawn; veshma = (entered) the palace; raakSasaadhipateH = of Ravana.

Vibhishana, who always arrived at a settlement in matters of virtue, pleasure and wealth and who was terrible in his act, on arrival of the dawn, entered the palace of Ravana.

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शैलाग्रचयसम्काशम् शैलशृङ्गमिवोन्नतम् ।
सुविभक्तमहाकक्षम् महाजनपरिग्रहम् ॥ ६-१०-२

2. shailaagrachayasankaasham = looking like a multitude of mountain-tops; unnatam = elevated; shaila shR^ingamiva = like a mountain-peak; suvibhakta mahaakakSam = well-divided into large apartments mahaajana parigraham = occupied by eminent men.

Ravana's palace was looking like a mass of rocks, elevated like a mountain-peak, well-divided into spacious apartments and occupied by eminent men.

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मतिमद्भिर्महामात्रैरनुरकैरधिष्ठितम् ।
राक्षसैराप्तपर्याप्तैह् सर्वतः परिरक्षितम् ॥ ६-१०-३

3. adhiSThitam = It was inhabited; mahaamatraiH = by prime ministers; matimadbhiH = who were intelligent; anuraktaiH = and beloved; parirakSitam = It was guarded; sarvataH = on all sides; raakSasaiH = by demons; apta paryaaptaiH = who were trust-worthy and efficient.

It was inhabited by prime ministers, who were intelligent and beloved. It was guarded on all sides by demons, who were trust worthy and efficient.

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मत्तमातज्गनिःश्वासैर्व्याकुलीकृतमारुतम् ।

शज्खघोषमहाघोषम् तूर्यसम्बाधनादितम् ॥ ६-१०-४

4. **matta maatamga niHshvaasaiH** = by the sighing breaths of elephants in rut; **vyaakuliikR^ita maarutam** = the air was filled; **shaNkha ghoSa mahaaghoSam** = with a tumultuous noise produced by the sounds of couches; **tuurya sambaadha naaditaam** = made to resound; by a set of musical instruments.

The air was filled with the sighing breaths of elephants in rut, with tumultuous noise produced by the blowing of conches and made to resound by an ensemble of musical instruments.

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प्रमदाजनसम्बाधम् प्रजल्पितमहापथम् ।

तप्तकाञ्चननिर्यूहम् भूषणोत्तमभूषितम् ॥ ६-१०-५

5 **pramadaajana sambaadhaam** = filled with women-folk; **prajalpita mahaapatham** = with principal passages having spoken words; **taptakaaNcana niryuuham** = with turrets made of pure gold; **bhuuSaNottama bhuuSitam** = adorned with excellent decorations.

The palace was filled with a number of women-folk. It was having principal passages in which spoken words were heard. It was having turrets made of pure gold and adorned with excellent decors.

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गन्धर्वाणामिवावासमालयम् मरुतामिव ।

रत्नसंचयसम्बाधम् भवनम् भोगिनामिव ॥ ६-१०-६

6 **aavaasam iva** = It was like an abode; **gandharvaaNaam** = of Gandharvas; **aalayam iva** = like a palace **marutaam** = of Marus; **ratna samhaya sambaadhaam** = filled with a collection of jewels; **bhavanam iva** = resembling a house; **bhoginaam** = of serpents.

The palace was like an abode of Gandharvas (celestial musicians) and of Maruts (storm-gods) filled with a collection of jewels resembling a house of Nagas (serpent-gods).

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तम् महाभ्रमिवादित्य स्तेजोविस्तृतरश्मिमान् ।

अग्रजस्यालयम् वीरः प्रविवेश महाद्युतिः ॥ ६-१०-७

7. **viiraH** = the valiant Vibhishana; **mahaadyutiH** = with great splendour; **pravivesha** = entered; **tam aalayam** = that mansion; **agrajasya** = of his elder brother; Ravana; **mahaabhramiva** = like a large cloud; **aadityaH** = by Sun; **tejovistR^ita rashmimaan** = with rays outstretched with splendour.

The valiant Vibhishana with great splendour entered that mansion of his elder brother, Ravana, like the sun with rays outstretched with splendour entering a big cloud.

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पुण्यान् पुण्याहघोषांश्च वेदिविद्भिरुदाहतान् ।

शुश्राव सुमहातेजा भ्रातुर्विजयसंश्रितान् ॥ ६-१०-८

8. **sumahaatejaaH** = Vibhishana; with very great radiance; **shushraava ca** = heard; **puNyaan** = the auspicious; **puNyaaha ghoSaam** = sounds of felicitous recital of prayers; **udaahR^itaam** = uttered; **vedavidbhiH** = by the knowers of Veda; **vijaya samshritaan** = relating to victory; **bhraatuH** = of his brother.

Vibhishana with great radiance, heard the auspicious sounds of felicitous recital of prayers uttered by the knowers of Vedas (scriptural texts), wishing for the victory of his brother.

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पूजितान् दधिपात्रैश्च सर्पिर्भिः सुमनोक्षतैः ।
मन्त्रवेदविदो विप्रान् ददर्श स महाबलः ॥ ६-१०-९

9. saH = he; mahaabalaH = with great strength; dadarsha = saw; vipraan = Brahmins; mantra veda vidaH = who knew Mantras (sacred texts) and Brahmanas; puujitaan = respected and offered with; dadhipaatraishca = pots filled with curd; sarpirbhiH = with clarified butter; sumanokSataiH = with flowers and unbroken grains of rice.

Vibhishana of great strength, saw Brahmins who know Mantras (sacred texts) and Brahmanas, respected and offered with pots filled of curd, clarified butter as well as with flowers and unbroken rice.

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स पूज्यमानो रक्षोभिर्दीप्यमानम् स्वतेजसा ।
असवस्थम् महाबाहुर्वन्दे धनदानुजम् ॥ ६-१०-१०

10. mahaabaahuH = the mighty armed; saH = Vibhishana; puujyamaanaH = being adored; rakSobhiH = by demons; diipyamaanam = and shining; svategasaa = by his own splendour; vavande = offered salutation; dhanadaanuham = to Ravana the younger brother Kubera (Lord of riches); aasanastham = who was on the throne.

The mighty armed Vibhishana, being adored by the deomons and shining by his own splendour, offered salutation to Ravana the younger brother of Kubera (the lord of riches), who occupied the throne.

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स राजदृष्टिसम्पन्नमासनम् हेमभूषितम् ।
जगाम समुदाचारम् प्रयुज्याचारकोविदः ॥ ६-१०-११

11. prayujya = employing; samudaacaaram = customary formalities; saH = Vibhishana; aachara kovidaH = who knew the code of conduct; jagaama = obtained; aasanam = a seat; hemabhūSitam = adorned with gold; raaja dR^iSTi sampannam = endowed to him by a glance of the king.

Practicing customary formalities, Vibhishana who knew the code of conduct, obtained a seat adorned with gold, as endowed to him by a glance of the king.

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स रावणम् महात्मानम् विजने मन्त्रिसन्निधौ ।
उवाच हितमत्यर्थम् वचनम् हेतुनिश्चितम् ॥ ६-१०-१२

12. mantra samnidhau = in the presence of ministers; vijane = and in privation; saH = Vibhishana; uvaacha = spoke; raavaNam = to Ravana; mahaatmaanam = the powerful; vachanam = the words; hetunishcitam = convinced of reason; atyartham = and very much; hitam = beneficial.

In the presence of ministers and in privation, Vibhishana spoke to powerful Ravana the words convinced of reason and which were very much beneficial.

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प्रसाद्य भ्रातरम् ज्येष्ठम् सान्त्वेनोपस्थितक्रमः ।

देशकालार्थसम्वादि दृष्टलोकपरावः ॥ ६-१०-१३

13. dR^iSTa lokaparaaparaH = Vibhishana; who could behold good and evil things in the world; prasaadya = having sought the favour; jyeSTham bhraataram = from his elder (half-) brother; saantvenaa = by means of soothing words; upasthita kramaH = arranged in order; deshakaalartha samvaadi = spoke in consonance with place; time and purpose.

Vibhishana, who could discriminate between good and evil things in the world, having sought the favour from his eldest (half-) brother by means of soothing words arranged in an order, spoke in consonance with place, time and purpose.

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यदा प्रभृति वैदेही सम्प्राप्तेह परतप ।

तदा प्रभृति दृश्यन्ते निमित्तान्यशुभानि नः ॥ ६-१०-१४

14. paramtapa = O; annihilator of enemies; yadaa prabhR^iti = since when; vaidehii = Seetha; sampraaptaa = came; iha = here; tadaa prabhR^iti = since then; ashubhaani = inauspicious; nimittaani = omens; dR^ishyante = are being seen; naH = by us.

"O, annihilator of enemies! We are seeing inauspicious omens, since Seetha arrived here."

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सस्फुलिज्गः सधूमार्चिह् सधूमकलुषोदयः ।

मन्त्रसम्यहुतोऽप्यग्निर्न सम्यगभिवर्धते ॥ ६-१०-१५

15. mantra samghahutaH api = even if the sacrificial fire is fed with oblations while uttering a set of proper Mantras (sacred texts); agniH = the fire; naabhivardhate = is not flaring up; samyak = well; sasphuliN^gaH = with rising sparks; sadhuumaarahiH = with flames containing smoke; sadhuumakaluSodayaH = coming forth polluted with soot.

"Even if the sacrificial fire is fed with oblations while uttering a proper set of Mantras (Spiritual texts), the fire is not flaring up well, emitting sparks, its flames are enveloped in smoke and are coming forth, polluted with soot."

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अग्निष्ठेष्वग्निशालासु तथा ब्रह्मस्थलीषु च ।

परीपृपाणि दृश्यन्ते हव्येषु च पिपीलिकाः ॥ ६-१०-१६

16. sariisR^ipaaNi = serpents; dR^ishyanti = are seen; agniSTheSu = at the corner of the sacrificial post which is nearest the fires; agnishaalaasu = in houses keeping sacrificial fire; tathaa = and; brahma sthaliisSu ca = in places where sacred studies are made; pipiilikaaH = ants (are seen); havyeSu = in things to be offered as oblations.

"Serpents are seen at the corner of the sacrificial post which is nearest the fire, also in houses keeping sacrificial fire and in places where sacred studies are made. Ants are seen in things to be offered as oblations."

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गवाम् पयांसि स्कन्नानि विमदा वरकुञ्जराः ।

दीनमश्वः प्रहेषन्ते न च ग्रासाभिनन्दिनः ॥ ६-१०-१७

17. payaamsi = milk; gavaam = of cows; skannaani = is getting curdled; varakuNjaraaH = excellent elephants; vimadaaH = are bereft of rut; ashraaH = horses; praheSante = are neighing; diinam = miserably; na ca = and not; graasaabhinanditaH = rejoicing at grass.

"Cow's milk is getting curdled. Excellent elephants are bereft of rut. Horses are neighing miserably and are not rejoiced in eating grass."

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खरोष्ट्राश्वतरा राजभिन्नोमाः स्रवन्ति च ।
न स्वभावेऽवतिष्ठन्ते विधानैरपि चिन्तताः ॥ ६-१०-१८

18. **raajan** = O; king; **kharoSTraashvataraaH** = donkeys; camels and mules; **sravantica** = shed tears; **bhinna romaaH** = losing their hair; **chintitaaH.api** = and even if treated **vidhaanaiH** = as per medical procedures; **na avatiSThante** = do not stand; **svabhaave** = to their nature.

"O, king! Donkeys, camels and mules shed tears, losing their hair and even if treated as per medical procedures are not getting cured."

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वायसाः सघशः क्रूरा व्याहरन्ति समन्ततः ।
समवेताश्च दृश्यन्ते विमानाग्रेषु सम्यशः ॥ ६-१०-१९

19. **kruuraaH vaayasaaH** = crows; **samghashaH** = in flocks; **vyaaharanti** = are crying; **kruuraaH** = crudly; **samastataH** = from all sides; **dR^shyante** = are being seen; **samghashaH** = in crowds; **samavetaaH** = assembled together; **vimanaagreSu** = on house-tops.

"Crows in flocks are crying cruelly from all sides and are seen in crowds assembled together on house-tops."

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गृध्राश्च परिलीयन्ते पुरीमुपरि पिण्डिताः ।
उपपन्नाश्च संध्ये द्वे व्याहरन्त्यशिवम् शिवाः ॥ ६-१०-२०

20. **gR^idhraashca** = vultures; **pariliiyante** = fly to and from **paripiNDitaaH** = in circles; **puriimupari** = over the city; **shivaaH** = jackals; **vyaaharanti** = are crying; **ashivam** = inauspiciously; **upasannaaH** = at the approach; **dve sandhye** = of both dawn and dusk.

"Vultures fly to and fro in circles over the city. Jackals are crying inauspiciously at the approach of both dawn and the dusk."

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क्रव्यादानाम् मृगाणाम् च पुरीद्वारेषु सज्घशः ।
श्रूयन्ते विपुला घोषाः सविस्फूर्जितनिःस्वनाः ॥ ६-१०-२१

21. **puriidvaareSu** = at city-gates; **shruuyante** = are heard; **vipulaaH** = loud; **ghoSaaH** = cries; **kravyaadaanaam** = of carnivorons; **mR^igaaNaam** = animals; **saNghashaH** = gathered in groups; **savisphuurjita niHsvanaaH** = with thundering noise.

"At city-gates are heard loud cries of carnivorous animals gathered in groups, with thundering noise."

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तदेवम् प्रस्तुते कार्ते प्रायश्चित्तमिदम् क्षमम् ।
रोचये वीर वैदेही राघवाय प्रदीयताम् ॥ ६-१०-२२

22. **viira** = O; brave man; **tat** = hence; **kaarye** = (when) the actions of evil forces; **prastute** = are happening; **evam** = in this way; **idam** = this; **praayashcittam** =

atonement; **kSama** = is appropriate; **rocaye** = I like it; **vaidehi** = (that) Seetha; **pradiiyataam** = be given away; **raaghavaaya** = to Rama.

"O, brave man! Hence, when the actions of evil forces are happening in this way, this atonement is appropriate that Seetha be given away to Rama and I like it."

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इदम् च यदि वामोहाल्लोभाद्वा व्याहतम् मया ।
तत्रापु च महाराज न दोषम् कर्तुमर्हसि ॥ ६-१०-२३

23. **mahaaraja** = O; emperor; **mayaa vyahR^itam yadi** = if I am speaking; **idam** = this; **mohaadvaa** = because of infatuation; **lobhaadvaa** = or greed; **tatraapi** = in that case also; **naarhasi** = you ought not; **kartum** = to find; **doSam** = fault (with me).

"O, emperor! If I am speaking this because of infatuation or greed, in that case also, you ought not to find fault with me."

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अयम् हि दोषः सर्वस्य जनस्याप्योपलक्ष्यते ।
रक्षसाम् राक्षसीनाम् च पुरस्यान्तः पुरस्य च ॥ ६-१०-२४

24. **ayam** = these; **doSaH** = bad omens; **upalakSyate hi** = are being seeing indeed; **rakSasaam** = by demons; **raakSasiinaamca** = by lady-demons; **purasya** = of the city; **antaHpuraasya** = and of the gynaeceum; **sarvasya** = and all; **asya** = these; **janasya** = people.

"These bad omens are being seen indeed by demons and lady-demons of the city and of the gynaeceum as well as all these people here."

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प्रापणे चास्य मन्त्रस्य निवृत्ताः सर्वमन्त्रिणः ।
अवश्यम् च मया वाच्यम् यदृष्टमथवा श्रुतम् ॥ ६-१०-२५
सम्विधाय यथान्यायम् तद्भवान् कर्तुमर्हति ।

25. **sarva mantriNaH** = all the ministers; **nivR^ittaaH** = have abstained; **praapaNe** = to pass; **asya** = this; **mantrasya** = counsel; **yat** = whatever; **dR^iSTam** = is seen; **athavaa** = or; **shrutam** = heard (it); **vaacyam** = is to be told; **avashyam** = surely; **mayaa** = by me; **tat** = hence; **bhavaan** = you; **arhati** = ought; **kartum** = to do; **yathaanyaayam** = according to fitness of things; **samvidhaaya** = for the occasion.

"All your ministers have abstained to pass this counsel to you. Whatever is seen or heard, it is to be told certainly by me. Hence, you ought to do according to a justification of things for the occasion."

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इति स्वमन्त्रिणाम् मध्ये भ्राता भ्रातरमूचिवान् ॥ ६-१०-२६
रावणम् रक्षसाम् श्रेष्ठम् पथ्यमेतद्विभीषणः ।

26. **vibhishaNaH** = Vibhishana; **bhraataa** = (the half-)brother; **uucivaan** = spoke; **iti** = these; **pathyam** = beneficial; **etat** = words; **raavaNam** = to Ravana; **rakSasaam shreSTham** = the best among demons; **svamantriNaam** = in the midst of ministers; **bhraataram** = of his (half-)brother

Vibhishana, the half- brother spoke these beneficial words to Ravana, the best among demons in the midst of his half-brother's ministers.

हितम् महार्थम् मन्त्रदु हेतुसम्मितम् ।
व्यतीतकालायतिसम्प्रतिक्षमम् ।
निशम्य तद्वाक्यमुपस्थितज्वरः ।
प्रसज्गवानुत्तरमेत दब्रवीत् ॥ ६-१०-२७

27. prasaNgavaan = Ravana; who had evil inclination; nishamya = heard; tat = those; vaakyam = words; hitam = which were beneficial; mahaartam = very well-meaning; mR^idu = soft; hetusamhitam = conformable to reason; vyatiitakaalaayati sampratikSamam = and suitable for the past future and the present times; upasthitajvaraH = got enraged; abraviit = uttered; etat = this; uttaram = reply.

Ravana, who had evil inclination, heard those words, which were beneficial very well-meant, soft, conformable to reason and suitable for the past future and present times, got enraged and uttered this reply.

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भयम् न पश्यामि कुतश्चिदप्यहम् ।
न राघवः प्राप्स्यति जातु मैथिलीम् ।
सुरैः सहेन्द्रैरपि समारे कथम् ।
ममाग्रतः स्थास्यति लक्ष्मणाग्रजः ॥ ६-१०-२८

28. na pashyaami = I do not see; bhayam = fear; bhayam = fear; kutashchidapi = from whom so ever; raamaH = Rama; napraapsyati = cannot obtain; maithiliim = Seetha; jaatu = by any means; katham = how; lakshmaNaagrajaH = Rama; sthaasyati = can stand; agrataH = before me; sangare = in battle; shendraiH = even along with Indra; surairapi = together with celestials also?

"I do not see any fear from whom so ever. Rama cannot obtain Seetha by any means. How Rama even along with Indra and the celestials can stand before me in battle?"

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इत्येवमुक्त्वा सुरसैन्यनाशनो ।
महाबलः सम्यति चण्डविक्रमः ।
दशाननो भ्रातरमाप्तवादिनम् ।
विसर्जयामास तदा विभीषणम् ॥ ६-१०-२९

29. dasgaababaH = Ravana; surasainya raashanaH = who annihilates the army of celestials; mahaabalaH = (and) very powerful; chaNDavikramaH = with an impetuous valour; ityevam = thus; uktvaa = spoke; tadaa = then; visarjayaamaasa = sent away; vibhiiSaNam = Vibhishana; aaptavaadinam = who spoke honestly.

Ravana, who annihilated the army of celestials and who was very powerful with an impetuous valour, thus spoke and then sent away Vibhishana, who had spoken honestly.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये युद्धकाण्डे दशमः सर्गः

Thus completes 10th Chapter of Yuddha Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

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Book VI : Yuddha Kanda - Book Of War

Chapter [Sarga] 11

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Introduction

Ravana goes again to the assembly hall, to hold consultations with his ministers, othere important demons and Vibhishana.

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स बभुव कृशो राजा मैथिलीकाममोहितः ।

असन्मानाच्च सुहृदाम् पापः पापेन कर्मणाः ॥ ६-११-१

1. saH = that; paapaH = sinful; raajaa = king of demons; maithiliikaamamohitaH = infatuated by his desire for Seetha; babhuuva = became; kR^ishaH = emaciated; asanmaanaacca = despising; suhR^idaam = the kind-hearted; paapena karmaNaa = and by his sinful action.

That sinful Ravana, infatuated by his desire for Seetha, became emaciated by his sinful action and by his despising of well-disposed people like Vibhishana.

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अतीतसमये काले तस्मिन्वे युधि रावणः ।

अमात्यैश्च सुहृद्भिश्च प्राप्तकालममन्यत ॥ ६-११-२

2. tasmi = that; kaale = occasion; yudhi = for war; vai = indeed; atiita samaye = having gone by; raavama = Ravana; amanyata = thought of consultation with; amaatyaischa = his ministers and; suhR^idbhischa = well-wishers; praapta kaale = to be a fit-time.

Though the occasion for war was lacking Ravana thought of consulting with his ministers and well-wishers then to be a fit time.

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स हेमजालविततम् मणिविद्रुमभूषितम् ।

उपगम्य विनीताश्वमारुरोह महार्थम् ॥ ६-११-३

3. upagamya = approaching; mahaaratham = a great chariot; hemajaalavitatam = covered by a golden net; maNividruma bhuushhitam = adorned with gems and corals; viniitaashvam = and tied with trained horses; saH = he; aaruruha = ascended (it).

Approaching a great chariot, covered by a golden net, adorned with gems and corals and yoked with trained horses, Ravana mounted on it.

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तमास्थाय रथश्रेष्ठो महामेघसमस्वनम् ।

प्रययौ रक्षसाम् श्रेष्ठो दशग्रीवः सभाम् प्रति ॥ ६-११-४

4. dashagriivaH = Ravana; shreSThaH = the excellent; rakSasaam = among demons; aasthaaya = mounted; tam = that; rathashreSTham = most beautiful chariot; mahaameghasmasvanam = with a rattling sound resembling the rumbling of a large cloud; prayayau = and preceeded; sabhaam prati = towards the assembling hall.

Ravana the excellent among demons ascended that most beautiful chariot, with a rattling sound resembling the rumbling of a large cloud and then proceeded towards the assembly-hall.

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असिचर्मधरा योधाः सर्वायुधधरास्ततः ।

राक्षसा राक्षसेन्द्रस्य पुरस्तात्सम्प्रतस्थिरे ॥ ६-११-५

5. tataH = then; yodhaaH = warriors; as carmadharaaH = holding swords and shields; raakSasaH = and demons; sarvaayudhadharaaH = wearing all tpes of weapons; sampratasthire = marched; purastaat = in front; raakSasendrasya = of that king of demons.

Warriors holding swords and shield as well as demons wearing all types of weapons, marched in front of Ravana.

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नानाविकृतवेषाश्च नानाभूषणभूषिताः ।

पार्श्वतः पृष्ठतश्चैनम् परिवार्य ययुस्तदा ॥ ६-११-६

6. naanaa vikR^ita veSaashca = 9demons) wearing all types of unusual dresses; naanaabharaNa bhuushhitaaH = and adoring various kinds of jewellery; tadaa = then; yayuH = marched; parivaarya = surrounding; enam = him; paarshvataH = from sides; pR^iSThatashcaiva = and even from behind.

Demons wearing all types of unusual dresses and adoring various kinds of jewellery then marched, duly surrounding him from sides and even behind.

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रथैश्चातिरथा शीघ्रम् मतैश्च वरवारणैः ।

अमात्पेतुर्दशग्रीवमाक्रीडद्भिश्च वाजिभिः ॥ ६-११-७

7. atirathaaH = great chariot-warriors; rathaiH = in chariots; varavaaraNaiH = on excellent elephants; mattaiH = in rut; vaajibhishca = and horses; aakriiDadbhiH = sportively coming in different gaits; anuutpetuH dashagriivam = rushed after Ravana; shiighram = quickly.

Great chariot-warriors in chariots, on excellent elephants in rut and horses supportively coming in different gaits, rushed after Ravana quickly.

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गदापरिघहस्ताश्च शक्तितोमरपाणयः ।

परश्वथधराश्चान्ये तथान्ये शूलपाणयः ॥ ६-११-८

8. gadaaparigha hastaashca = with maces and iron bars in their hands; shaktitomarapaaNayaH = with javelins and iron clubs in their hands; parishvathadharaaH = wearing axes; anye = some others; shuulapaaNayaH = with darts in theirs hands.

Some had maces and iron bars in their hands. Some had javelins and iron clubs. Some were holding axes. Some others had darts in their hands.

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ततस्तूर्यसहस्राणाम् सम्जज्ञे निःस्वनो महान् ।

तुमुलः शङ्खशब्दश्च सभाम् गच्छति खणे ॥ ६-११-९

9. tataH = thereafter; raavaNe = as Ravana; gachchhati = was going; sabhaam = to the assembly hall; mahaan = loud; niHsvanaH = blare; tuuryasahasraaNaam = of thousands of trumpets = tumulaH = and tumultuous; shaNkhashabdashca = noise of couches; samjaN^e = were produced.

As Ravana was proceeding to the assembly-hall, loud blare of thousands of trumpets along with tumultuous noise of conches were produced.

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स नेमिघोषेण महान्सहसाभिनिनादयन् ।

राजमार्गम् श्रिया जुष्टम् प्रतिपेदे महारथः ॥ ६-११-१०

10. saH = that; mahaan = excellently; mahaarathaH = great chariot; abhininaadayau = making noise; nemighoSeNa = of the sound of the wheels; sahasaa = soon; pratipade = obtained; raajamaargam = the royal high way; juSTam = possessed; shriyaa = of beauty.

That excellently great chariot, making noise of the sound of its wheels, soon entered the beautiful royal high-way.

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विमलम् चातपत्रम् च पगृहीतमशोभत ।

पाण्डुरम् राक्षसेन्द्रस्य पूर्णस्तारधिपो यथा ॥ ६-११-११

11. aatapatram = the umbrella; vimalam = which was spot-lessly; paaNDuram = white; ashobhata = shone; puurNa taaraadhipoyathaa = like a full moon; pragR^ihiitam = was held; raakSasandraya = (on the head) of Ravana.

The spotlessly white umbrella, held on Ravana's head, shone like a full-moon.

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हेमज्जरिगर्भे च शुद्धस्फटिकविग्रहे ।

चामरव्यजने तस्य रेजतुः सव्यदक्षिणे ॥ ६-११-१२

12. tasya savyadakSiNe = on his left and right sides; chaamaravyajane = two fans of yak's tails; shuddha sphaTika vigrahe = with crystal handles; hemamaNjarigarbhe = and golden fringes; regatuH = were shining.

On his left and right sides, two fans of yak's tails with crystal handles and golden fringes were shining.

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ते कृताञ्जलयः सर्वे रथस्थम् पृथिवीस्थिताः ।

राक्षसा राक्षसश्रेष्ठम् शिरोभिस्तम् ववन्दिरे ॥ ६-११-१३

13. sarve = all; te raakSasaaH = those demons; vavandire = offered their salutation; shirobhiH = (by bending) their heads; kR^itaaNjalayaH = and by joining their palms; tam = to him; raakSasashreSTam = the best of demons; rathastham = mounted on the chariot.

All those demons standing on ground offered their salutation by bending their heads and joining their palms to his the best of demons, mounted on the chariot.

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राक्षनैः स्तूयमानः सन् जयाशीर्भिररिंदमः ।

अससाद महातेजाः सभाम् विरचिताम् तदा ॥ ६-११-१४

14. tadaa = then; arindamaH = Ravana the harasser of enemies; san = possessing; mahaatejaH = great splendour; stuuyamaanaH = while being praised; raakSasaiH = by demons; jayashiirbhiH = thought cheers of victory; aasasaada = approached; virachitaam = the arranged; sabhaam = assembly.

Ravana the harasser of enemies, possessing great splendor, while being praised by demons through cheers of victory, approached that organized assembly.

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सुवर्णरजतास्तीर्णाम् विशुद्धस्फटिकान्तराम् ।

विराजमानो वपुषा रुक्मपटोत्तरच्चदाम् ॥ ६-११-१५

ताम् पिशाचशतैः षड्भिरभिगुप्ताम् सदाप्रभाम् ।

प्रविवेश महातेजाः सुकृताम् विश्वकर्मणा ॥ ६-११-१६

15;16. mahaatejaaH = Ravana with great splendour; viraaajamaanaH = with shining brightly; napuSaa = body; pravivesha = entered; taam = that assembly hall; suvarNarajataastiirNaam = viSuddhasphaTikaantaraam = whose intereior was wrought with pure crystal; rukmapaTTottaraccadaam = carpeted with skins of deer; abhiguptaam = guarded by shaaDbhiH pishaaca shataiH = six hundred evil spirits; sadaaprabhaam = ever shining; sukR^itaam = and well- build; vishvakarmaNaa = by Visvakarma.

Ravana with great splendour, with his body shining brightly, entered that assembly hall, which was paved with gold and silver, whose interior was wrought with pure crystal, carpeted with skins of deer, guarded by six hundred evil spirits, ever shining and well-constructed by Visvakarma.

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तस्याम् स वैदूर्यमयम् प्रियाकाजिनसम्बृतम् ।

महत्सोपाश्रयम् भेजे रावणः परमासनम् ॥ ६-११-१७

17. saH = that; raavaNaH = Ravana; tasyaam = in that hall; bheje = occupied; mahat = big; paramaasanam = (and) excellent throne; vaiduuryamayam = embedded with jewels (cat's eye gems); priyakaajinasamvR^itam = covered with skin of deer called Priyaka; sopaashrayam = (and) furnished with pillows.

Ravana, that hall, occupied a big and excellent throne embedded with jewels (cat's eye gems), covered with skin of deer called Priyaka and furnished with pillows.

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ततः शशाश्वरवहूतान् लघुपराक्रमान् ।

समानयत मे क्षिप्रमिहैतान् राक्षसानिति ॥ ६-११-१८

कृत्यमस्ति महाज्जाने कर्तव्यमिति शत्रुभिः ।

18. tataH = thereafter; iishvaravat = as a king; iti = thus; duutaan = his messengers; laghuparaakramaan = who were mering fast; asti = there is; mahat = a gigantic; kR^ityam = work; jaane = I know; kartvayam iti = what is being done; shatrubhiH = by enemies; samaanayata = bring; iha = here; etaan = these; raakSasaan = demons; kSipram = quickly.

Thereafter Ravana, as a king, ordered his messengers, who were moving fast as follows: "There is a gigantic work before us. I know what the enemies are doing. Therefore, bring all the

राक्षसास्तद्वचः श्रुत्वा लङ्कायाम् परिचक्रमुः ॥ ६-११-१९
अनुगेहमवस्थय विहारशयनेषु च ।
उद्यानेषु च रक्क्षंसि चोदयन्तो ह्यभीतवत् ॥ ६-११-२०

19; 20. **shrutvaa** = hearing; **tadvacaH** = those words; **raakSasaaH** = the (messenger) demons; **chodayantaH** = impelling; **rakSaamsi** = the demons; **avasthaaya** = staying; **vihaara shayaneSu** = in entertainment or in places bed-rooms; **udyaaneSuca** = or in gardens; **paricakramuH** = went; **abhiitavat** = without fear; **anugchaam** = to every house; **laN^kaayaam** = in Lanka.

Hearing those words, the messenger impelled the demons staying in entertainment places, in bedrooms or in gardens and went without fear to every house in Lanka.

ते रथान् रुचिरानेके दृप्तानेके दृढान् हयान् ।
नागनेकेऽधिरुरुर्जमुश्चैके पदातयः ॥ ६-११-२१

21. **adhiruruhuH** = mounted; **te** = those demons; **eke** = some; **ruchiraan** = beautiful; **rathan** = chariots; **eke** = some; **dR^iptaan** = wild; **dR^iDhaan** = and strong hayaan = horses; **eke** = some; **naagaan** = elephants; **eke** = some; **jagmuH** = wnet; **padaatayaH** = by foot.

Some of the demons mounted beautiful chariots; some mounted wild and strong horses and some mounted on elephants. Some others went on foot.

सा पुरी परमाकीर्णा रथकुञ्जरवाजिभिः ।
सम्पतद्भिर्विरुचे गरुत्मदचिरिवामबरम् ॥ ६-११-२२

22. **saa purii** = that city; **paramaakiirNaa** = extremely crowded; **rathaa kuNjara vaajibhiH** = with chariots; elephants and horses; **sampataadbhiH** = rushing together fast; **viruruche** = appeared; **ambaramiva** = like the sky; **garutmadbhiH** = by the birds.

That city, extremely crowded with chariots elephants and horses rushing fast together, appeared like birds rushing fast in the sky.

ते वाहनान्यवस्थाप्य यानानि विविधानि च ।
सभाम् पद्भिः प्रविविशुः सिम्हा गिरिगुहामिव ॥ ६-११-२३

23. **avasthaapya** = parking; **vaahanaani** = horses; elephants; **vividhaani** = and various; **yaanaanicha** = kinds of vehicles like chariots; **te** = they; **pravivishuH** = entered; **padbhiH** = by foot; **sabhaam** = the assembly-hall; **giriguhaamiva** = like a mountain-cave; **simhaaH** = by lions.

Parking horses, elephants and various kinds vehicles like chariots, they entered by foot the assembly-hall as a mountain-cave is entered by lions.

राज्ञः पादौ गृहीत्वा तु राज्ञा ते प्रतिपूजिताः ।
पीठेष्वन्ये बृसीष्वन्ये भूमौ केचिदुपाविशन् ॥ ६-११-२४

24. gR^ihiitvaa = touching; paadau = the feet; raaN^aH = of the king; pratipuujitaaH = and being greeted in turn; raajJNaa = by the king; anye = some; upaavishan = sat down; piiTheSu = on seats; anye = some others; bR^iiSu = on mats(of Kusa grass); kechit = and others; bhuumau = on the ground.

Touching the feet of the king and greeted in turn by the king, some sat down on seats, some others on mats (of Kusa grass) and others on the ground.

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ते समेत्य सभायाम् वै राक्षसा राजशासनात् ।
यथार्हमुपतस्थुस्ते रावणम् राक्षसाधिपम् ॥ ६-११-२५

25. sametya = congregating; sabhaayaam = in the assembly-hall; raaja shaasanaat = at the king's command; te raakSasaaH = those demons; te = they; upasthuH = took their position; yathaarham = (each) according to their rank; raavaNam (round) Ravana; raakSasaadhipam = the king of demons.

Congregating in the assembly hall at the king's command, those demons took their position round Ravana the king of demons, each according to their rank.

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मन्त्रिणश्च यथामुख्या निश्चितार्थेषु पण्डिताः ।
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26;27. mantriNashca = ministers; paNditaH = who were scholars; nishchitaartheshhu = well-versed in deciding actions; guNopetaaH = those endowed with good qualities; sarvajJNaaH = those who were all-knowing; amaatyaashca = king's ministers; buddhidarshanaaH = who could perceive things by their power of intellect; tathaa = and; bahuvaH = many; shuuraH = warriors; shatashaH = in hundreds; samiiyuH = gathered; yathaamukhyaH = according to their importance; sabhaayaam = in assembly hall; hemavarNaayaam- wrapped with gold; sukhaayavai = for felicity; sarvaarthasya = of all actions.

Ministers who were scholars well versed in deciding action those endowed with good qualities, those who were all-knowing, king's ministers who could perceive things by their power of intellect and many warriors in hundreds, gathered according to their importance in that assembly hall, wrapped with gold, for providing felicity in all actions.

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ततो महात्मा विपुलम् सुयुग्यम् ।
रथम् वरम् हेमविचित्रिताङ्गम् ।
शुभम् समास्थाय ययौ यशस्वी ।
विभीषणः संसदमग्रजस्य ॥ ६-११-२८

28. tataH = then; vibhiiSaNaH = Vibhishana; mahaatmaa = the high-souled; yashasvii = and the illustrious; aasthaaya = ascended; varam = the excellent; ratham = chariot; vipulam = which was spacious; suyugyam = yoked with good horses; hemavichitritaaN^gam = its various parts decked with gold; shubham = and auspicious; yayau = and drove; samsadam = towards assembly-hall; agrajasya = of his elder brother; Ravana.

The high-souled and illustrious VibhiShana ascended an excellent auspicious and spacious chariot yoked with good horses with its various parts decked in gold and drove towards the assembly-hall of Ravana his elder brother.

स पूर्वजायावरजः शशंस ।
 ना माथ पश्चाच्चरणौ ववन्दे ।
 शुकः प्रहस्तश्च तथैव तेभ्यो ।
 ददौ यथार्हम् पृथगासनानि ॥ ६-११-२९

29. **atha** = thereafter; **saH** = that; **avarajaH** = younger brother; **shashamsa** = told; **naama** = his name; **pashchaat** = then; **vavande** = saluted; **charaNau** = the feet; **shukaH** = Suka; **prahastashcha** = and Prahasta; **tathaiva**; (saluted) likewise (Ravana); **dadau** = gave; **aasanaani** = seats; **tebhyaH** = to them; **pR^ithak** = separately; **yathaarham** = according to their rank.

Then, that younger brother Vibhishana told Ravana his name and offered salutation to the feet. Suka and Prahasta followed suit. Ravana gave them suitable seats separately.

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सुवर्णनानामणिभूषणानाम् ।
 सुवाससाम् संसदि राक्षसानाम् ।
 तेषाम् परार्थ्यगुरुचन्दनानाम् ।
 स्रजाम् च गन्धाः प्रववुः समन्तात् ॥ ६-११-३०

30. **gandhaaH** = the aroma; **paraarthyaguru chandanaanaam** = of the best aloe and sandal paste; **teSaam rakSasaanaam** = painted on those demons; **srajaamca** = and of garlands; **suvarNanaanaamaNi** = of gold and gems; **suvaasasaam** = and attired in good clothes; **pravavuH** = diffused; **samantaat** = all round; **samsadi** = in the assembly-hall.

The aroma of the best aloe and sandal paste painted on the persons as also of garlands worn round the necks of those demons duly adorned with ornaments of gold and gems and attired in excellent clothes diffused all round in the assembly-hall.

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न चुक्रुशुर्नानृतमाह कश्चि ।
 त्सभासदो नापि जजल्पुरुच्चैः ।
 संसिद्धार्थः सर्व एवोग्रवीर्या ।
 भर्तुः सर्वे ददृशुश्चाननम् ते ॥ ६-११-३१

31. **sabhaasadaH** = the assembled persons; **na chukrushuH** = did not yell loudly; **na kashchit** = No one; **aaha** = uttered; **anR^itam** = untruth; **na jajulpuH api** = not even talked; **uchchaiH** = loudly; **sarve** = all of them; **samsiddhaarthaH** = were ready for action; **ugraviiryaaH** = and were endowed with terrible energy; **te sarve** = all of them; **dadR^ishuH** = perceived; **bhartuH** = their lord's aanaam = face.

The assembled persons there did not yell loudly. None uttered untruth or even talked vociferously. All of them were ready for action and were endowed with terrible energy. All of them sat, perceiving their lord's face.

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स रावणः शस्त्रभृताम् मनस्विनाम् ।
 महाबलानाम् समितौ मनस्वी ।

तय्याम् सभायाम् प्रभया चकाशे ।

मध्ये वसूनामिव वज्रहस्तः ॥ ६-११-३२

32. tasyaam sabhaayaam = In that assembly; saH raavaNaH = that Ravana; manasvii = full of mind; chakashe = shone; samitau = prabhayaa = with brilliance; samitau = among the assemblage; mahaabalaanaam = of those demons possessing great strength; vajrahastaH iva = like Devendra (the Lord of heaven); madhye = amidst; vasuunaam = Vasus (a class of gods)

In that assembly, that Ravana, full of mind, shone with brilliance among the assemblage of those demons possessing great strength, like Devendra (the Lord of heaven) amidst Vasus (a class of gods)

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये युद्धकाण्डे एकादशः सर्गः

Thus completes 11th Chapter of Yuddha Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

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Book VI : Yuddha Kanda - Book Of War

Chapter [Sarga] 12

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Introduction

Ravana instructs Prahasta, chief of his army to defend the city of Lanka carefully. Prahasta positioned the army for defense accordingly at suitable places both inside and outside the city. Ravana then narrates how he brought beautiful Seetha to Lanka from Dandaka forest, because of his growing infatuation for her. Ravana asks his companions and relatives gathered there, to suggest ways and means to kill Rama and Lakshmana. Then, Kumbhakarna, Ravana's brother first accuses Ravana of his unworthy act but assures him that he would neutralize that dishonour by killing the enemies.

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स ताम् परिषदम् कृत्स्नाम् समीक्ष्य समितिम्जयः ।
प्रबोधयामास तदा प्रहस्तम् वाहिनीपतिम् ॥ ६-१२-१

1. tadaa = then; saH = that Ravana; samitimjayaH = eminent in an assembly; dR^iSTvaa = having seen; kR^itsnaam = all; taam pariSadam = that gathering; tadaa = at that time; prabodhayaamaasa = instructed; prahastam = Prahasta; vaahiniipatim = the commander of the army (as follows):

Then, Ravana an eminent person in the assembly, having seen all that gathering, instructed Prahasta the chief of his army (as follows):

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सेनापते यथा ते स्युः कृतविद्याश्चतुर्विधाः ।
योधा नगररक्षायाम् तथा व्यादेष्टुमर्हसि ॥ ६-१२-२

2. senapate = "O; commander!; te = (Let) those; yodhaaH = warriors; kR^itavidyaaH = well-trained; chaturvidhaaH = in four ways; yathaa = how; syuH = (they) stand; nagararakSaayaam = in defence of the city; tathaa = in that way' arhasi = you are allowed; vyaadeSTum = to command.

"O, commander! You are allowed to issue an order to see that well-trained warriors belonging to the four divisions of the army (viz.cavalry, infantry, chariots and elephants) are entrusted with the defense of the city."

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स प्रहस्तः प्रतीतात्मा चिकीर्षन् राजशासनम् ।
विनिक्षिपद् बलम् सर्वम् बहिरन्तश्च मन्दिरे ॥ ६-१२-३

3. saH = that; prahastaH = Prahasta; pratiitaatmaa = steadfast in his mind; chikiirSan = with a desire to follow; raajashaasanam = king's order; vinikSipat = stationed; sarvam = the whole; balam = army; bahiH = outside; antashca = and inside; mandire = the city.

Prahashta, resolute in his mind to follow the king's orders stationed the whole army both outside as well as inside the city.

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ततो विनिक्षिप्य बलम् सर्वम् नगरगुप्तये ।
प्रहस्तः प्रमुखे राज्ञो निषसाद जगाद च ॥ ६-१२-४

4. tataH = thereafter; prahastaH = Prahashta; vinikSipya = keeping; sarvam = the whole; balam = army; nagaraguptaye = in defence of the city; niSasaada = sat; pramukhe = in front; raaN^aH = of the king; jagaada = and spoke (as follows).

Thereafter, Prahashta after keeping the whole army in defence of the city, sat in front of the king and spoke (as follows):

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विहितम् बहिरन्तश्च बलम् बलवतस्तव ।
कुरुष्वाविमनाः क्षिप्रम् यदभिप्रेतमस्ति ते ॥ ६-१२-५

5. tava = your; balam = army; balavataH = as strong (as you are); vihitam = has been stationed; bahiH = outside; antashca = and inside; kuruSva = do; kSipram = quickly; yat = what; asti = is; abhipretam = preference; te = to you; avimanaaH = with an undistracted mind."

Your army, as strong as you are, has been positioned both outside and inside the city. Pray do quickly, with an undistracted mind, whatever is preferable to you."

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प्रहस्तस्य वचः श्रुत्वा राजा राज्यहितैषिणः ।
सुखेप्सुः सुहृदाम् मध्ये व्याजहार स रावणः ॥ ६-६-१२

6. saH = that; raavaNaH = Ravana; raajaa = the king; shrutvaa = hearing; vachaH = the words; prahastasya = of Prahashta; raajya hitaishhiNaH = who wished the welfare of the kingdom; sukhepsuH = being desirous of obtaining happiness; vyaajahara = spoke (as follows); madhye = in the middle; suhR^idaam = of his friends.

Hearing the words of Prahashta, who wished the welfare of the kingdom, king Ravana, with a desire to obtain happiness, spoke in the desire midst of his friends as follows:

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प्रियाप्रिये सुख दुःखम् लाभालाभे सिताहिते ।
धर्मकामार्थकृच्छ्रेषु यूयमार्हथ वेदितुम् ॥ ६-१२-७

7. yuuyam = (when) you; dharma; kaamaarthkR^ichchhreshhe = are in difficult situations regarding virtue pleasure and wealth; arhatha = you are able; veditum = to have a correct notion; riyaapriye = of pleasant and unpleasant things; sukham duHkham = of happiness and sorrow; laabhaalaabhe = of gain and detriment; hitaahite = and of advantages and disadvantages of things.

When you are in difficult situations regarding virtue pleasure and wealth, you are able to have a correct notion of pleasant and unpleasant things, happiness and sorrow, gain and detriment as well as advantages and disadvantages."

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सर्वकृत्यानि युष्माभिः समारब्धनि सर्वदा ।
मन्त्रकर्मनियुक्तानि न जातु विफलानि मे ॥ ६-१२-८

8. me = My; sarvakR^ityaani = entire; tasks; sarvadaa = always; samarambhaani = undertaken; yuSmaabhiH = by you; mantrakarmaniyuktaani = with an act of attention; na jaatu = were never; viphalaani = in vain."

"All of my works undertaken by you with an act of attention, were never in vain."

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ससोमग्रहनक्षत्रैर्मरुद्भिरिव वासवः ।
भवद्भिरहमत्यर्थम् वृतः श्रियमवाप्नुयाम् ॥ ६-१२-९

9. aham = I; avapnuyaam = will obtain; atyartham = maximum; shriyam = prosperity; vR^itaH = while abiding; bhavadbhiH = with you; vaasavaH iva = as Indra; (obtains prosperity); sa somagrahanakshhatraiH = while abiding with moon; planets and stars; marudbhiH = as well as celestials."

"I will obtain maximum prosperity, while abiding with you, as Indra obtains prosperity while abiding with moon, planets, stars and celestials."

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अहम् तु खलु सर्वन्वः समर्थयुतमुद्यतः ।
कुम्भकर्णस्य तु स्वप्नान्नेममर्थमचोदयम् ॥ ६-१२-१०

10. aham = I; udyataH = an intent on; samarthayitum = reminding; sarvaan = all; vaH = of you; kumbhakarNasya tu = but to Kumbhakarna; svapnaat = because of his sleep; na achodayam = I could not inform; imam = this; artham = matter.

"I am intent on reminding all of you again. But I could not inform this matter earlier to Kumbhakarna because of his sleep."

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अयम् हि सुप्तः षण्मासान् कुम्भकर्णो महाबलः ।
सर्वशस्त्रभृतम् मुख्यः स इदानीम् समुत्थितः ॥ ६-१२-११

11. ayam = this; mahaabalaH = very strong kumbhakarNaH = Kumbhakarna; mukhyaH = the chief; sarvashastrabhR^itaam = among the entire wielders of weapons; suptaH hi = was indeed sleeping; shhaTmaasaaH = for the last six months; saH = He; samutthitaH = woke up; idaaniim = now.

"This most powerful Kumbhakarna, the chief among all the wielders of weapons, was indeed sleeping for the last six months and now, he woke up."

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इयम् च दण्डकारण्याद्रामस्य महिषी प्रिया ।
रक्षोभिश्चरितोद्देशादानीता जनकात्मजा ॥ ६-१२-१२

12. iyam = this; janakaatmajaa = Seetha; priyaa = the beloved; mahiSii = wife; raamasya = of Rama; aaniitaa = was brought; daNDakaaraNyaat = from the forest of Dandaka; charitoddessaat = the place rendered; rakSobhiH = by demons."

"Seetha the beloved wife of Rama was brought from the forest of Dandaka, the place frequented by demons."

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सा मे न शय्यामारोढुमिच्चत्यलसगामिनी ।
त्रिषुलोकेषु चान्या मे न सीतासदृशी मता ॥ ६-१२-१३

13. **saa** = She; **alasaagaaminii** = who walks slowly; **na ichchhati** = does not like; **aaroDhum** = to reach; **me** = my; **shayyam** = bed; **namataa** = It is not acceptable; **me** = to me; **anyaa** = any other woman; **siitaa sadR^ishii** = similar to Seetha; **triSu** = in the three; **lokeSu** = worlds.

Seetha of languid pace, does not like to reach my bed. I do not imagine any other woman similar to Seetha existing in the three worlds."

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तनुमध्या पृथुश्रोणी शरदिन्दुनिभानना ।
हेमबिम्बनिभा सौम्यामायेव मयनिर्मिता ॥ ६-१२-१४

14. **tanumadhyaa** = (She has) a slim waist; **pR^ithy shroNii** = well-developed hips; **sharadindunibhaananaa** = her face similar to autumnal moon; **hema bimbanibhaa** = looking like an image of gold; **saumyaa** = placid; **maayeva** = like an illusory image; **mayanirmitaa** = made by Maya.

"She has a slim waist, well-developed hips, and a face similar to an autumnal moon. Looking like an idol of gold and being placid She appears like an illusory image created by Maya.

Maya: Architect of demons, also versed in magic, astronomy and military science.

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सुलोहिततलौ श्लक्खणौ चरणौ सुप्रतिष्ठतौ ।
दृष्ट्वा ताम्रनखौ तस्या दीप्यते मे शरीरजः ॥ ६-१२-१५

15. **dR^iSTvaa** = seeing; **tasyaaH** = Her; **charoNau** = feet; **sulohitalatau** = with a little reddish soles; **shlakSNau** = smooth; **supratiSThitau** = evenly resting on the ground; **taamranakhau** = with lightly reddish nails; **me** = my; **shariirajaH** = lust; **diipyate** = is kindled.

"Seeing Her feet with rose-coloured soles, smooth and evenly resting on ground with the rosy soles, my lust is kindled."

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हुताग्निरर्चिःसम्काशामेनाम् सौरीमिव प्रभाम् ।
उन्नसम् विमलम् वल्गु वदनम् चारुलोचनम् ॥ ६-१२-१६
पश्यंस्तदवशस्तस्याः कामस्य वशमेयिवान् ।

16. **pashyan** = seeing; **tasyaaH** = Her; **tat** = that; **vadanam** = countenance; **hutaagnirarchiH sankasham** = similar to the flame of a sacrificial fire; **prabhaamiva** = (and) looking like radiance; **saariim** = of the sun; **enaam** = with her; **unnasam** = prominent nose; **chaarulochanam** = her pretty eyes; **vimalam** = which are clear; **valgu** = and handsome; **avasham** = not being in my fire will; **eyivaan** = I obtained; **vasham** = the will; **kaamesya** = of passion."

"Seeing her countenance similar to the flame of a sacrificial fire and looking like the radiance of the sun, with her prominent nose and the pretty clear and handsome eyes, I became unrestrained, having submitted to the will of my passion."

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क्रोधहर्षसमानेन दुर्वर्णकरणेन च ॥ ६-१२-१७
शोकसम्तापनित्येन कामेन कलुषीकृतः ।

17. **kalushhiikR^itaH** = I have been polluted; **kaamena** = by lust; **krodha harshhasamaanena** = equally in anger and pleasure; **durvarNakaraNenacha** = making me

pale; **shokasantaapanityena** = and is ever present in grief and anguish."

"I have been polluted by lust and equally by anger and pleasure thus making me pale and I have been ever since in grief and anguish."

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सा तु सम्वत्सरम् कालम् मामयाचत भामिनी ॥ ६-१२-१८

प्रतीक्षमाणा भर्तारम् राममायतलोचना ।

तन्मया चारुनेत्रायाः प्रतिज्ञातम् वचः शुभम् ॥ ६-१२-१९

श्रान्तोऽहम् सततम् कामाद्यातो हय इवाध्वनि ।

18;19. **pratiikSamaaNaa** = looking forward; **raamam** = for Rama; **bhartaaaram** = her husband; **saa** = that; **aayatalochanaa** = large-eyed; **bhaaminii** = Seetha; **ayaachata** = requested; **maam** = me; **samvatsaram kaalam** = year's time; **tat** = those; **shubham** = auspicious; **vachaH** = words; **chaaran netraayaaH** = of the charmingly eyed Seetha; **pratijjNaatam** = were accepted; **mayaa** = by me; **aham** = I; **shraantaH** = am wearied; **kaamaat** = of lust; **hayaH iva** = like a horse yaataH = going; **aadhvani** = along the way; **satatam** = uninterruptedly.

"Looking forward Rama, her husband, that longish large eyed Seetha, requested me to give time for one year. I accepted the auspicious words of the charmingly eyed Seetha. I am wearied of this lust, like a horse galloping along a path continuously."

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कथम् सागरमक्षोभ्यम् तरिष्यन्ति वनौकसः ॥ ६-१२-२०

बहुसत्त्वसमाकीर्णम् तौ वा दशरथात्मजौ ।

20. **katham** = how; **vanaukasaH** = the monkeys or; **tau** = those; **dasharaatmajau vaa** = Rama and Lakshmana; **tariSyanti** = can cross; **saagaram** = the ocean; **akSobhyam** = the unassailable; **bahusattvasamaakiirNam** = completely crowded with sea-animals?

How the monkeys or even Rama and Lakshmana can cross the unassailable ocean, completely infested as it was with sea-animals?"

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अथवा कपिनैकेन कृतम् नः कदनम् महत् ॥ ६-१२-२१

दुर्ज्ञेयाः कार्यगतयो ब्रूत यस्य यथामति ।

athvaa = Is it not so; **ekena kapinaa** = by one monkey; **mahat** = a huge; **kadanam** = destruction; **kR^itam** = was done; **naH** = to us; **kaaryagatayaH** = the consequences of their actions; **durN^eyaaH** = are not known; **bruuta** = tell (me); **yathaamati** = according to your own intellect; **yasya** = what is there (in your mind).

"on the other hand, a huge destruction was done to us, by a single monkey. The consequences of their acts are unpredictable. Tell me what is there in your mind, according to your own understanding."

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मानुषान्नो भयम् नास्ति तथापि तु विमृश्यताम् ॥ ६-१२-२२

तदा देवासुरे युद्धे युष्माभिः सहितोऽजयम् ।

ते मे भवन्तश्च तथा सुग्रीवप्रमुखान् हरीन् ॥ ६-१२-२३

परे पारे समुद्रस्य पुरस्कृत्य नृपात्मजौ ।

सीतायाः पदवीम् प्राप्य सम्प्राप्तौ वरुणालयम् ॥ ६-१२-२४

22;23;24. **naasti** = no; **bhayam** = fear; **naH** = to us; **maanusaat** = with human beings; **tathaapi** = even so; **vimR^ishyataam** = let it be deliberated; **tadaa** = at that time; **sahitaH** = together; **yushhmaabhiH** = with you; **ajayam** = I conquered; **devaasurayuddhe** = in the battle between celestials and demons; **te** = those; **bhantashca** = of you also; **me** = on my side; **tathaa** = (conquered) in the same manner; **praapya** = procuring; **padaviim** = access; **siitaayaaH** = of Seetha; **nR^ipaatamajau** = Rama and Lakshama; the princes; **puraskR^itya** = placing in front; **vaanaraan** = the monkeys; **sugriiva pramukhaan** = like Sugreeva and others; **sampraaptau**; well-reached; **varuNaalayam** = the ocean; **parepaare** = on the other bank; **samudrasya** = of the ocean.

"We have no fear with human beings. Even so, the matter can be discussed. Earlier, together with you, I conquered the celestials in a battle between the celestials and demons. You also conquered them. Knowing the whereabouts of Seetha, Rama and Lakshmana together with Sugreeva and other monkeys reached the other shore of the ocean."

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अदेया च यथा सीता वध्यौ दशरथात्मजौ ।

भवद्भिर्मन्त्र्यताम् मन्त्रः सुनीतम् चाभिधीयताम् ॥ ६-१२-२५

25. **mantraH mantryataam** = let a thought be deliberated; **bharadbhiH** = by you; **yathaa** = how; **siitaa** = Settha; **adeyaa** = may not be given; **dasharathaatamajau** = (and) how Rama and Lakshama; **vadhyauca** = may be killed; **suniitam** = A prudent advice; **abhidhiyatamca** = be mentioned."

"Let a consultation be held by you and a judicious line of course suggested, so that Seetha may not have to be handed -over to them back and Rama and Lakshmana may be killed."

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न हि शक्तिम् प्रपश्यामि जगत्यन्यस्य कस्यचित् ।

सागरम् वानरैस्तीर्त्वा विश्वयेन जयो मम ॥ ६-१२-२६

26. **na prapashyaami** = I do not see; **kasyachit** = any; **anyasya** = other; **shaktim** = capability; **tiirtvaa** = to cross; **saagaram** = the ocean; **vaanaraiH** = along with the monkeys; **jayaH** = Victory; **nishchayena** = is surely; **mama** = mine."

"I do not see any other's capability to cross the ocean even so with the monkeys. Victory is surely mine."

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तस्य कामपरीतस्य निशम्य परिदेवितम् ।

कुम्भकर्णः प्रचुक्रोध वचनम् चेदमब्रवीत् ॥ ६-१२-२७

27. **nishamya** = hearing; **paridevitam** = the lamentation; **tasya** = of Ravana; **kaamapariitasya** = captivated by lust; **kumbhakarNa** = Kumabhakara; **prachukrodha** = was angry; **abraviitcha** = and spoke; **idam** = those; **vachanam** = words.

Hearing the lamentation of Ravana who was captivated by lust, Kumbhakarana became angry and spoke the following words:

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यदा तु रामस्य सलक्ष्मणस्य ।
 प्रसह्य सीता खलु पा इहाऽहता ।
 सकृत्समीक्षैव सुनिश्चितम् तदा ।
 भजेत चित्तम् यमुनेव यामुनम् ॥ ६-१२-२८

28. yadaa = when; siitaa = Seetha; raamasya = of Rama; salakshhmanasya = accompanied by Lakshmana; khalu = indeed; aahR^itaa = was brought; iha = here; prasahya = forcibly; tadaa; then itself; sakR^it = once; samiikshhyena = by contemplating thoroughly; chittam = your mind; bhajeta = should have driven into; sunishchitam = a good decision; yaamunaniva = like filling the depression at its source; yamunaa = by Yamuna River."

"You should have contemplated thoroughly that very moment when Seetha was brought here forcibly only after a single impulsive thought from the hermitage of Rama, who was accompanied by Lakshmana, even like the river Yamuna fills the depression at its source the moment it descends on earth."

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सर्वमेतन्महाराज कृतमप्रतिमम् तव ।
 विधीयेत सहास्माभिरादावेवास्य कर्मणः ॥ ६-१२-२९

29. maharaaja = O; emperor!; aadaaneva = at the beginning itself; asya = of this; karmaNaH = action; apratimam = it would have been unequalled; tava = to you; yadi sarvam = (if) all etat = this; kR^itam = act of consultation asmaabhiH saha = with us; vidhiyeta = was done.

"O, emperor! If all this act of consultation with us was done at the beginning of this action itself (of bringing Seetha here), it would have been worthy of you."

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न्यायेन राजकार्याणि यः करोति दशानन ।
 न स संमत्प्यते पश्चान्निश्चितार्थमतिर्नृपः ॥ ६-१२-३०

30. dashaanana = O; Ravana; yaH = which; nR^ipaH = king; karoti = does; raajakaaryaani = king's functions; nishchitaarthamatiH = with a mind; ascertained; nyaayenna = by justice; saH = he; nasantapyate = will not repent; pashchaat = thereafter."

"O, Ravana! A king who performs king's functions with a mind duly ascertained by justice, will not repent thereafter."

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अनुपायेन कर्माणि विपरीतानि यानि च ।
 क्रियमाणानि दुष्यन्ति हवींश्च प्रयतेष्विन ॥ ६-१२-३१

31. karmaaNi = actions; vuoruutaabu = oerverted ktl kriyamaaNani = done; anupaayena = without use of any stratagem; duSyanti = get spoiled; haviinshhiiva = even as oblations; aprayate = not intent on devotion.

"Actions done pervertedly without use of any stratagem get spoiled, even as oblations not intent on devotion got spoiled."

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यः पश्चात्पूर्वकार्याणि कर्माण्यभिचिकीर्षति ।

पूर्वम् चापरकर्याणि न स वेद नयानयौ ॥ ६-१२-३२

32. yaH = He who; chikiirshhati = wants to do; karmaaNi = actions; puurvakaaryaani = which ought to be done before; pashchaat = later; aparakaryaaNi = and actions which ought to be done later; puurvamca = \ before; saH = he; na veda = is not aware; nayaanayau = of predence and imprudence.

"He who is not aware of prudence and imprudence, wants to do actions which are to be done before at a later stage and actions which are to be done later at a stage before."

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चपलस्य तु कृत्येषु प्रसमीक्स्याधिकम् बलम् ।

चिद्रमन्ये प्रपद्यन्ते क्रौञ्चस्य खमिव द्विजाः ॥ ६-१२-३३

33. prasamiikshhya = seeing; adhikam = superior; balam = strength; chapalasya = of a hasteful enemy (others); prapadyante = look for; chhidram = his weak point; dvijaaH iva = even as swans; kham = (seek) the cleavage; krauNchasya = in Kraucha mountain.

"Seeing superior strength in a hasteful enemy, some look for his weak point, even as swans seek the cleavage in the Kraunca mountain."

God Kartikeya (son of Lord Shiva) made a cleavage in Krauncha mountain with His javelin. (Mahabharata, Salya Parva 46-84).

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त्वयेदम् महादारभम् कार्य मप्रतिचिन्तितम् ।

दिष्ट्या त्वाम् नावधीद्रामो विषमिश्रमिवामृतम् ॥ ६-१२-३४

34. idam = this; mahat = great; kaaryam = act; aarabddham = was undertaken; tvayaa = by you; apratichintitam = without proper thinking; diSTyaa = by good fortune; raamaH = Rama; naavadhiit = did not kill; tvaam = you; aamiSam iva = even as the meat; viSamishram = mixed with poison."

"This great act was undertaken by you without proper thinking. By good fortune, Rama did not kill you even as the meat mixed with poison would kill the consumer."

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तस्मात्त्वया समारब्धम् कर्म ह्यप्रतिमम् परैः ।

अहम् समीकरिष्यामि हत्वा शत्रूम् स्तनानघ ॥ ६-१२-३५

35. anagha = O; irreproachable brother!; tasmaat = therefore; hatvaa = by killing; tava = your; shatruum = enemies; samiikarishhyaami = I shall neutralise; apratimam = the dishonourable; karma = act; samaarabddham = undertaken; tvayaa = by you; paraiH = in relation to your enemies."

"O, irreproachable brother! Therefore by killing your enemies, I shall neutralize the dishonourable act undertaken by you in relation to your enemies."

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अहमुत्सादयिष्यामि शत्रूंस्तव निशाचर ।

यदि शक्रविवस्वन्तौ यदि पावकमारुतौ ॥ ६-१२-३६

तावहम् योधयिष्यामि कुबेरवरुणावपि ।

36. **nishaachara** = O; ranger of night!; **aham** = I; **utsaadayishhyaami** = shall destroy; **tava** = your; **shatruun** = enemies; **aham** = I; **yodhayishhyaami** = shall do battle with; **tau** = the two brother; **yadi** = even if (they are); **shakravivasvautau** = Indra and the sun-god; **yadi paavakamaarutau** = even if god of fire and the wind-god; **kubera varuNaavapi** = or Kubera (the god of riches) and Varuna (the god of water).

"O, ranger of night! I shall destroy your enemies. I shall do battle with the two brothers, even if they are Indra and the sun-god or the god of fire and the wind-god or Kubera (the god of riches) and Varuna (the god of water).

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गिरिमात्रशरीरस्य महापरिघयोधिनः ॥ ६-१२-३७

नर्दतस्तीक्ष्णदम्ष्ट्रस्य बिभीयाद्वै पुरन्दरः ।

37. **purandaraH** = even Indra; **bibhiyat vai** = indeed will be afraid of me; **girimaatra shariirasya** = with a mountain-sized body; **tiikshhNadamsTrasya** = fiery teeth; **nardataH** = making a roaring sound; **mahaaparigha yodhinaH** = attacking with an immense bludgeon."

"Entering the combat with a mountain-sized body and fiery teeth, roaring the while and attacking with an immense bludgeon, I shall strike terror in Indra himself!"

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पुनर्माम् सद्वितीयेन शरेण निहनिष्यति ॥ ६-१२-३८

ततोऽहम् तस्य पास्यामि रुधिरम् काममाश्वस ।

38. **saH** = (before) that Rama; **nihanishhyati** = strikes; **maam** = me; **punaH** = once more; **dvitiiyena** = with a second; **shareNa** = arrow; **tataH** = immediately; **paasyaami** = I shall drink; **tasya** = his; **rudhiram** = blood; **aashvasa** = cheer-up; **kaamam** = freely."

"Even before Rama strikes me once more with a second arrow, I shall drink his blood. Cheer up freely.

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वधेव वै दाशरथेह सुखावहम् ।

जयम् तवाहर्तुमहम् तयिष्ये ।

हत्वा च रामम् सह लक्ष्मणेन ।

खादामि सर्वान् हरियूथमुख्यान् ॥ ६-१२-३९

39. **aham** = I; **yatiSve** = shall try; **aahartum** = to fetch; **jayam** = victory; **sukhavaham** = which brings pleasure; **tava** = to you; **vadhena** = by killing; **daasharadhena** = of Rama; **hatvaa** = by killing; **raamam** = Rama; **lakshhmaNena iha** = along with lakshmana; **khaadaami** = I shall eat awa; **sarvaan** = all hariyuuthamukhyaan = the leaders of monkey- troops."

"I shall try to fetch victory, which brings pleasure to you, by the killing of Rama. By exterminating Rama along with Lakshmana, I shall devour all the leaders of monkey-troops."

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रमस्व कामम् पिब चाग्र्यवारुणीम् ।

कुरुष्व कार्वाणि हितानि विज्वरः ।

मया तु रामे गमिते यमक्षयम् ।

चिराय सीता वशगा भविष्यति ॥ ६-१२-४०

40. **ramasva** = enjoy yourself; **kaamam** = freely; **piba** = drink; **agryavaaruNiim** = excellent of your desire; **vijvaraH** = without anxiety; **raame** = Rama; **gamite** = having been despatched; **yamakshhayam** = to the abode of death; **mayaa** = by me; **siita** = Seetha; **bhavishhyati** = will be; **vashaga** = at your disposal; **chiraaya** = forever."

"Enjoy yourself freely. Drink excellent of wines to the extent of your desire without any anxiety. Rama, having been despatched by me to the abode of death, Seetha will be at your disposal forever."

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये युद्धकाण्डे द्वादशः सर्गः

Thus completes 12th Chapter of Yuddha Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

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Book VI : Yuddha Kanda - Book Of War

Chapter [Sarga] 13

Verses converted to UTF-8, Nov 09

Introduction

Advised by Mahaparsva to take charge of Sita by force, Ravana expresses his inability to do so, because of a curse pronounced against him by Brahma (lord of creation) in the past. Ravana then boasts of his own prowess.

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रावणम् क्रुद्धमाज्ञाय महापाश्वर्षो महाबलः ।

मुहूर्तं मनुसंचिन्त्य प्राञ्जलिर्वाक्यं मब्रवीत् ॥ ६-१३-१

1. aaG^yaaya = noticing; raavaNam = Ravana; kruddham = enraged; mahaabalaaH = a very strong; mahaapaarshvaH = Mahaparsva; anusanchintya = thought; muhuurtam = for a while; praaNjaliH = and with joined palms; abraviit = spoke; vaakyam = these words:

Perceiving Ravana enraged, a very strong demon named Mahaparsva thought for a while and with joined palms, spoke as follows:

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यः खल्वपि वनम् प्राप्य मृगव्यालनिषेवितम् ।

न पिबेन्मधु सम्प्राप्य स नरो बालिशो ध्रुवम् ॥ ६-१३-२

2. khaluapi = besides indeed; yaH naraH = which man; praapya = after reaching; vanam = a forest; mR^igavyaala nishhevitam = inhabited by wild beasts and vicious elephants; sampraapya = obtained; madhu = honey; na pibet = does not drink; saH = he; dhruvam = surely; baalishaH = is a fool."

"That man indeed is a fool, who after reaching a forest inhabited by wild beasts and vicious elephants and having duly found honey, does not drink it."

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ईश्वरस्येश्वरः कोऽस्ति तव शत्रुनिबर्हण ।

रमस्व सह वैदेह्या शत्रूनाक्रम्य मूर्धसु ॥ ६-१३-३

3. shatrunibarhaNa = O; annihilator of enemies! KaH = who; asti = is; iishvaraH = a lord; tava = to you; iishvarsya = who are a lord of all? aakramya = stepping upon; muurdhasu = the heads; shatruun = of your enemies; ramasva = you take pleasure; vaidehyaa saha = with Sita."

"O, annihilator of enemies! Who is a lord to you, who are a lord of all? Setting your foot upon the heads of your enemies, take pleasure with Sita."

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बलात्कुक्कुटवृत्तेन प्रवर्तस्व महाबल ।

अक्रम्याक्रम्य सीताम् वै ताम् भुङ्क्स्व च रमस्व च ॥ ६-१३-४

4. mahaabala = O; ruler endowed with a mighty prowess! pravartasva = Behave; kukkuTa vR^ittena = in the mode of a cock; balata = using force against her; bhuNkshhva = enjoy; taam siitaam = that Sita; aakramya aakramya = charging and charging; ramasya cha = and revel with her."

"O, ruler endowed with a mighty prowess! Act in the mode of a cock, forcibly against her. Enjoy that Sita, by charging on her again and again and revel with her."

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लब्धकामस्य ते पश्चादागमिष्यति किम् भयम् ।

प्राप्तमप्राप्तकालम् वा सर्वम् प्रतिविधास्यते ॥ ६-१३-५

5. kim bhayam = what fear; aagamishhyati = will come; pashchaat = after; labdhakaamasya = fulfilling your lust? sarvam = All; praaptum = that comes; apraaptakaalam = or yet to come ; pratividhaanyate = will be prevented."

"What fear will be there to you, after fulfilling your lust? All that comes or yet to come will be prevented (by us)."

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कुम्भकर्णः सहास्माभिरिन्द्रजिच्च महाबलः ।

प्रतिषेधयितुम् शक्तौ सवज्रमपि वज्रिणम् ॥ ६-१३-६

6. kumbhakarNaH = Kumbhakarna; indrajitcha = and Indrajit; mahaabalaH = of great might; asmaabhiHcha = with us; shaktou = are capable; pratishhedhayitum = of keeping off; vajriNam api = even Devendra(god of celestials); savajram = wielding the weapon of a thunderbolt".

"Kumbhakarna and Indrajit of great might together with us are capable of keeping off even Devendra (god of celestials), wielding the weapon of a thunderbolt."

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उपप्रदानम् सान्त्वम् वा भेदम् वा कुशलैः कृतम् ।

समतिक्रम्य दण्डेन सिद्धिमर्थेषु रोचये ॥ ६-१३-७

7. samatikramya = having overstepped; upapradaanam = the method of giving away gifts; saa stvam vaa = or gentle means; bhedamvaa = or showing dissention; kR^itam = being done; kushalaiH = by right men ; rochaye = I like; siddhim = accomplishment; artheshhu = in actions; daNDena = through hostility."

"Overstepping the methods of giving away gifts or conciliation or even showing dissention being followed by right men, I like accomplishment of actions through hostile means."

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इह प्राप्तान्वयम् सर्वान् शत्रूंस्तव महाबल ।

वशे शस्त्रप्रतापेन करिष्यामो न संशयः ॥ ६-१३-८

8. mahaabala = O; ruler endowed with great might! Vayam = We; karishhyaamaH = shall make; sarvaan = all; tava = your; shatruun = enemies; praaptaan = reached; iha = here; vashe = to surrender; shastraprataapena = by the power of our weapons; na samshayaH = there is no doubt."

"O, ruler endowed with great might! We shall make all your enemies reaching here to surrender, by the power of our weapons. There is no doubt about it."

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एवमुक्तस्तदा राजा महापार्श्वेन रावणः ।
तस्य सम्पूजयन्वाक्यमिदम् वचनमब्रवीत् ॥ ६-१३-९

9. tadaa = then; sampuujayan = appreciating; tasya = his; vaakyam = words; evam = thus; uktaH = spoken; mahaapaarshvena = by Mahaparsva; raajaa = king; raavaNaH = Ravana; abraviit = spoke; idam = these; vachanam = words:

Appreciating the words spoken thus by Mahaparsva, King Ravana spoke the following words:

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महापार्श्व निबोध त्वम् रहस्यम् किञ्चिदात्मनः ।
चिरवृत्तम् तदाख्यास्ये यदवाप्तम् पुरा मया ॥ ६-१३-१०

10. mahaapaarshva = " O;Mahaparsva; nibodha = know; kimchit = a little; rahasyam = secret; aatmanaH = about me; aakhyaasye = I shall tell; tat = that; yat = which; avaaptam = was obtained; mayaa = by me; puraa = previously; chiravR^ittaam = which occurred long ago."

"O, Mahaparsva! Know a little secret about me. I shall tell you an incident, which occurred to me long ago."

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पितामहस्य भवनम् गच्छन्तीम् पुञ्जिकस्थलाम् ।
चञ्चूर्यमाणामद्राक्षमाकाशेऽग्निशिखामिव ॥ ६-१३-११

11. adraakshham = I saw; puNjikasthala = Punjikasthala; (by name); agnishikhaamiva = gleaming like a flame; chaNchuuryamaaNaam = concealing herself (for fear of me); akaashe = in the sky; gachchhantiim = and proceeding; bhavanam = to the abode; pitaamahasya = of Brahma."

"Once I saw a celestial nymph, Punjikasthala(by name) flashing like a flame, concealing herself in the sky and proceeding towards the abode of Brahma."

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सा प्रसह्य मया भुक्ता कृता विवसना ततः ।
स्वयम्भूभवनम् प्राप्ता लोलिता नलिनी यथा ॥ ६-१३-१२

12. saa = she; kR^itaa = was made; vivasanaa = unclothed; bhuktaa = and was enjoyed; mayaa = by me; prahasya = forcibly; tataH = thereafter; praaptaa = she reached; svayambhuu bhavanam = the abode of Brahma; naliniyathaa = like a lotus; lolitaa = which was crumpled."

"She was made unclothed by me and was enjoyed forcibly. Thereafter, appearing like a crumpled lotus, she went to the abode of Brahma."

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तच्च तस्य तदा मन्ये ज्ञातमासीन्महात्मनः ।
अथ सम्कुपितो वेधा मामिदम् वाक्यमब्रवी ॥ ६-१३-१३

13. manye = I think; tachcha = it; G^yaatam = was informed; tadaa = then; tasya = to Brahma; mahaatmanaH = the high soled; atha = and then; samkupitaH = the

enraged; **vedhaaH** = Brahama; **abraviit** = spoke; **idam** = these; **vaakyam** = words; **maam** = to me."

"I think that the matter was made known to the high soled Brahama and then the enraged Brahama spoke to me the following words:

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अद्यप्रभृति यामन्याम् बलान्नारीम् गमिष्यसि ।
तदा ते शतधा मुर्धा फलिष्यति न संशयः ॥ ६-१३-१४

14. **adya prabhR^ti** = from today onwards; **gamishhyasi** = if you revel with ; **yaam anyaaam** = any other; **naariim** = woman; **balaan** = forcibly; **tadaa** = then; **te** = your; **muurthaa** = head; **phalishhyati** = will break asunder; **shatadhaa** = into hundred (pieces); **na samshayaH** = there is no doubt."

"From today onwards, if you revel with any other woman forcibly, your head then undoubtedly will break asunder into a hundred pieces."

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इत्यहम् तस्य शापस्य भीतः प्रसभमेव ताम् ।
नारोहये बलात्सीताम् वैदेहीम् शय्ने शुभे ॥ ६-१३-१५

15. **bhiitaH** = fearing; **tasya** = his; **shaapasya** = curse; **iti** = in this manner; **aham** = I; **naarohye taam siitaam vaidehiim** = am not making that Sita; the daughter of king Videha to mount; **shube** = (my) beautiful; **shayane** = bed; **prasabhameva** = hurriedly."

"Fearing the curse given in this manner by Brahama, I am not violently making Sita the daughter of Videha, to mount on my beautiful bed forcibly."

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सागरस्येव मे वेगो मारुतस्येव मे गतिः ।
नैतद्दाशरथिर्वेद ह्यापादयति तेन माम् ॥ ६-१३-१६

16. **me** = my; **vegaH** = swiftness; **saagarasyeva** = is like that of an ocean; **me** = my; **gatiH** = movement; **maarutasyeva** = is like that of wind; **daasarathiH** = Rama = na veda = does not know; **etad** = this; **tena** = that is why; **aasaadayati hi** = he is indeed attacking; **maam** = me."

"My swiftness is like that of an ocean. My movement is like that of a wind. Rama does not know this and hence he is indeed having an encounter with me."

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को हि सिंममिवासीनम् सुप्तम् गिरिगुहाशये ।
क्रुद्धम् मृत्युमिवाऽसीनम् सम्बोधयितुमिच्छति ॥ ६-१३-१७

17. **kohi** = who; **ichchhati** = wants; **sambodhayitum** = to arouse; (me); **aasiinam** = sitting; **simham iva** = like a lion; **suptam** = sleeping; **giriguhaashaye** = at a place in a mountain cave; **mR^ityum iva** = like death; **aasiinam** = sitting; **kR^Iddham** = enraged."

"If not otherwise, who wants to arouse me (for a combat) as one would awaken a lion asleep, sitting at a place in a mountain cave or arouse into activity an enraged Death?"

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न मत्तो निर्गतान् बाणान् द्विजिह्वान् पन्नानिव ।
रामः पश्यति सम्ग्रामे तेन मामभिगच्छति ॥ ६-१३-१८

18. **raamaH** = Rama; **na pashyati** = did not see; **baaNaam** = the arrows; **pannagaaniva** = looking like serpents; **dvijihvaan** = with two tongues; **nirgataan** = coming forth; **mattaH** = from me; **tena** = for that reason; **abhigachchhati** = he is coming against; **maam** = me; **samgraame** = in battle."

"Rama did not see the arrows, looking like two tongued serpents, coming forth from me. That is why he is marching against me for a battle"

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क्षिप्रम् वज्रसमैर्बाणैः शतधा कार्मुकचुतैः ।

राममादीपयिष्यामि उल्कभिरिव कुञ्जरम् ॥ ६-१३-१९

19. **aadiipayishhyaami** = I shall blaze up; **raamam** = Rama; **kshhipram** = quickly; **baaNaiH** = by arrows; **vajrasamaiH** = resembling thunderbolts; **shatadhaa** = in hundreds; **kaarmukachyutaiH** = released from my bow; **kuNjaram iva** = like an elephant; **ullaabhiH** = with fire brands."

"I shall blaze up Rama swiftly with my arrows in hundreds resembling thunder bolts discharged from my bow, like tormenting an elephant with fire brands."

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तच्चास्य बलमादास्ये बलेन महता वृतः ।

उदितः सविता काले नक्षत्राणाम् प्रभामिव ॥ ६-१३-२०

20. **vR^itaH** = surrounded; **mahataa balena** = by a great army; **aadasya** = I shall take away; **asya** = his; **tat** = that; **balam** = strength; **prabhaamiva** = like taking away the light; **nakshhatraaNaam** = of the stars; **uditaH** = by a rising; **savita** = sun; **kaale** = in dawn."

"Surrounded by great army, I shall take away that strength of Rama, as a rising sun at dawn takes away radiance of the stars."

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न वासवेनापि सहस्रचक्षुषा ।

युधास्मि शक्यो वरुणेन वा पुनः ।

मया त्वियम् बाहुबलेन निर्जिता ।

पुरा पुरी वैश्रवणेन पालिता ॥ ६-१३-२१

21. **vaasavenaapi** = even by Devendra(Lord of celestials) ; **sahasra chakshhushhaa** = with thousand eyes; **varuNenavaa** = or by Varuna(king of the universe); **nashakyaH asmi** = I am not capable of being conquered; **yudhaa** = in a battle; **puraa** = once; **iyam purii** = this city; **paalita** = ruled; **vaishrevaNena** = by Kubera; (Lord of riches); **nirjitaa** = was conquered; **mayaa** = by me; **baahubalena** = with the power of my arms."

"Even Devendra (lord of celestials) with thousand eyes or Varuna (king of the Universe) can not conquer me in battle. Once upon a time, this city of Lanka ruled by Kubera (Lord of riches) was conquered by me with the power of my arms."

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये युद्धकाण्डे त्रयोदशः सर्गः

Thus completes 13th Chapter of Yuddha Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

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Book VI : Yuddha Kanda - Book Of War

Chapter [Sarga] 14

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Introduction

Vibhishana informs the assembly about the strength of the monkeys, and about the power of Rama's arrow. He also informs that none on the demon's side can withstand Rama, in battle. Prahasta replies that they have no fear at any time to face Rama in battle. Then, Vibhishana reiterates the enormous strength of the fatal arrows discharged by Rama and requests the assembly to save Ravana by giving back Sita to Rama.

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निशाचरेन्द्रस्य निशम्य वाक्यम् ।

स कुम्भकर्णस्य च गर्जितानि ।

विभीषणो राक्षसराजमुख्य ।

मुवाच वाक्यम् हितम्थयुक्तम् ॥ ६-१४-१

1. nishamya = hearing; vaakyam = the words; nishaacharendrasya = of the king of demons; garijitaani = and the growls; kumbhakarNasya = of Kumbhakarna; saH vibhiishhaNaH = that Vibhishana; uvaacha = spoke; hitam = friendly; arthayuktam = and meaningful; vaakyam = words; raakshhasaraajamukhyam = to that Ravana; the foremost king of demons.

Hearing the words of Ravana the king of demons and the growls of Kumbhakarna, Vibhishana spoke the following friendly and meaningful words to Ravana the foremost king of ogres:

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वृतो हि बाह्वन्तरभोगराशि ।

श्चिन्ताविषः सुस्मिततीक्ष्णदम्ष्ट्रः ।

पञ्चाङ्गुलीपञ्चशिरोऽतिकायः ।

सीतामहाहिस्तव केन राजन् ॥ ६-१४-२

2. raajaa = "O;king! Kena = by whom; vR^taH = has been wrapped; tava = to you; siita mahaa hiH atikaayaH = this great serpent of gigantic body called Sita; baahvantarabhogaraashiH = with heap of expanded hoods as her bosom; chintaavishhaH = having the poison called anxiety; susmita tiikshhNadamshhtraH = with sharp fangs as her sweet smile; paNchaaNgulii paNcha shiro atikaayaH = with five hoods as her five fingers."

"By whom, O, king, has been wrapped around your neck, this great serpent of gigantic body called Sita, with heap of expended hoods as her bosom, having poison as her anxiety and with sharp fangs as her sweet smile and with five hoods as her five fingers."

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यावन्न लङ्का समभिद्रवन्ति ।
वलीमुखाः पर्वतकूटमात्राः ।
दम्ष्ट्रयुधाश्चैव नखायुधाश्च ।
प्रदीयताम् दाशरथाय मैथिली ॥ ६-१४-३

3. na yaavat = before; valumukhaaH = the monkeys; parvata kuuTa maatraaH = with the size of mountain peaks; damshhTraayudhaaH = with their teeth as weapons; nakhaayudhaashcha = and their nails too as weapons; samaadhidravanti = rush full upon; laNkaam = the city of Lanka; maithilii = let Sita; pradiiyataam = be given back; dasharathaaya = to Rama."

"Even before the monkeys with their body size as mountain peaks, having their teeth and nails as weapons, rush full upon the city of Lanka, give back Sita to Rama."

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यावन्न गृह्णन्ति शिरांसि बाणा ।
रामेरिता राक्षसपुङ्गवानाम् ।
वज्रोपमा वायुसमानवेगाः ।
प्रदीयताम् दाशरथाय मैथिली ॥ ६-१४-४

4. na yaavat = before; baaNaaH = the arrows; raameritaa = dispatched by Rama; vajropamaa = resembling thunderbolts; vaayu samaana vegaaH = with a speed equal to wind; gR^ihNanti = take away; shiraamsi = the heads; raakshhasapuNgavaan = of the chiefs of demons; maithilii = let Sita; pradiiyataam = be given back; daasharathaaya = to Rama."

"Even before arrows resembling thunder bolts and with a speed equal to wind, dispatched by Rama, take away the heads of chiefs of demons, give back Sita to Rama."

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न कुम्भकर्णेन्द्रजितौ च राजम् ।
स्तथा महापार्श्वमहोदरौ वा ।
निकुम्भकुम्भौ च तथातिकायः ।
स्थातुम् समर्था युधि राघवस्य ॥ ६-१४-५

5. raajan = O; king!; kumbhakarNendrajitou = Either Kumbhakarna or Indrajit; tathaa = and; mahaparshva mahodarou vaa = either Mahaparshvaa or Mahodara; nikumbhakumbhaou = or Nikumbha or Kumbha; tathaa = and; atikaayaH = Atikaya; na samarthaaH = cannot; sthaatum = withstand; raaghavasya = against Rama; yudhi = in battle."

"O, king! Either Kumbhakarna or Indrajit and either Mahaparsva or Mahodara and either Nikumbha or Kumbha or even Atikaya cannot withstand Rama in battle."

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जीवंस्तु रामस्य न मोक्स्यसे त्वम् ।
गुप्तः सवित्राप्यथवा मरुद्भिः ।
न वासवस्याङ्कगतो न मृत्यो ।
नभो न पातालमनुप्रविष्टः ॥ ६-१४-६

6. tvam = (Even if) you; guptaH = are guarded; savitraa = by the sun god; athavaa = or marudbhiH = by Maruts; jiivan = alive; raamasya = by Rama; na = nor; aNgagataH = when gone

in proximity; **vaasavya** = of Indra; **na** = nor; **mR^ityoH** = when gone nearer to the god of death; **na** = nor; **anupravishhTaH** = when penetrated; **nabhaH** = the heaven; **paataalam** = or under the earth."

"Even if you are protected by the sun god, or by Maruts (storm gods) nor even seated in the lap of Indra or god of Death nor if you have penetrated into the regions of heaven or under the earth you will not be spared by the arrows of Rama."

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निशम्य वाक्यम् तु विभीषणस्य ।
ततः प्रहस्तो वचनम् बभाषे ।
न नो भयम् विद्म न दैवतेभ्यो ।
न दानवेभ्योऽप्यथवा कदाचित् ॥ ६-१४-७

7. **nishamya** = hearing; **vaakyam** = the words; **vibhiishaNasya** = of Vibhishana; **prahastaH** = Prahasta; **tataH** = then; **babhaashhe** = spoke; **vachanam** = these words; **naH** = "To us; **na vidma** = is not known; **bhayam** = fear; **na** = neither; **daivatebhyaH** = for celestials; **na athavaa** = nor; **daanavebhyaH** = for demons; **kadaachit** = at any time."

Hearing the words of Vibhishana, Prahasta spoke as follows: "We are not knowing of fear at all. We do not have fear of either celestials or demons at any time."

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न यक्षगन्धर्वमहोरगेभ्यो ।
भयम् न सम्ख्ये पतगोरगेभ्यः ।
कथम् नु रामाद्भविता भयम् नो ।
नरेन्द्रपुत्रात्समरे कदाचित् ॥ ६-१४-८

8. **na bhayam** = there is no fear; (for us); **yakshagandharva mahoragebhyaH** = from Yakshas or Gandharvas or eminent Nagas; **na** = nor from; **patagoragebhyaH** = birds and reptiles; **samkhye** = in battle; **katham** = how; **bhavita** = can; **kadaachit** = at any time; **bhayam** = fear; **naH** = to us; **samare** = in battle; **raamaat** = from Rama; **narendraputraat** = the son of a human king?"

"We do not have fear from Yakshas (demi- gods) or Gandharvas (celestial musicians) or eminent Nagas (serpent demons) or from birds and reptiles on the field of battle. When such is the case, how can we have fear from Rama, the son of a human king at any time in battle?"

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प्रहस्तवाक्यम् त्वहितम् निशम्य ।
विभीषणो राजहितानुकाङ्क्षी ।
ततो महार्थम् वचनम् बभाषे ।
धर्मार्थकामेषु निविष्टबुद्धिः ॥ ६-१४-९

9. **tatah** = then; **vibhiishaNaH** = Vibhishana; **raaja hitaanukaaNkshhiiii** = who desired the welfare of the king; **nivishhTa buddhiH** = who possessed a stable mind; **dharmarthakaamashhu** = in virtue wealth and pleasure; **nishamya** = having heard; **Prahasta vaakyam** = the words of Prahasta; **ahitam** = which were inimical; **babhaashhe** = spoke; **mahaartham** = greatly meaningful; **vachanam** = words(as follows):

Vibhishana who desired the welfare of the king and who possessed a stable mind in virtue wealth and pleasure, after hearing the inimical words of Prahasta, spoke highly meaningful words

प्रहस्त राजा च महोदरश्च ।
 त्वम् कुम्भकर्णश्च यथार्थजातम् ।
 ब्रवीत रामम् प्रति तन्न शक्यम् ।
 यथा गतिः स्वर्गमधर्मबुद्धेः ॥ ६-१४-१०

10. prahasta = "O; Prahasta! Yathaa = How; raajaacha = the king; mahodarashcha = and Mahodara; tvam = you; kumbhakarNashcha = and Kumbhakarna; braviita = are telling; arthajaatam = the collection of things; raamamprati = about Rama; tat = that; nashakyam = is impossible; yathaa = as ; adharmabuddheH = to the wicked minded; gatiH = going; svargam = to heaven(is impossible)"

"O, Prahasta! The series of actions king or Mahodara as also yourself and Kumbhakarna propose to take against Rama are impossible of being accomplished, any more than going to heaven by wicked minded persons."

वधस्तु रामस्य मया त्वया च ।
 प्रहस्त सर्वैरपि राक्षसैर्वा ।
 कथम् भवेदर्थविशारदस्य ।
 महार्णवम् तर्तुमिवाप्लवस्य ॥ ६-१४-११

11. katham = how; bhavet = is it possible; mayaa = by me; tvayaacha = or by you; sarvaH = or by all; raakshhasairvaa = demons; vadhaH = the killing; raamasya = of Rama; arthavishaaradasya = who is expert in any matter; tartum iva = like crossing; mahaarNavam = a great ocean; aplavasya = by a person without a bark"

"How is it possible by me or by you or by all the demons to kill Rama, who is expert in all matters, any more than a person without a bark to cross a great ocean."

धर्मप्रधानस्य महारथस्य ।
 इक्स्वाकुवंशप्रभवस्य राज्ञः ।
 पुरोऽस्य देवाश्च तथाविधस्य ।
 कृत्येषु शक्तस्य भवन्ति मूढाः ॥ ६-१४-१२

12. "devashcha = Even the celestials; bhavanti = become; muuDhaaH = bewildered; puraH = before; raaG^yaH = the king; asya = Rama; tathaavidhasya = of such qualities as whose priority is righteousness; ;mahaarathasya = who is great car warrior; ikshhvaakuvamsha prabhavesya = who was born in Ikshvaku dynasty; shaktasya = who is capable of accomplishing; kR^iteshhu = his objects."

"Even the celestials would feel bewildered when placed in front of the king Rama who gives priority to righteousness, is a great car warrior, was born in the dynasty of Ikshvaku and is capable of accomplishing his objects."

तीक्ष्णा न तावत्तव कङ्कपत्रा ।
 दुरापदा राघवविप्रमुक्ताः ।

भित्वाशरीरम् प्रविशन्ति बाणाः ।

प्रहस्त तेनैव विकत्थसे त्वम् ॥ ६-१४-१३

13. **prahasta** = O;Prahasta ! **baaNaaH** = the arrows; **raaghavavipramuktaaH** = released by Rama; **tiikshhNaaH** = which are sharp; **kaN^kapatraaH** = furnished with heron's feathers; **duraasadaaH** = which are dangerous to be approached; **na pravishanti taavat** = did not penetrate; **bhittavaa** = piercing; **tava** = your; **shariiram** = body; **tenaina** = for that reason; **tvam** = you; **vikatthase** = are boasting"

"O, Prahasta! The sharp arrows discharged by Rama, which are furnished with heron's feathers and are dangerous to be approached, have not yet penetrated, duly piercing, your body. That is why, you indulge in a boastful talk."

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भित्त्वा न तावत्प्रविशन्ति कायम् ।

प्राणान्तकास्तेऽशनि तुल्यवेगाः ।

शिताः शरा राघवविप्रमुक्ताः ।

प्रहस्त तेनैव विकत्थसे त्वम् ॥ ६-१४-१४

14. **prahaste** = O;Prahasta! **SharaaH** = The arrows; **praaNaahtakaaH** = which are fatal; **ashanitulyavegaaH** = having the speed of a thunderbolt; **shitaaH** = and are sharp; **raaghav vipramuktaaH** = discharged by Rama; **na taavat pravishanti** = have not yet penetrated; **bhitvaa** = splitting; **te** = your; **kaayam** = body; **tenaiva** = that is why; **tvam** = you; **vikatthase** = are boasting."

"The sharp and fatal arrows, discharged by Rama with the speed of a thunderbolt, have not yet penetrated, duly splitting your body. That is why; you are indulged in a boastful talk."

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न रावणो नाइबलस्त्रीशीर्षो ।

न कुम्भकर्णस्य सुतो निकुभः ।

न चेन्द्रजिह्वाशरथिम् प्रसोढुम् ।

त्वम् वा रणे शक्रसमम् समर्थः ॥ ६-१४-१५

15. **raavaNaH** = Ravana; **nasamarthaH** = is not capable; **na** = nor; **trishiirshhaH** = Triseersha; **atibalaH** = with great strength; **na** = nor; **Indrajit** = Indrajit; **tvam vaa** = nor yourself; **soDhum** = to withstand; **daasharathim** = Rama; **shakrasamam** = equal to Indra; **raNe** = in battle."

"Ravana or Triseersha, with great strength or Nikumbha the son of Kumbhakarna or Indrajit or yourself are not capable to withstand Rama, who is equal in strength to Indra, in battle."

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देवान्तको वापि नरान्तको वा ।

तथातिकायोऽतिरथो महात्मा ।

अकम्पननश्चाद्रिसमानसारः ।

स्थातुम् न शक्ता युधि राघवस्य ॥ ६-१४-१६

16. **devaantakova.api** = or even Devantaka ; **naraatakovaa:or Narantaka**; **tathaa:and;atikaayaH:Atikaya;atirathaH:or Atiratha**; **mahaatmaa** = of gigantic proportions; **akampanashcha** = or Akampana; **adrisamaana saaraH** = who is mighty as an

ocean; **na shaktaaH** = are not capable; **sthaatum** = to withstand; **yudhi** = in battle; **raaghavasya** = against Rama."

"Even Devantaka or Narantaka or Atikaya or Atiratha of gigantic proportions, or Akampana who is mighty as an ocean are not capable to withstand against Rama in battle."

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अयम् च राजा न्यसनाभिभूतो ।

मित्रैरमित्रप्रतिमैर्भवद्भिः ।

अन्वास्यते राक्षसनाशनार्थे ।

तीक्ष्णः प्रकृत्या ह्यसमीक्ष्यकारी ॥ ६-१४-१७

17. **ayam raajaa** = this king; **vyasanaabhibhuutaH** = who is over come by evil addictions*; **tiikshhNaH** = is rude; **prakR^ityaa** = in nature; **asamiikshhyakaarii** = and acts inconsiderately; **raakshhanaashanarthe** = for the destruction of demons; **anvaasyate** = he is being seated round as a caucus; **bhavadbhiH** = by you; **mitraiH** = who are his friends; **amitrpratimaiH** = taking the form of enemies."

"This king who is overcome by evil addictions, * is rude in nature and acts inconsiderately. Such a king is being surrounded as a caucus by you who are his companions taking the form of his enemies for the ultimate destruction of demons."

*The following are the seven evil habits to which kings are generally found addicted: --Harshness of speech and severity of punishment, extravagance, drinking, love of women, hunting and gambling.

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अनन्तभोगेन सहस्रमूर्ध्ना ।

वागेन भीमेन महाबलेन ।

बलात्परिक्षिप्तमिमम् भवन्तो ।

राजानमुत्क्षिप्य विमोचयन्तु ॥ ६-१४-१८

18. **bhavantaH** = you; **utekshhipya** = lift up; **vimochayantu** = and release; **imaam raajaanam** = this king; **parikshhiptam** = who has been wrapped; **balata** = forcibly; **bhiimana** = by terrific; **naagena** = snake; **mahaabalena** = exceedingly strong; **ananta bhogena** = of boundless proportions; **sahasra muurdhnaa** = having thousand hoods."

"You lift up and release this king, who has been wrapped forcibly by a terrific and exceedingly strong snake of boundless proportions having thousand hoods and make him completely free."

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यावद्भिः केशग्रहणात्सुहृद्भिः ।

समेत्य सर्वैः परिपूर्णकामैः ।

निगृह्य राजा परिरक्षितव्यो ।

भूतैर्यथा भीमबलैर्गृहीतः ॥ ६-१४-१९

19. **sarvaiH** = all; **suhR^IdbhiH** = the well wishers; **paripuuraNakaamaiH** = who are getting their desires fulfilled (by the king); **sametya** = should come together; **raajaa parirakshhitavyaHhi** = and the king is indeed to be protected; **nigR^ihya** = by coercion; **keshagrahaNaat yaavat** = even by pulling his hair; **gR^ihiitaH yathaa** = as one who is taken possession of ; **bhuutaiH** = by evil spirits; **bhiimabalaiaH** = of terrific strength."

"All the well-wishers who are getting their desires fulfilled by the king, should come together and protect the king by coercion even by pulling his hair if necessary as one who is taken

सुवारिणा राघवसागरेण ।
प्रच्चाद्यमानस्तरसा भवद्भिः ।
प्रच्चाद्यमानस्तरसा भवद्भिः ।
युक्तस्त्वयम् तारयितुम् समेत्य ।
काकुत्स्थपातालमुखे पतन्सः ॥ ६-१४-२०

20. **ayam** = this Ravana; **prachchaadyamaanaH** = who is going to be enveloped; **tarasaa** = forcibly; **raaghavasaagareNa** = with full of excellent water; **patan** = and who is about to fall; **kaakutthsa paataala mukhe** = into the mouth of Patala (the nethermost subterranean region;); in the shape of Rama; **yuktaH** = is fit; **taarayitum** = to be saved; **sametya** = united; **bhavidbhiH** = by you."

"This Ravana, for his part who is going to be enveloped forcibly by an ocean in the shape of Rama - which is full of excellent water (who possesses excellent moral character) and who is about to fall into the mouth of Patala (the nethermost subterranean region) in the shape of Rama, is fit to be rescued united by you."

इदम् पुरस्यास्य सराक्षसस्य ।
राज्ञश्च पथ्यम् ससुहृज्जनस्य ।
सम्यग्धि वाक्यम् स्वमतम् ब्रवीमि ।
नरेन्द्रपुत्राय ददातु मैथिलीम् ॥ ६-१४-२१

21. **braviimihi** = I am indeed telling; **samyak** = rightly; **idam vaakyam** = these words; **pathyam** = which are wholesome; **svamatam** = as per my opinion; **asya** = to this; **parasya** = city; **paraakshhasasya** = and the demons residing in it; **raaG^yashcha** = to the king; **sasuhR^ijjanasya** = along with his well wishers; **maithiliim** = Let Sita; **dadaatu** = be given back; **narendraputraaya** = to Rama".

"I am telling these right and wholesome words, as per my opinion, to this city and the demons inhabiting in it as well as to the king and his well wishers: Let Sita be given back to Rama."

परस्य वीर्यम् स्वबलम् च बुद्ध्वा ।
स्थानम् क्षयम् चैव तथैव वृद्धिम् ।
तथा स्वपक्षे प्यनुमृश्य बुद्ध्या ।
वदत् क्षमम् स्वामिहितम् स मन्त्री ॥ ६-१४-२२

22. **buddhvaa** = knowing; **viiryam** = the strength; **parasya** = of the enemies; **svabalamcha** = and our own strength; **anumR^Ishya** = grasping; **buddhyaa** = by the intellect; **tathaa** = like wise; **sthaanam** = the status quo; **kshhayamchaiva** = the fall; **tathaiva** = and; **vR^iddhim** = rise; **svapakshhe** = in our army; **vadet** = (he who) speaks; **svaamihitam** = in the interest of the king; **khamam** = in a befitting manner; **saH** = he; **mantrii** = is the counsellor".

"A counselor is he, who after knowing the strength of the enemies and that of his own (master) and even so duly grasping with his intellect, the status quo, fall, or rise in military power like-wise on both sides, renders advice which is appropriate to the interest of his king."

Thus completes 14th Chapter of Yuddha Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

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Book VI : Yuddha Kanda - Book Of War

Chapter [Sarga] 15

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Introduction

Indrajit criticizes Vibhishana for underestimating the former's strength. Vibhishana abuses Indrajit for his immaturity of mind and for his rash nature in underscoring the power of Rama's arrows. Vibhishana further advises Ravana to give back Sita along with valuable presents to Rama and to live happily ever after in Lanka.

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बृहस्पतेस्तुल्यमतेर्वचस्त ।
न्निशम्य यत्नेन विभीषणस्य ।
ततो महात्मा वचनम् बभाषे ।
तत्रेन्द्रजिन्नैरृतयूथमुख्यः ॥ ६-१५-१

1. nishamya = hearing; yatnena = carefully; tat = those; vachaH = words; vibhiishhaNasya = of Vibhishana; tulyamateH = whose intellect was equal; bR^ihaspataH = to that of Brihaspati (god of wisdom and eloquence); mahaatmaa = the high spirited; Indrajit = Indrajit; nairR^itayuutha mukhyaH = the chief of army of demons; babhaashha = spoke; vachanam = (these) words; tatra = there.

Carefully hearing the words of Vibhishana, whose intellect was equal to that of Brihaspati (god Of wisdom and eloquence) the high spirited Indrajit, the chief of army of demons spoke as follows:

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किम् नाम ते तात कनिष्ठ वाक्य ।
मन्थकम् वै बहुभीतवच्च ।
अस्मिन् कुले योऽपि भवेन्न जातः ।
सोऽपीदृशम् नैव वदेन्न कुर्यात् ॥ ६-१५-२

2. kanishhTha taata = O; youngest uncle! Kim naama = pray; what? Te = your; vaakyam = words; anarthakam = are meaning less; bahubhiitavachcha = and very much frightening; saHapi = Even he; yaH = who; na bhavet = is not born; asmin = in this; kule = race; naiva vadet = would not speak; iidR^isham = such words; na kuryaat = nor do such a thing (as you suggest)".

"O, youngest uncle! Pray, what? Your words are meaningless and very much frightening. Even he who is not born in this race would neither speak such words nor do such a thing (as you suggest)."

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सत्त्वेन वीर्येण पराक्रमेण
धैर्येण शौर्येण च तेजसा च ।
एकः कुलेऽस्मिन् पुरुषो विमुक्तो ।
विभीषणस्तातकनिष्ठ एषः ॥ ६-१५-३

3. **asmin** = in this; **kule** = race; **eshhaH** = this; **vibhiishhaNaH** = Vibhishana; **taatakanishhThaH** = the youngest uncle; **ekaH** = is the only; **purushhaH** = individual; **vimuktaH** = lacking; **sattvena** = in strength; **viiryeNa** = heroism; **paraakrameNa** = prowess; **dhairyeNa** = courage; **shauryana** = valour; **tejasaacha** = and vital power."

"In our race, this Vibhishana the youngest uncle is the only individual lacking in strength, heroism, prowess, courage, valor and vital powers" W.w m.

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किम् नाम तौ मानुषराजपुत्रा ।
वस्माकमेकेन हि राक्षसेन ।
सुप्राकृतेनापि निहन्तुमेतौ ।
शक्यौ कुतो भीषयसे स्म भीरो ॥ ६-१५-४

4. **kim naama** = what then are; **tau** = those; **manushha raajaputrou** = princes who are human beings? Etou = these; **shakyau** = can be; **nihantum** = killed; **ekena raakshhasena** = by one demon; **supraakR^itenaapi** = even very ordinary; **asmaakam** = among us; **kutaH** = why; **bhiishhayase** = are you frightening (us); **bhiiro** = O; coward!"

"What after all are those princes who are mere human beings? They can be killed even by one very ordinary demon among us. O, coward! Why are you frightening us? "

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त्रिलोकनाथो नम देवराजः ।
शक्तो मया भूमितले विविष्टः ।
भयार्मिताश्चापि दिशः प्रपन्नाः ।
सर्वे तदा देवगणाः समग्राः ॥ ६-१५-५

5. **tadaa** = at that time; **shaktaH** = the competent; **devaraajaH** = the lord of three worlds; **nanu** = indeed; **nivishhTah** = was tossed down; **bhuumi tale** = on the floor; **mayaa** = by me; **sarve** = all; **devaganaaH** = the flock of celestials; **bhayaarpitaashchaapi** = were cast into fear; **samgraaH** = and all; **prasannaaH** = cleared; **dishaH** = (to different) quarters."

"At one time, the competent Devendra, the lord of three worlds, was indeed tossed down on the floor by me. All the flocks of celestials were cast into fear and all of them fled to different quarters."

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ऐरावतो विस्वरमुन्नदन् स ।
निपातितो भूमितले मया तु ।
विकृष्य दन्तौ तु मया प्रपह्य ।
वित्रासिता देवगणाः समग्राः ॥ ६-१५-६

6. **saH** = that; **airaavatah** = Airavata; Indra`s elephant; **unnadan** = which was making noise; **visvaram** = discordantly; **nipaatitaH** = was hurled down; **bhuumitale** = on the floor; **mayaa** = by me; **prasahya** = forcibly; **vikR^ishhya** = extracted; **dantou** = its

teeth; **mayaa** = by me; **samagraaH** = the entire; **devagaNaaH** = flocks of celestials; **vitraasitaa** = were frightened."

"Airavata (Indra`s elephant), which was making noise discordantly, was hurled down by me on the floor. I forcibly extracted its teeth and frightened the entire flock of celestials."

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सोऽहम् सुराणामपि दर्पहन्ता ।
दैत्योत्तमानामपि शोककर्ता ।
कथम् नरेन्द्रत्मजयोर्न शक्तौ ।
ममष्ययोः प्राकृतयोः सुवीर्यः ॥ ६-१५-७

7. **katham** = how; **saH aham** = am I; **darpahantaa** = who suppressed the arrogance; **suraaNaamapi** = of even the celestials; **shoka kartaa** = who made miserable; **daityottomaanaamapi** = the life of even excellent of the demons; **suviiryaH** = and having great valor; **nashaktaH** = not capable; **narendraatmajayoH** = the princes; **praakR^itayoH** = who are ordinary; **manushhyayoH** = human beings?"

"How can I, with great valor, who suppressed the arrogance of even the celestials and who made the lives of even excellent of the demons miserable, not capable of conquering the two princes who are ordinary human beings?"

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अथेन्द्रकल्पस्य दुरासदस्य ।
महाजसस्तद्वचनम् निशम्य ।
ततो महार्थम् वचनम् बभाषे ।
विभीषणः शस्त्रभृताम् वरिष्ठः ॥ ६-१५-८

8. **nishamya** = hearing; **tatvachanam** = those words;(of Indrajit); **indrakalpasya** = who was equal to Indra; **duraasadasya** = dangerous to be approached; **mahaujasaH** = and possessing great vital power; **vibhiishhaNaH** = Vibhishana; **varishhThaH** = excellent; **shastrabhR^Itaam** = among bearers of weapons; **tataH** = then; **babhaashha** = spoke; **mahaartham** = highly meaningful; **vachanam** = words:-

Hearing those words of Indrajit, who was equal to Indra (god of celestials), dangerous to be approached, and possessing great vital power, Vibhishana the excellent one among bearers of weapons spoke then the following highly meaningful words:

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न तात मन्त्रे तव निश्चयोऽस्ति ।
बालस्त्वमद्याप्यविपक्वबुद्धिः ।
तस्मात्त्वयाप्यात्मविनाशनाय ।
वचोऽर्थीनम् बहु विप्रलप्तम् ॥ ६-१५-९

9. **taata** = O; **child! Naasti** = There is no; **nishchayaH** = settlement; **mantre** = of thought; **tava** = in you; **tvam** = you; **baalaH** = being a boy; **avipakvabuddhiH** = are immature in mind; **adyaapi** = even now. Tasmaat = that is why; **arthahiinam** = meaningless; **bahuvachaH** = many words; **vipralaptam** = was prattled; **tvayaapi** = by you too; **aatmavinaashanaaya** = for only your self destruction."

"O, child! There is no stability of thought in you. Being a boy, you are still immature in mind. That is why, many a meaningless word was prattled by you too, for only your self-destruction."

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पुत्रप्रवादेन तु रावणस्य ।
त्वमिन्द्रजिन्मित्रमुखोऽसि शत्रुः ।
यस्येदृशम् राघवतो विनाशम् ।
विशम्य मोहादनुवन्यसे त्वम् ॥ ६-१५-१०

10. indrajit = " O; Indrajit! Nishamya = hearing; iidR^isham = such; vinaashanam = destruction; yasya = of which Ravana; raaghavataH = from Rama; tvam = you; anunanyase = are accepting; mohaata = by ignorance; putraa pravaadena = in the guise of a son; raavaNasya = of such Ravana; asi = you are; shatruH = his enemy; mitramukhaaH = in the mask of as a well wisher."

"In the guise of a son, O, Indrajit, you are an enemy of Ravana putting on the mask of a well wisher in that even hearing (from me) of his destruction at the hands of Rama, you are blindly agreeing with him."

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त्वमेव वध्यश्च सुदुर्मतिश्च ।
स चापि वध्यो य ऐहानयत्त्वाम् ।
बालम् दृढम् साहासिकम् च योऽद्य ।
प्रावेशयन्मन्त्रक्ताम् समीपम् ॥ ६-१५-११

11. tvameva = you surely; vadhyashcha = are fit to be killed; yaH = he who; aanayat = brought; tvaam = you; baalam = a boy; dR^Idham = who are thoroughly; susaahasikam = reckless; praaveshayat = and ushered you ; iha = here; adya = today; samiipam = in proximity; mantrakR^itaam = of the counselors; saHcha = also he; sudurmatiH = who is very much a fool; vadhyah = is to be killed."

"You surely are fit to be killed. Nay, he too is fit to be killed, who brought you, a reckless boy here today and ushered you foolishly in the proximity of counselors".

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मूढोऽप्रगल्भोऽविनयोपपन्न ।
स्तीक्ष्णस्वभावोऽल्पमतिर्दुरात्मा ।
मूर्खस्त्वमत्यन्तसुदुर्मतिश्च ।
त्वमिन्द्रजिह्वालतया ब्रवीषि ॥ ६-१५-१२

indrajit = O; Indrajit! tvam = you; muuDhaH = irresolute; avinayopapannaH = without humility; tiikshhNa svabhaahaH = rude natured; alpamatiH = unwise; duraatmaa = evil natured; muurkhaH = inexperienced; atyanta sudurmatishcha = highly evil minded; tvam = you; bra viishhi = are thus speaking; baalatayaa = because you are a boy."

"O, Indrajit! You are a stupid, irresolute, without humility, rude natured; unwise; evil person, inexperienced and highly evil minded. You are speaking in this manner because you are an immature boy".

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को ब्रह्मदण्डप्रतिमप्रकाशा ।
नर्चिष्मतः कालनिकाशरूपान् ।
सहेत बाणान्यमदण्डकल्पा ।
न्समक्षमुक्तान्युधि राघवेण ॥ ६-१५-१३

13. kaH = who; saHeta = can endure; baaNaam = the arrows; samakshhamuktaan = discharged in front; raghaveNa = by Rama; yudhi = in battle; brahmadaNda pratimaprakaashaan = with a splendor resembling Brahma's (creator's) staff; archishhmataH = with rays of light; kaalanikaasha ruupaan = taking the form of Yama (God of Death); yamadaNda kalpaan = resembling Yama's staff.

"Who can endure the arrows, discharged by Rama in battle right in front of the enemy, which resemble Brahma's (creator's) staff in glory, which present a form similar to that of God of Death and are equal to the Yama's staff?"

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धनानि रत्नानि सुभूषणानि ।
वापाम्पि दिव्यानि मणींश्च चित्रान् ।
सीताम् च रामाय निवेद्य देवीम् ।
वसेम राजन्निह वीतशोकाः ॥ ६-१५-१४

14. raajan = O; king; nivedya = offering; dhanaani = riches; ratnaani = precious stones; subhuushhaNaani = good jewels; divyaani = excellent; vasaamsi = clothes; chitraan = bright colored; maNiimshcha = gems; siitaamdeviimcha = and the god-like Sita; raamaaya = to Rama; vasesu = let us live; iha = here; vita shokaH = free from anguish.

" O, king! Offering riches, precious stones, good jewellery, excellent clothes, bright colored gems and the god-like Sita to Rama, let us live here, free from anguish."

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये युद्धकाण्डे पञ्चदशः सर्गः

Thus completes 15th Chapter of Yuddha Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

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Book VI : Yuddha Kanda - Book Of War

Chapter [Sarga] 16

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Introduction

Ravana refuses to hear the words of Vibhishana and rebukes him with harsh words. Vibhishana gets angry and sets off, to leave Ravana.

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सुनिविष्टम् हितम् वाक्यम् उक्तवन्तम् विभीषणम् ।

अब्रवीत् परुषम् वाक्यम् रावणः काल चोदितः ॥ ६-१६-१

1. **vibhishhaNam** = to Vibhishana; **sunuvishhTam** = who was very stable; **uktavantam** = and who spoke; **hitam** = wholesome; **vaakyam** = words; **raavanNaH** = Ravana; **kaalachoditaH** = goaded by death; **abraviit** = spoke; **parushham** = harsh; **vaakyam** = words; (as follows):

Ravana, goaded by death, spoke the following harsh words to Vibhishana, who was very stable and who had spoken wholesome words:

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वसेत् सह सपत्नेन क्रुद्धेन आशी विषेण च ।

न तु मित्र प्रवादेन सम्वस्त्वत्रुणा सह ॥ ६-१६-२

2. **vaset** = one can stay; **sapatnena saha** = with an enemy; **ashiivishheNa** = or with a snake; **kruddhena** = which is enraged; **tu** = but; **na samvaset** = one cannot stay; **shatruNaasaha** = with an enemy; **mitrapravaadena** = talking as a friend."

"One can stay together with an enemy or even with a furious snake, but one cannot stay together with an adversary yet avowing himself as a friend"

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जानामि शीलम् ज्ञातीनाम् सर्व लोकेषु राक्षस ।

हृष्यन्ति व्यसनेष्वेते ज्ञातीनाम् ज्ञातयः सदा ॥ ६-१६-३

3. O; **demon! GYaami** = I know shiilam = the conduct; **gyaatiinaam** = of kinsmen; **sadaa** = always; **hR^ishhyanti** = are rejoiced; **vyasaneshhu** = at the calamities; **g^yaatiinaam** = of their kinsmen."

"O, demon! I know the conduct of kinsmen in all the worlds. These kinsmen always are rejoiced at the calamities of their kinsmen"

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प्रधानम् साधकम् वैद्यम् धर्म शीलम् च राक्षस ।

ज्ञातयो ह्यनमन्यन्ते शूरम् परिभवन्ति च ॥ ६-१६-४

4. **raakshhasa** = O,demon; **n^yaatayaH** = kinsmen; **avamanyante hi** = indeed insult; **paribhavanticha** = and even humiliate; **saadhakam** = an effective; **pradhaanam** = leader; **vaidyam** = an educated person; **dharmashiilaamcha** = a person of right conduct; **shuuram** = and a valiant man."

"O, demon! The kinsmen indeed insult and even humiliate their kinsman, who is an effective leader, a person of education and right conduct and a valiant man."

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नित्यम् अन्योन्य समूहा व्यसनेष्वाततायिनः ।

प्रच्यन्न हृदया घोरा ज्ञातयस् तु भय आवहाः ॥ ६-१६-५

5. **ghoraaH** = the horrible; **G^yaataH** = kinsmen; **prachchhanna hR^idayaaH** = with their concealed thoughts; **aatataayinaH** = and treacherous minds; **bhayaavahaaH** = terrific ones as they are; **nityam** = always; **anyonyasamhR^ishhTaaH** = rejoice each other; **vyasaneshhu** = in adversities."

"The horrible kinsmen with their concealed thoughts and treacherous minds, terrific ones as they are, always rejoice each other in adversities."

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श्रूयन्ते हस्तिभिर् गीताः श्लोकाः पद्म वने पुरा ।

पाश हस्तान् नरान् दृष्ट्वा शृणु तान् गदतो मम ॥ ६-१६-६

6. **padmavane** = In a forest called Padmavana; **puraaH** = previously; **shlokaH** = maxims; **giitaH** = were spoken; **hastibhiH** = by elephants; **dR^ishhTvaa** = after seeing; **naraan** = men; **paasha hastaan** = with nooses in hand; **shR^iNushhva** = Hear; **gadataH** = as told; **mama** = to me."

"Previously in a forest called Padmavana, some maxims were spoken by elephants, which saw men with nooses in hand. Hear and I shall tell them."

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नाग्निर्नान्यानि शस्त्राणि न नः पाशा भयावहाः ।

घोराः स्वार्थप्रयुक्तास्तु ज्ञातयो नो भयावहाः ॥ ६-१६-७

7. **naH** = for us; **na** = no; **agniH** = fire; **na** = no; **anyaani** = after; **shastraani** = weapons; **na** = no; **paashaaH** = nooses; **na** = they are not; **bhayaavahaaH** = begetting fear; **ghoraH** = the terrific; **jjNaatayaH** = kinsmen; **svarthaprayuktaaH** = incited by selfishness; **bhayaavahaaH** = are begetting fear; **naH** = to us."

"For us, fire or weapons or nooses are not begetting fear. The terrific kinsmen, incited by selfishness are begetting fear to us."

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उपायमेते वक्ष्यन्ति ग्रहणे नात्रसंशयः ।

कृत्स्नाद् भयाज्ज्ञातिभयम् सुकष्टम् विदितम् च नः ॥ ६-१६-८

8. **ete** = these kinsmen; **vakshhyanti** = will inform; **upaayam** = the strategy; **grahaNe** = to seize us; **na** = there is no; **samshayaH** = doubt; **atra** = in this; **kR^itsnaat**; out of all; **bhayaat** = fears; **G^yaatibhayam** = the fear of kinsmen; **sukashhTam** = is very troublesome; **naH** = for us; **viditam** = It is known thing."

"These kinsmen will inform the strategy to our enemies to seize us. There is no doubt about this. Out of all fears, the fear of kinsmen is very much troublesome for us. It is a well known thing."

विद्यते गोषु सम्पन्नम् विद्यते ज्ञातितो भयम् ।
विद्यते स्त्रीषु चापल्यम् विद्यते ज्ञातितो भयम् ॥ ६-१६-९

9. **vidyate** = There is; **sampannam** = wealth; **goshhu** = in cows; **vidyate** = there is; **bhayam** = fear; **G^yaatitaH** = for kinsmen; **vidyate** = there is; **chaapalyam** = fickleness; **striishhu** = in women; **vidyate** = there is; **tapaH** = austerity; **braahmaNe** = in brahmins."

"There is wealth in cows. There is fear for kinsmen. There is fickleness in women. There is austerity in Brahmins."

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ततो नेष्टम् इदम् सौम्य यदहम् लोक सत्कृतः ।
ऐश्वर्यम् अभिजातः च रिपूणाम् मूर्ध्नि च स्थितः ॥ ६-१६-१०

10. **saumya** = O;gentleman! **TataH** = hence; **idam** = this; **na ishhtam** = is not of liking to you; **iti yat** = that; **aham** = I; **loka satkR^itaH** = am venerated by the people; **abhijaataHcha** = that I obtained; **aishvaryam** = riches; **sthitaHcha** = and that I am sitting tight; **muurdhni** = in the head; **ripuNaam** = of enemies."

"O, gentleman! Hence, it is not of liking to you that the people are venerating me, that I obtained riches and that I am sitting tight in the heads of enemies".

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यथा पुष्करपत्रेषु पतितास्तोयबिन्दवः ।
न श्लेषमभिगच्छन्ति तथानार्येषु सौहृदम् ॥ ६-१६-११

11. **yathaa** = how; **toyabindavaH** = drops of water; **palitaaH** = fallen; **pushhkarapatreshhu** = on lotus leaves; **na abhigachchhanti** = do not get; **shleshham** = clinging; **tathaa** = in the same manner. **SouhR^idam** = friendship; **anaaryeshhu** = in vulgar ones."

"As drops of water fallen on lotus leaves do not get clung to those leaves, so also a friendship does not cling to vulgar ones."

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यथा शरदि मेघानाम् सिञ्चातामपि गर्जताम् ।
न भवत्यमुबसम्क्लेदस्तथानार्येषु सौहृदम् ॥ ६-१६-१२

12. **yathaa** = how; **piNchataam** = raining; **meghaanaam** = clouds ; **garjataamapi** = even if thundering; **na bhaveti** = cannot; **ambusamsamkledaH** = give excessive wetness with water; **tathaa** = in the same manner; **souhR^idam** = friendship; **anaaryeshhu** = in vulgar people."

"As rainy clouds in autumn, even though thundering, cannot get the earth saturated with water, so also friendship does not have tenderness of heart in vulgar people."

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यथा मधुकरस्तर्षाद्रासम् विन्दन्न तिष्ठति ।
तथा त्वमपि तत्रैव तथानार्येषु सौहृदम् ॥ ६-१६-१३

13. **yathaa** = how; **madhukaraH** = a honey bee; **vindan** = getting; **rasam** = nectar (from a flower); **na tishhThati** = does not stick on (that flower); **tarshhaat** = due to eager desire (for more); **tathaa** = in the same manner; **tvamapi** = you also; **tatraiva** = in that(category)

only; **tathaa** = in the same manner; **souhR^idam** = friendship; **anaaryeshhu** = in vulgar people."

"As a honey bee, even though getting nectar from a flower, does not stick on to that flower due to its eager desire for more, you also belong to that category as friendship does not stick on to vulgar people."

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यथा मधुकर्स्तराषात्काशपुष्पम् पिबन्नपि ।
रसमत्र न विन्देत तथानार्येषु सौहृदम् ॥ ६-१६-१४

14. **yathaa** = how; **madhukaraH** = a honey bee; **na vindeta** = cannot get; **rasam** = nectar; **atra** = in it; **pibannapi** = even though trying to drink; **kaashapushhpam** = on a flower of grass; **tathaa** = in the same manner ; **sauhR^idam** = friendship; **anaaryeshhu** = from vulgar persons."

"As even though trying to drink nectar from a flower of grass, a honey bee cannot get it, so also friendship cannot be extracted from vulgar persons."

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यथा पूर्वम् गजः स्नात्वा गृह्य हस्तेन वै रजः ।
दूषयत्यात्मनो देहम् तथानार्येषु सौहृदम् ॥ ६-१६-१५

15. **yathaa** = how; **gajaH** = an elephants; **duushhayati** = abuses; **aatmanaH** = its; **deham** = body; **gR^ihya** = by helping itself; **rajah** = with dust; **snaatvaa** = after taking bath; **puurvaa** = earlier; **hastena** = with its trunk; **tathaa** = in the same manner; **souhR^idam** = friendship; **anaryeshhu** = in vulgar persons"

"How an elephant abuses its body by helping itself with dust after taking bath earlier with its trunk, friendship gets an abuse in vulgar persons in the same manner."

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योऽन्यस्त्वेवम्विधम् ब्रूयाद् वाक्यमेतन्निशाचर ।
अस्मिन् मुहूर्ते न भवेत् त्वाम् तु धिक् कुलपांसनम् ॥ ६-१६-१६

16. **nishaachara** = O; demon; **walking about by night!** **yaH** = Whoever; **anyaH** = other one; **evamvidham** = in this manner; **bruuyaat** = utters; **etat** = these; **vaakyam** = words; **na bhavet** = he will not be present; **asmin** = at this; **muhuurte** = moment; **kula paamsana** = O; **destroyer of race!** **dhik** = A curse; **tvaam tu** = upon you."

"O, demon, walking about by night! If any other person utters these words in this manner, he will be ceasing to exit at this moment. O, destroyer of race! A curse upon you!"

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इतिउक्तः परुषम् वाक्यम् न्यायवादी विभीषणः ।
उत्पपात गदापाणिःचतुर्भिः सह राक्षसैः ॥ ६-१६-१७

17. **parushham** = harsh; **vaakyam** = words; **iti** = thus; **uktaH** = spoken; **vibhiishhaNaH** = Vibhishana; **nyaayavaadii** = who advocates justice; **gadaapaaNiH** = having a mace in his hand; **utpapaata** = soared into the sky; **chaturbhiH raakshhasaiH saha** = along with four demons.

Hearing those harsh words from Ravana, Vibhishana who advocates justice, wielding a mace in his hand, soared high into the sky, along with four other demons.

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अब्रवीच्च तदा वाक्यम् जातक्रोधो विभीषणः ।

अन्तरिक्षगतः श्रीमान् भ्रातरम् राक्षस अधिपम् ॥ ६-१६-१८

18. tadaa = then; shriimaan = the illustrious; vibhiishhaNaH = Vibhishana; jaatakrodhaH = for whom angry was arisen; antarikshhagataH = after moving into the sky; abraviichcha = spoke also; raakshhasaadhipam = to the king of demons; bhraataram = his brother.

Then, the illustrious Vibhishana who became angry also spoke these words to king Ravana, his brother after moving into the sky.

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स त्वम् भ्राता असि मे राजन् ब्रूहि माम् यद् यद् इच्चसि ।

ज्येष्ठो मान्यः पितृसमो न च धर्मपथे स्थितः ॥ ६-१६-१९

इदम् तु परुषम् वाक्यम् न क्षमामि अनृतम् तव ।

19. raajan = O;king! SaH tvam = you as such; asi = are; bhraataa = brother; me = to me; bruuhi = speak; maam = to me; yadyat = whatever; ichchhasi = you like; jyeshhThaH = elder brother; pitR^isamaH = is equal to father; maanyaH = he is to be respected; nachasthitaH = even though not staying; dharmapathe = in right path; ; na kshhamaapi = I cannot forbear; ;idam = these; te = your; parushham = harsh; vaakyamtu = words."

"O, king! You are a brother to me. You utter whatever you like. Elder brother is like a father. Even if he is not staying in a right path, he is to be respected. But I cannot forbear these harsh words from you."

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सुनीतम् हित कामेन वाक्यम् उक्तम् दश आनन ॥ ६-१६-२०

न गृह्णन्ति अकृत आत्मानः कालस्य वशमागताः ।

20. akR^itaatmenaH = those who have an ill composed mind; aagataah = and get; vasham = conceded; kaalasya = to the occasion; na gR^ihNanti = do not assimilate; suniitam vaakyam = the words of prudence; uktam = spoken; hitakaamena = by a well wisher."

"Those who have an ill composed mind and who get conceded to the occasion do not assimilate the words of prudence, spoken by a well wisher."

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सुलभाः पुरुषा राजन् सततम् प्रिय वादिनः ॥ ६-१६-२१

अप्रियस्य तु पथ्यस्य वक्ता श्रोता च दुर्लभः ।

21. raajan = O;king! purushaaH = men; priyavaadinaH = who speak pleasing words; satatam = forever; sulabhaaH = are easy to be obtained; vaktaa = (But) one who speaks; pathyasya = of useful; apriyasya = but unpleasing words; shrotaacha = and also one listens to them; durlabhaaH = are rare to be obtained."

"O, king! Men who forever speak pleasing words are easy to be obtained. But one who speaks of useful but unpleasing words as also the one who listens to them, are rare to be obtained"

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बद्धम् कालस्य पाशेन सर्वं भूतं अपहारिणा ॥ ६-१६-२२

न नश्यन्तम् उपेक्ष्यम् प्रदीप्तम् शरणम् यथा ।

22. naupekshhe = I could not ignore; tvaam = you; nashyantam = being destroyed; paashena = by the noose; kaalasya = of Yama; (god of death); baddham = being tied; (around you); sarva bhuutaapahaariNaH = which takes away all beings; sharaNamyathaa = as a house; pradiptam = which is burning."

"I could not ignore you, being destroyed by the noose of Yama (god of death); tied around you and which snatches away all beings, as none can ignore a burning house."

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दीप्तं पावकं सम्काशैः शितैः कान्चन भूषणैः ॥ ६-१६-२३

न त्वाम् इच्छामि अहम् द्रष्टुम् रामेण निहतम् शरैः ।

23. aham = I; naichchhaami = do not wish; drashhTum = to see; tvaam = you; nihatam = killed; raameNa = by Rama; sharaiH = by his arrows; shitaah = sharp as they are ; kaanchna bhuushhaNaiH = = adorned with gold; diiptapaavaka samkaashaiH = and resembling like blazing fire."

"I do not wish to see you, being killed by Rama with his sharp arrows, adorned with gold and each resembling like a blazing fire."

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शूराः च बलवन्तः च कृतं अस्त्राः च नर आजिरे ॥ ६-१६-२४

कालं अभिपन्ना सीदन्ति यथा वालुक सेतवः ।

24. naraaH = persons; shuuraah = who are valiant; balavantashcha = who are strong; kR^itaashcha = and who are skilled in weaponry; kaalaabhipannaaH = overpowered by Time; siidanti = sink down = (ruin) vaaluka setuvaH yathaa = like a dam constructed with sand."

"Persons who are valiant, strong and skilled in weaponry, when time comes, sink down (ruin) as a dam constructed with sand sinks down."

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तनर्षयतु यच्चोक्तं गुरुत्वाद्वितमिच्चता ॥ ६-१६-२५

आत्मानं सर्वथा रक्ष पुरीं च इमाम् सराक्षसाम् ।

स्वस्ति ते अस्तु गमिष्यामि सुखी भव मया विना ॥ ६-१६-२६

25; 26. gurutraat = as an elder brother; marshhayatu = be patient; tat = with that; uktam = spoken; yat = by which; hitam = welfare; ichchataa = was desired by me; rakshha = guard; aatmaanam = yourself; saraaksshhasaam = along with demons; imaam = and this ; puriimcha = city ; sarvathaa = by all means; asti = Let (all) be; savasti = well; te = to you; gamishhyaami = I am departing; bhava = Be; sukhii = happy person; mayaa vinaa = without me."

"As an elder brother, bear the words spoken by me, who desire your welfare. Guard this city and yourself along with demons, by all means. Let all be well with you. I am departing. Be a happy person without me."

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निवार्यमाणस्य मया हितं एषिणा ।

न रोचते ते वचनं निशा चर ।

परीत काला हि गत आयुषो नरा ।

हितम् न गृह्णन्ति सुहृद्भिर् ईरितम् ॥ ६-१६-२७

27. nishaachara = O; Ravana; the ranger of the night! vachanam = my words; narochate = are not relishing; te = to you; nivaaryanaaNasya = who are being restrained; mayaa = by me; hitaaishhiNaa = desiring welfare; naraaH = persons; gataayushhaH = whose duration of life is ended; na gR^ihNanti = do not accept ;hitam = the beneficial words; iiritam = spoken; suhR^idbhiH = by well wishers."

"O, Ravana the ranger of the night! My words are not relishing to you, who are being restrained by me duly desiring your welfare. Persons whose duration of life is to end, do not accept the salutary words spoken by their well wishers"

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये युद्धकाण्डे षोडशः सर्गः

Thus completes 16th Chapter of Yuddha Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

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Book VI : Yuddha Kanda - Book Of War

Chapter [Sarga] 17 Verses converted to UTF-8, Nov 09

Introduction

Vibhishana together with four of his companions reach Rama's place. Halting in the sky itself, Vibhishana asks Rama to give a refuge to him. Sugriva tells Rama that he cannot trust Vibhishana the demon. Then Rama asks for opinion of the leaders in his group. Angada, shrabha, Jambavan and Mainda expressed their apprehensions to accept Vibhishana. But Hanuman says that Vibhishana need not be doubted because he thinks that Vibhishana understands the merits in Rama and demerits in Ravana. Hanuman further adds that Vibhishana is approaching Rama for refuge because Vibhishana is desirous of obtaining the kingdom of demons. Hanuman requests Rama to take his final decision on the matter.

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इति उक्त्वा परुषम् वाक्यम् रावणम् रावण अनुजः ।
आजगाम मुहूर्तेन यत्र रामः सलक्ष्मणः ॥६-१७-१

1. **uktvaa** = having spoken; **parusham** = harsh; **vaakyam** = words; **iti** = thus; **raavaNam** = to Ravana; **raavaNaanujaH** = Vibhishana; **aajagama** = arrived; **muhuurtena** = almost immediately; **yatra** = where; **ramaH** = Rama was; **salakshmaNaH** = together with Lakshmana.

Having spoken the aforesaid harsh words to Ravana, Vibhishana arrived almost immediately to the place where Rama was together with Lakshmana.

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तम् मेरु शिखर आकारम् दीप्ताम् इव शत हृदाम् ।
गगनस्थम् महीस्थास् ते ददृशुर् वानर अधिपाः ॥६-१७-२

2. **te** = those; **vaanaraadhipaaH** = leaders of monkeys; **mahiisthaaH** = standing on ground; **dadR^ishuH** = saw; **tam** = him; **merushikaraakaaram** = resembling the peak of mount Meru; **diiptam** = and shining; **shatahradaam iva** = like a thunder bolt; **gaganastham** = in the sky.

Those leaders of monkeys standing on the ground saw Vibhishana, resembling the peak of Mount Meru and shining like a thunderbolt in the sky.

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ते चाप्यनुचरास्तस्य चत्वारो भीमविक्रमाः ।
तेऽपि वर्मायुधोपेता भूषणोत्तमभूषिताः ॥६-१७-३

3. **tasya** = his; **chatvaaraH** = four; **te** = those; **anuchaaraaH api** = companions also; **bhiima vikramaaH** = of terrific prowess; (where there); **teapi** = they also; **varmaayudhopetaaH** = were wearing armor and weapons; **bhuushhaNottamabhuushhitaaH** = and adorned with excellent ornaments.

His four companions of terrific prowess were also there with him. They were wearing weapons and armour and were adorned with excellent ornaments.

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स च मेघाचलप्रख्यो वज्रायुधसमप्रभः ।
वरायुधधरो वीरो दिव्याभरणभूषितः ॥६-१७-४

4. **sa cha** = that Vibhishana also; **meghaachaparakhyaH** = resembling a mass of cloud; **vajraayudhasamaprabhaH** = the equal of the God who wields the thunderbolt; **viiraH** = and valiant man; **varaayudhadharaH** = wearing excellent weapons; **divyaabharaNa bhuushhitaH** = and adorned with wonderful jewels.

Vibhishana also resembled a mass of cloud, the equal of the God who wields the thunderbolt. He was holding excellent weapons and was adorned with wonderful jewels.

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तम् आत्म पन्चमम् दृष्ट्वा सुग्रीवो वानर अधिपः ।
वानरैः सह दुर्धर्षः चिन्तयाम् आस बुद्धिमान् ॥६-१७-५

5. **sugrivaaH** = Sugriva; **durdarshhaH** = who was difficult to be overpowered; **viiryavaan** = a valiant person; **vaanaraadhipaH** = and the king of monkeys; **dR^ishhTvaa** = having seen; **tam** = him; **aatmapaNchamam** = being himself the fifth one along with four others; **chintayaamaasa** = became thoughtful; **vaanaraiH saha** = along with monkeys.

Sugriva the valiant of monkeys, who was difficult to be overpowered, having seen Vibhishana, the fifth one along with four others, became thoughtful along with monkeys.

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चिन्तयित्वा मुहूर्तम् तु वानरांस् तान् उवाच ह ।
हनूमत् प्रमुखान् सर्वान् इदम् वचनम् उत्तमम् ॥६-१७-६

6. **chintayitraa** = having thought; **muhuurtam** = for a moment; **uvaacha ha** = spoke; **idam** = these; **uttamam** = sterling; **vachanam** = words; **sarvaan** = to all; **taan** = those; **vaanaraam** = monkeys; **hanumatpramukhaan** = and to Hanuman in particular.

Having thought for a moment, Sugriva spoke these sterling words to all those monkeys and to Hanuman in particular.

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एष सर्व आयुध उपेतः चतुर्भिः सह राक्षसैः ।
राक्षसो अभ्येति पश्यध्वम् अस्मान् हन्तुम् न संशयः ॥६-१७-७

7. **pashyadhvam** = see; **eshhaH raakshhasaH** = this demon; **sarvaayudhopetah** = possessing all types of weapons; **abhyeti** = coming; **chaturbhiH raakshhasaiH saha** = along with four demons. **na** = There is no; **samshayaH** = no doubt; **hantum** = that; (he is coming) to kill; **asmaan** = us."

"See this demon possessing all types of weapons, coming along with four demons. There is no doubt that he is coming to kill us."

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सुग्रीवस्य वचः श्रुत्वा सर्वे ते वानर उत्तमाः ।
सालान् उद्यम्य शैलामः च इदम् वचनम् अब्रुवन् ॥६-१७-८

8. **shrutvaa** = hearing; **sugrivasya** = Sugriva's; **vachaH** = words; **sarve** = all; **te** = those; **vaanarottamaaH** = excellent monkeys; **udyamya** = lifted; **shaalaan** = trees; **shailaamshcha** = and mountains; **abruvan** = and spoke; **idam** = these; **vachanam** = words:

Hearing Sugriva's words, all those excellent monkeys lifted trees and mountains and spoke as follows:

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शीघ्रम् व्यादिश नो राजन् वधाय एषाम् दुरात्मनाम् ।
निपतन्तु हताः च एते धरण्याम् अल्प जीविताः ॥६-१७-९

9. **raajan** = O;king! **Vyaadisha** = order; **shiighram** = swiftly; **vadhaaya** = for killing; **eshhaam** = them; **duraatmaam** = the wicked ones; **hataaH** = Being killed; **alpachetanaaH** = these fools; **nipatantiyaavat** = will drop; **dharaNyaam** = to the ground."

"Do you swiftly order us to slay these wicked doers, O, king? Let us strike these fools down so that they drop to the ground!"

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तेषाम् सम्भाषमाणानाम् अन्योन्यम् स विभीषणः ।
उत्तरम् तीरम् आसाद्य खस्थ एव व्यतिष्ठत ॥६-१७-१०

10. **saH vibhiishhaNaH** = that Vibhishana; **aasaadya** = who reached; **uttaram** = the northern; **tiiram** = shore; **vyatishhThata** = was stationed; **svasthaheva** = indeed composedly; **teshhaam** = while those monkeys; **sabhaashhamaaNaam** = speak together; **anyonyam** = among one another.

While the monkeys were speaking thus among one another, Vibhishana had reached the northern shore and indeed coolly halted there.

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स उवाच च महाप्राज्ञः स्वरेण महता महान् ।
सुग्रीवम् तामः च सम्प्रेक्ष्य खस्थ एव विभीषणः ॥६-१७-११

11. **saH vibhiisssaNaH** = that Vibhishana; **mahaa praaG^yah** = that highly intelligent; **mahaan** = and the great; **samprekshhya** = seeing; **sugriivam** = Sugriva; **taamshcha** = and those monkeys; **khashtaH eva** = halting in the sky itself; **uvaacha** = spoke; **mahataa** = with a loud; **svareNa** = voice.

That great and highly intelligent Vibhishana, halting in the sky itself, saw Sugriva and those monkeys and spoke to them in a loud voice (as follows):

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रावणो नाम दुर्वृत्तो राक्षसो राक्षस ईश्वरः ।
तस्य अहम् अनुजो भ्राता विभीषण इति श्रुतः ॥६-१७-१२

12. **raakshhasaH** = there is a demon; **raavaNonaama** = named Ravana; **raakshhaseshvaraH** = the king of demons; **durvR^ittaH** = having a bad conduct; **aham** = I; **tasya anujaH bhraataaH** = am his younger brother; **shrutaH** = known; **vibhiishhaNaH** = as Vibhishana"

"There is a demon called Ravana, the king of demons, having a bad conduct. I am his younger brother, known as Vibhishana."

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तेन सीता जन स्थानाद् हृता हत्वा जटायुषम् ।
रुद्ध्वा च विवशा दीना राक्षसीभिः सुरक्षिता ॥६-१७-१३

13. **hatvaa** = killing; **jaTaayushham** = a bird called Jatayu; **tena** = by himself; **siita** = Sita; **hR^itaa** = was taken away; **janasthaanaat** = from janasthana; **ruddhaa** = and hold captive; **vivashaa** = against her will; **diinaa** = and unfortunate Sita; **surakshhitaa** = is well guarded; **raakshhasiibhiH** = by female titans."

"It is Ravana who, having killed a bird Jatayu, took away Sita from Janasthana. That unfortunate lady is held captive against her will and she is now amidst the female titans who guard her jealously"

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तम् अहम् हेतुभिर् वाक्यैर् विविधैः च न्यदर्शयम् ।
साधु निर्यात्यताम् सीता रामाय इति पुनः पुनः ॥६-१७-१४

14. **aham** = I; **nyadarshayam** = persuaded; **tam** = him; **punaH punaH** = again and again; **vivdhaiH** = by diverse; **vaakyaih** = words; **hetubhiH** = and arguments; **iti** = that ; **siitaa** = Sita; **niryaatyataam** = be restored ; **saadhu** = smoothly; **raamaaya** = to Rama.

"I persuaded Ravana again and again by my diverse words and arguments to restore Sita smoothly to Rama.

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स च न प्रतिजग्राह रावणः काल चोदितः ।
उच्यमानो हितम् वाक्यम् विपरीत इव औषधम् ॥६-१७-१५

15. **saH raavaNaH** = that Ravana; **kaalachoditah** = impelled by fate; **na pratijagraaha** = did not accept ; **hitam** = the sage; **vaakyam** = advice; **uchyamaanaam** = uttered; (by me); **oushadham** = (as not accepting) a medicine; **vipariitaH** = by a perverted person."

"That Ravana, impelled by fate, did not receive my sage advice, as a perverted person does not accept his prescribed medicine"

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सो अहम् परुषितस् तेन दासवच् च अवमानितः ।
त्यक्त्वा पुत्रामः च दारामः च राघवम् शरणम् गतः ॥६-१७-१६

16. **parushhitaH** = reviled; **tena** = by him; **avamaanitaH** = and humiliated; **daasavat** = as a slave; **saH aham**; I; as such; **tyaktvaa** = leaving; **putramshcha** = my sons; **daaramshcha** = and my wife; **sharaNamgataH** = have come to take refuge; **raaghavam** = with Rama."

"Reviled by him and humiliated as a slave, I, leaving my sons and my wife, have come to take refuge with Rama."

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निवेदेअयत माम् क्षिप्रम् राघवाय महात्मने ।
सर्व लोक शरण्याय विभीषणम् उपस्थितम् ॥६-१७-१७

17. **nivedayata** = inform; **kshhipram** = immediately; **raaghavaaya** = to Rama; **mahaatmane** = the high soled; **sarva lokasharaNyaaya** = and the refuge of all the worlds; **maam** = of me; **vibhiishhaNam** = Vibhishana; **upasthitam** = having come here."

"Inform immediately to high soled Rama, the protector of all the worlds, that I, Vibhishana, have come here."

एतत्तु वचनम् श्रुत्वा सुग्रीवो लघु विक्रमः ।

लक्ष्मणस्य अग्रतो रामम् सम्रब्धम् इदम् अब्रवीत् ॥६-१७-१८

18. sugrivaH = Sugriva; laghuvikramaH = having a swift pace; shrutvaa = hearing; etat = these; rachanam = words; abraviit = spoke; idam = these words; samrabdhatarām = more hurriedly; raamam = to Rama; agrataH = in front; lakshmaNasya = of Lakshmana.

The swift-paced Sugriva, having heard the words of Vibhishana, spoke more hurriedly to Rama, in front of Lakshmana as follows:

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प्रविष्टः शत्रु सैन्यम् हि प्राप्तः शत्रुरतर्कितः ।

निहन्यादन्तरम् लब्ध्वा उलूको वायसानिव ॥६-१७-१९

19. praaptah = belonging; shatrusainyam = to the enemy force; shatruH = an adversary; atarkitaH = who unexpectedly; pravishhTaH hi = has indeed come; nihanyaat = to kill us; labdhvaa = getting; antaram = a first opportunity; vaayasaaniva = like killing the crows; uluukaH = by an owl."

"Belonging to the enemy force, here is an adversary taking us unawares, who unexpectedly has come here to slay us at the first opportunity like an owl destroying crows!"

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मन्त्रे व्यूहे नये चारे युक्तो भवितुमर्हसि ।

वानराणाम् च भद्रम् ते परेषाम् च परम्तप ॥६-१७-२०

20. paramtapa = O; annihilator of enemies! arhasi = You are apt; bhavitum = to become; yuktaH = aware; mantre = of the design; vyuuhe = distribution; naye = leading of the army; chaare = and the secret service; vaanaraaNaamcha = of the monkeys; pareshaamcha = and also your foes; bhadram = May good come; te = to you."

"O, annihilator of enemies! You ought to be aware of the design, distribution, leading of the army and the secret service of the monkeys and also of your foes. May good come to you!"

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अन्तर्धनगताह्येते राक्षसाः कामरूपिणः ।

शूराश्च निकृतिज्ञाश्च तेषाम् जातु न विश्वसेत् ॥६-१७-२१

21. ete raakshhasaaH = these demons; kaamaruupiNaH = can assume any form at will; antardhaanagataaH = and can disappear; shuuraaH = they are valiant; nikR^itij^Naashcha = and know how to be deceitful; na vishvaset = we can not trust; teshhaam = them; jaatu = at any time."

"These demons can assume any form at will and can disappear. They are valiant and deceitful. We can not trust them at any time."

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प्रणीधी राक्षसेन्द्रस्य रावणस्य भवेदयम् ।

अनुप्रविश्य सोऽस्मासु भेदम् कुर्यान्न संशयः ॥६-१७-२२

22. ayam = he; bhavet = may be; praNidhiH = a spy; raavaNasya = of Ravana; raakshhasendrasya = the king of demons. SaH = he; anupravishya = will succeed to become a member; asmaasu = among us; kuryaat = and create; bhedam = a controversy; na samshayaH = no doubt."

"He may be a spy of Ravana the king of demons. He will succeed to become a member among us and create differences. There is no doubt."

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अथवा स्वयमेवैष चिद्रमासाद्य बुद्धिमान् ।
अनुप्रविश्य विश्वस्ते कदाचित्प्रहरेदपि ॥६-१७-२३

23. **athavaa** = otherwise; **sah** = he; **buddhimaan** = the intelligent; **svayameva** = himself on his own; **aasaadya** = can get into possession of; **chchhidram** = a weak point; **anupravishya** = after becoming a member among us; **praharedapi kadaachit** = can at any time strike; **vishvaste** = at you having the trust."

"Otherwise he , intelligent by himself, can get into possession of a weak point in us. Having first gained our confidence by craft, he may even at any time attack us."

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मित्राटवीबलम् चैव मौलभृत्यबलम् तथा ।
सर्वमेतद्धलम् ग्राह्यम् वर्जयित्वा द्विषद्धलम् ॥६-१७-२४

24. **mitraaTaviibalamchaiva** = a contingent supplied by friends or an inhabitant of the woods (like ourselves); **tathaa** = and; **moula bhR^itya balam** = those furnished by hereditary warriors or paid servants; **sarvam** = all; **etat** = this; **balam** = contingent; **graahyam** = can be accepted; **varjayitvaa** = leaving off; **dvishhadbalam** = that furnished by an enemy."

"A contingent supplied by friends or an inhabitant of the woods (like our selves), or furnished by hereditary warriors or paid servants - all these contingents can be accepted but not that furnished by an enemy."

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प्रकृत्या राक्षसो ह्येष भ्रातामित्रस्य वै प्रभो ।
आगतश्च रिपोः साक्षात्कथमस्मिंश्च विश्वसेत् ॥६-१७-२५

25. **prabho** = O; **Lord! EshhaH** = He; **raakshhasohi** = is indeed a demon; **prakR^ityaa** = by nature; **bhraataa** = a brother; **amitrasya** = of an enemy; **aagataH** = who came; **saakshhaat** = directly; **ripoH** = from an adversary; **katham** = how; **vishvaset** = can we keep trust; **asmin** = in him?"

"O, Lord! He is indeed a demon by nature and a brother of an enemy who came directly from an adversary. How can we keep trust in him?"

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रावणस्य अनुजो भ्राता विभीषण इति श्रुतः ।
चतुर्भिः सह रक्षोभिर् भवन्तम् शरणम् गतः ॥६-१७-२६

26. **anujah bhraataa** = the younger brother; **raavaNasya** = of Ravana; **shrutaH** = the famous; **vibhiishhaNaH rakshhobhiH saha** = along with four demons; **gataH** = approached; **bhavantam** = you; **sharaNam** = far a refuge."

The younger brother of the famous Ravana, called Vibhishana along with four other demons approached you for refuge."

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रावणेन प्रणिहितम् तम् अवेहि विभीषणम् ।
तस्य अहम् निग्रहम् मन्ये क्षमम् क्षमवताम् वर ॥६-१७-२७

27. kshhama vataam = O; the excellent one among men knowing what is right! Avehi = know; tam = that; vibhishhaNam = Vibhishana; praNihitam = is being sent; raavaNena = by Ravana; manye = I think; tasya = of him; kshhamam = being fit for; nigraham = arrest."

"O, the excellent one among men knowing what is right! Know that Ravana is sending Vibhishana. I opine that Vibhishana is fit for arrest."

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राक्षसो जिह्मया बुद्ध्या संदिष्टो अयम् उपस्थितः ।
प्रहर्तुम् मायया चन्द्रो विश्वस्ते त्वयि राघव ॥६-१७-२८

28. anagha = O; the faultless one! SamdishhTaH = being sent; jihmayaa = with a crooked; buddhyaa = intention; ayam = this; raakshhasaaH = demon; aagataH = came; iha = here; prahartum = to attack; tvayi = you; vishvaste = reposed faith in him; chhannaH = remaining hidden; maayayaa = by his witchcraft."

"O, the faultless one! Being sent with a crooked intent, this demon came here to attack when you are going to repose faith in him, (remaining hidden by his witchcraft).

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बध्यताम् एष तीव्रेण दण्डेन सचिवैः सह ।
रावणस्य नृशंसस्य भ्राता हि एष विभीषणः ॥६-१७-२९

29. eshah vibhiishhaNaH = this Vibhishana; bhraataahi = is indeed the brother; nR^ishamsasya = of cruel; raavaNasya = Ravana; eshaH = he; sachivaiH = along with his ministers; vadhyataam = be killed; tiivrena = by severe; daNdena = punishment."

"This Vibhishana is indeed the brother of cruel Ravana. Hence, let him along with his ministers be killed, by imposing severe punishment on them."

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एवम् उक्त्वा तु तम् रामम् सम्रब्धो वाहिनी पतिः ।
वाक्यज्ञो वाक्य कुशलम् ततो मौनम् उपागमत् ॥६-१७-३०

30. vaakyaj^NaH = Sugriva; who knew how to speak; vaahiniipatiH = and who was the chief of army; uktvaa = spoke; evam = thus; samrabdhaH = hurriedly; tam raamam = to that Rama; vaakyakushalam = who was skilled in oratory; tataH = and thereafter; upaagamat = entered; into; mounam = silence."

The chief of army Sugriva, who knew how to speak expressed thus hurriedly to Rama, who was skilled in oratory and thereafter entered into silence.

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सुग्रीवस्य तु तद् वाक्यम् श्रुत्वा रामो महाबलः ।
समीपस्थान् उवाच इदम् हनूमत् प्रमुखान् हरीन् ॥६-१७-३१

31. shrutvaa = hearing; tat = those; vaakyam = words; sugrivasya = of Sugriva; mahaabalaH = the exceedingly strong; raamaH = Rama; uvaacha = addressed; idam = in this manner; kapiin = to the monkeys; hanumatpramukhaan = in front of Hanuman; samiipasthaan = staying nearby:

Hearing those words of Sugriva, the exceedingly strong Rama addressed as follows to the monkeys in front of Hanuman staying near by:

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यद् उक्तम् कपि राजेन रावण अवरजम् प्रति ।
वाक्यम् हेतुमद् अत्यर्थम् भवद्भिर् अपि तत् श्रुतम् ॥६-१७-३२

32. yat = which; vaakyam = words; atyartham = which were very; hetumat = reasonable; ukta = uttered; kapiraajena = by Sugriva; raavaNaavarajam prati = about Vibhishana; shrutam = were heard; bhavadbhirapi = by you also."

"The very reasonable words uttered by Sugriva about Vibhishana were heard by you too."

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सुहृदा हि अर्थ कृच्छेषु युक्तम् बुद्धिमता सता ।
समर्थेन अपि संदेष्टुम् शाश्वतीम् भूतिम् इच्छता ॥६-१७-३३

33. samarthena = by an efficient; buddhimataa = and intelligent person; sadaa = ever; ichchhataa = desirous; shaashvatiim = of everlasting; bhuutim = prosperity; suhR^dam = of his friends; yuktam = it is befitting; upasamdeshhTum = to advise well; arthakR^chchhreshhu = in difficult matters."

"An efficient and intelligent person ever desirous of everlasting well being of his friends should properly advise them well in difficult matters. Hence, tell your opinion one by one"

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इति एवम् परिपृष्टास् ते स्वम् स्वम् मतम् अतन्द्रिताः ।
स उपचारम् तदा रामम् ऊचुर् हित चिकीर्षवः ॥६-१७-३४

34. tadaa = then; paripR^ishhTaaH = asked; etyevam = thus; te = they; atandritaaH = free from lassitude; priyachikiirshhavaH = wishing to do good; sopachaaram = and out of their politeness; uuchuH = spoke; svam matam = their respective opinion; raamam = to Rama (as follows)

Thus asked by Rama, those monkeys free from lassitude, wishing to do good and out of their politeness, spoke their respective opinions to Rama as follows:

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अज्ञातम् न अस्ति ते किञ्चित् त्रिषु लोकेषु राघव ।
आत्मानम् पूजयन् राम पृच्छसि अस्मान् सुहृत्तया ॥६-१७-३५

35. raaghava = O; Rama! naasti kim cit = Nothing; aj^Naatam = is unknown; te = to you; trishhu = in the three; lokeshhu = worlds; pR^ichchhasi = you are asking; asmaan = us; suhR^ittayayaa = with a friendly heart; aatmaanaam = to us."

"O, Rama! Nothing is unknown to you in the three worlds. You are consulting us with a friendly heart, as an honor to us."

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त्वम् हि सत्य व्रतः शूरो धार्मिको दृढ विक्रमः ।
परीक्ष्य कारा स्मृतिमान् निसृष्ट आत्मा सुहृत्सु च ॥६-१७-३६

36. tvam = you; satyavrataH = are strictly truthful; shuuraH = a valiant man; dR^iDhavikramah = of firm fortitude; pariikshhyakaarii = take action proper investigation; smR^itimaan = having good memory; nisR^ishhTaataacha = and committed in your heart; suhR^itsu = to your friends."

"You are avowed to truth, a valiant man and a righteous man of firm fortitude. You take action only after proper investigation. You have good memory. You are committed in your heart to

your friends."

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तस्माद् एक एकशस् तावद् ब्रुवन्तु सचिवास् तव ।
हेतुतो मति सम्पन्नाः समर्थाः च पुनः पुनः ॥६-१७-३७

37. **tasmaat** = hence; **tava sachivaaH** = your counselors; **matissampannaaH** = who are rich in their minds; **tathaa** = and; **samarthaashcha punaH** = are moreover efficient; **bruvantu tavaat** = will tell; **hetutaH** = with reason; **ekaikashaH** = one by one."

"Hence, your counselors, who are rich in their minds and are moreover efficient, one by one, will tell their opinion with reason."

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इति उक्ते राघवाय अथ मतिमान् अनादो अग्रतः ।
विभीषण परीक्षा अर्थम् उवाच वचनम् हरिः ॥६-१७-३८

38. **ukte** = having spoken ; **iti** = thus; **atha** = then; **aNgadaH** = Angada; **matimaan** = the intelligent; **haviH** = monkey; **vuvaacha** = spoke; **vachanam** = words; **raaghavaaya** = to Rama; **vibhiishhaNa pariikshhartham** = for examining Vibhishana; **agrataH** = at the first instance."

Having spoken thus by the monkeys, Angada the intelligent monkey told Rama to arrange for examination of Vibhishana before hand."

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शत्रोः सकाशात् सम्प्राप्तः सर्वथा शङ्क्य एव हि ।
विश्वास योग्यः सहसा न कर्तव्यो विभीषणः ॥६-१७-३९

39. **vibhiishhaNaH** = Vibhishana; **sampriitaH** = who came; **sakaashaat** = from the presence of; **shatroH** = an enemy; **sarvathaaH** = by all means; **tarkyaH evahi** = is indeed to be doubted; **nakartavyaH** = He is not to be made; **vishvaasaniiyaH** = a trustworthy person; **sahasaa** = immediately."

"Vibhishana who came from an enemy is indeed to be doubted by all means. He is not to be made as a trust worthy person so soon."

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चादयित्वा आत्म भावम् हि चरन्ति शठ बुद्धयः ।
प्रहरन्ति च रन्ध्रेषु सो अनर्थः सुमहान् भवेत् ॥६-१७-४०

40. **shaTha buddhayaH** = the deceitful minded; **charantihi** = move around; **chhaadayitvaa** = concealing; **aatma bhaavam** = their peculiar nature; **praharanticha** = attack; **randhreshhu** = at weak places; **saH** = It; **bhavet** = will produce; **sumahaan** = a very great ; **anarthaH** = evil."

"Deceitful persons move around, concealing their peculiar nature and attack at weak places. They will create a very great misfortune."

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अर्थ अनर्थो विनिश्चित्य व्यवसायम् भजेत ह ।
गुणतः सम्ग्रहम् कुर्याद् दोषतस् तु विसर्जयेत् ॥६-१७-४१

41. **bhajeta** = one must wait upon; **vyavasaayam** = a decision; **vinishchitya** = after ascertaining; **arthaanarthon** = the pros and cons; **samgraham** = acceptance; **kuryaat** = has to

be done; **guNataH** = according to quality; **doshhatastu** = but faults; **visarjayet** = should be given up.

"One must take a decision, after ascertaining the pros and cons of it. One should take up the action, if there is an advantage and reject it, if it is faulty."

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यदि दोषो महांस् तस्मिंस् त्यज्यताम् अविशन्कितम् ।
गुणान् वा अपि बहून् ज्ञात्वा सम्ग्रहः क्रियताम् नृप ॥६-१७-४२

42. **nR^ipa** = O; **king!** **mahaan doshhaHyadi** = If there are great faults; **tasmin** = in him; **tyajataam** = let him be rejected; **avishaNkitam** = undoubtedly; **j^Naatvaavaapi** = If we recognize; **bahuun** = many; **guNaam** = good qualities; **kriyataam samgrahaH** = let him be accepted.

"O, king! If there are great faults in him, let him be rejected undoubtedly. If we recognize many good qualities in him, let him be accepted."

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शरभस् त्व् अथ निश्चित्य सार्थम् वचनम् अब्रवीत् ।
क्षिप्रम् अस्मिन् नर व्याघ्र चारः प्रतिविधीयताम् ॥६-१७-४३

43. **atha** = thereafter; **sharabhastu** = Sharabha on his part; **abraviit** = spoke; **saartham** = meaningful; **nishchitya** = and decisive; **vachanam** = words; **"naravyaaghra** = O; **tiger among men!** **CharaH pratividhiyataam** = Let a spy be sent; **kshhipram** = immediately; **asmin** = for him."

Thereafter Sharabha on his part spoke the following meaningful and decisive words: "O, tiger among men! Let a spy be sent to shadow him"

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प्रणिधाय हि चारेण यथावत् सूक्ष्म बुद्धिना ।
परीक्ष्य च ततः कार्यो यथा न्यायम् परिग्रहः ॥६-१७-४४

44. **praNidhaaya** = by sending out a spy; **pariikshhyacha** = and investigating; **yathaavat** = suitably; **suukshhma buddhinaa** = by a keenly intellectual; **guuDhachaaraNa** = spy; **tataH** = and then; **parigrahaH** = acceptance; **kaaryaH** = to be done; **yathaanyaayam** = as per justice."

"By sending out a spy and causing a suitable investigation by a keenly intellectual spy, he can then be accepted as per justice."

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जाम्बवांस् त्व् अथ सम्प्रेक्ष्य शास्त्र बुद्ध्या विचक्षणः ।
वाक्यम् विज्ञापयाम् आस गुणवद् दोष वर्जितम् ॥६-१७-४५

45. **atha** = then; **vichakshhaNaH** = the discerning; **jaambavaamstu** = Jambavaan on his part; **samprekshhya** = perceiving; **shaashtra buddhya** = through his leaning derived from scriptures; **vij^N^aapayaamaasa** = advised; **guNavat** = qualitative; **doshhavarjitam** = fault-less; **vaakyam** = words:

Then, the discerning Jambavan on his part, perceiving the matter through his learning derived from scriptures, advised the following fault-less and qualitative words:

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बद्ध वैराच् च पापाच् च राक्षस इन्द्राद् विभीषणः ।
अदेश काले सम्प्राप्तः सर्वथा शङ्क्यताम् अयम् ॥६-१७-४६

46. vibhiishhaNaH = Vibhishana; sampraaptaH = came; raakshhasendraat = from Ravana the king of demons; baddhavairaachcha = who has contracted hostility with you; paapaat = and who is sinful; adeshakaale = at a very wrong place and time; ayam = He; shNkyataam = is to be suspected; sarvathaa = by all means."

"This Vibhishana came from sinful Ravana who has contracted hostility with you and that too at a wrong place and time. He is to be suspected by all means."

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ततो मैन्दस् तु सम्प्रेक्ष्य नय अपनय कोविदः ।
वाक्यम् वचन सम्पन्नो बभाषे हेतुमत्तरम् ॥६-१७-४७

47. tataH = then; maindastu = Mainda; nayaapanayakovidaH = skilled in discriminating good and bad conduct; samprekshhe = observed carefully; babhaashhe = and spoke; vaachana sampannaH = in his perfect oratory; hetumattaram = highly reasonable; vaakyam = words.

Then Mainda, skilled in discriminating good and bad conduct in others observed the matter carefully and spoke in his perfect oratory in the following highly reasonable words:

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अनुहो नाम तस्य एष रावणस्य विभीषणः ।
पृच्छ्यताम् मधुरेण अयम् शनैर् नर वर ईश्वर ॥६-१७-४८

48. narapatiishvara = O; king of kings! EshhaH = This; vibhiishhaNaH = Vibhishana; anujo naama = is indeed the younger brother; tasya = of that; raavaNasya = Ravana; ayam pR^ichchhyatam = let him be questioned; shanaiH = slowly; madhureNa = by sweet words."

"O, king of kings! This Vibhishana is indeed the younger brother of that Ravana. Let him be questioned slowly by sweet words"

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भावम् अस्य तु विज्ञाय ततस् तत्त्वम् करिष्यसि ।
यदि दृष्टो न दुष्टो वा बुद्धि पूर्वम् नरषभ ॥६-१७-४९

49. nararshhabha = O; the best among men! ViG^yaaya = having known; tattavataH = actually; asya = his; bhaavam = mind; dushhToyadi = whether he is dangerous; na dushhTovaa = or not dangerous; tvam = you; kanishhyasi = should act; buddhipuurvam = according to your feelings."

"O, the best among men! Having read actually his mind whether he is dangerous or not, you should act according to your feelings."

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अथ संस्कार सम्पन्नो हनूमान् सचिव उत्तमः ।
उवाच वचनम् श्लक्षणम् अर्थवन् मधुरम् लघु ॥६-१७-५०

50. atha = then; hanumaan = Hanuman; samskaara sampannah = who was well educated; sachivottamaH = the best among consellers; uvaacha = spoke; shlaklam = smooth; arthavat = meaningful; madhuram = sweet; laghu = and brief; vachanam = words:

Then the well educated Hanuman, the excellent among counselors; spoke the following smooth meaningful, sweet and brief words:

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न भवन्तम् मति श्रेष्ठम् समर्थम् वदताम् वरम् ।
अतिशाययितुम् शक्तो बृहस्पतिर् अपि ब्रुवन् ॥६-१७-५१

51. bR^ihaspati rapi = even Brihaspati; bR^ivan = while talking; na shaktaH = cannot; atishayaayitum = excel; bhavantam = you; matishreshhTham = who are of an exalted intellect; samartham = powerful; varam = and the foremost; vadataam = of those who are eloquent.

"Even Brihaspati, while talking cannot excel you, who are possessing an exalted intellect. You are powerful and the foremost man among those who are eloquent."

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न वादान् न अपि सम्घर्षान् न आधिक्यान् न च कामतः ।
वक्ष्यामि वचनम् राजन् यथा अर्थम् राम गौरवात् ॥६-१७-५२

52. raajan = O; king! raama = O; Rama! Na: Neither; vaadaat = for argument; na = nor; samgharshhaadapi = for competition(with other counselors); na = nor; aadhikyaat = for superiority; na = nor; kaamatahcha = out of passion; gouravaat = but on account of importance; vakshhyaami = I am talking; yataartham = the matter in hand.

"O, king! O, Rama! I am talking neither for argument, nor for competition (with other counselors, nor for superiority, nor out of passion for debate but on account of importance of this matter in hand."

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अर्थ अनर्थ निमित्तम् हि यद् उक्तम् सचिवैस् तव ।
तत्र दोषम् प्रपश्यामि क्रिया न हि उपपद्यते ॥६-१७-५३

53. prapaashyaami = I am perceiving; dosham = a mistake; tatra = in that; yat = which; uktam = was told; sachivaiH = by your counselors; arthaanarthanimitam = regarding advantages and disadvantages (accruing from Vibhishana); na upapaadyatehi = It is not indeed possible; kriyaa = for judicious investigation.

"I am perceiving an error in what was advised by your counselors assigned to look into advantages and disadvantages, accruing from accepting Vibhishana. It is not possible for such a judicious investigation into his character."

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ऋते नियोगात् सामर्थ्यम् अवबोद्धुम् न शक्यते ।
सहसा विनियोगो हि दोषवान् प्रतिभाति मे ॥६-१७-५४

54. niyogaat R^ite = without entrusting any work; na shakyaate = It is not possible; avabodhum = to understand; saamarthyam = his ability; pratibhaati = It occurs; me = to me; doshhavaan = as a mistake; viniyogaH = to entrust any work; sahasaa = so soon (to a stranger).

"Without entrusting any work, it is not possible to understand his ability. But at the same time, it occurs to me as a mistake to entrust any work so soon to a stranger."

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चार प्रणिहितम् युक्तम् यद् उक्तम् सचिवैस् तव ।
अर्थस्य असम्भवात् तत्र कारणम् न उपपद्यते ॥६-१७-५५

55. yat = whatever; uktam = was told; tava savachivaih = by your counselors; yuktam = as it was befitting; chaara praNihitam = to send spies; tatra = that; kaaraNam = action; nopapadyati = is not possible; asambhavaat = due to impracticality; arthasya = of the thing.

"What ever was told by your counselors that it was befitting to send spies to Vibhishana, that action is not possible due to impracticality of the proposition."

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अदेश काले सम्प्राप्त इति अयम् यद् विभीषणः ।
विवक्षा च अत्र मे अस्ति इयम् ताम् निबोध यथा मति ॥६-१७-५६

56. itiyat = It has been said; ayam VibhiishaNaH = that Vibhishana; sampraaptaH = came; adoshakaale = into a wrong place and time; tatra = In that matter; asti = there is; me = to me; iya vivakshhaa = a desire to tell; yathaamati = according to my mind; nibodha = Listen; taam = to it.

"It has been said that Vibhishana came into a wrong place and time. In that matter, I have to express my thought. Listen to it."

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स एष देशः कालः च भवति इह यथा तथा ।
पुरुषात् पुरुषम् प्राप्य तथा दोष गुणाव् अपि ॥६-१७-५७

57. esha = this; deshashcha = place; kaalashcha = and time; iha = here; bhavati = become; yathaa tathaa = according to what is right; tathaa = thus; praapya = by obtaining; (in his mind) purushhaatpurusham = you are superior to Ravana; guNadoshhaavapi = and also found merits in you and demerits in the latter.

"This place and time become rightly obtained in his mind , as he has thought that you are superior to Ravana and also found merits in you and demerits in Ravana."

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दौरात्म्यम् रावणे दृष्ट्वा विक्रमम् च तथा त्वयि ।
युक्तम् आगमनम् तस्य सदृशम् तस्य बुद्धितः ॥६-१७-५८

58. yuktam hi = it is indeed befitting; aagamanam = to arrive; atra = at this place and time; dR^ishhTvaa = by seeing; vikrmamcha = the prowess; tvayi = in you; tathaa = and; दौरात्म्यम् = wickedness; raavaNe = in Ravana; sadR^isham = It is worthy; tasya = of his ; buddhitaH = judgement.

"It is indeed appropriate for him to arrive at this place and time, by seeing the prowess in you and the wickedness in Ravana. It is worthy of his judgment."

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अज्ञात रूपैः पुरुषैः स राजन् पृच्छ्यताम् इति ।
यद् उक्तम् अत्र मे प्रेक्षा काचिद् अस्ति समीक्षिता ॥६-१७-५९

59. raajan = O; king! Yat = whatever; uktam = was told; saH pR^ichchhyataam iti = that let him be questioned; purushhaiH = by spies; aG^yaataruupaiH = of unknown identity ;me = my; kaachit = certain; prakshhaa = view; atra = in this matter; samiikshhitaa = after due consideration; asti = is this.

"O, king! Whatever was told by your counselors that let Vibhishana be questioned by spies of unknown identity, my considered view is as follows:

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पृच्यमानो विशन्केत सहसा बुद्धिमान् वचः ।
तत्र मित्रम् प्रदुष्येत मिथ्य पृष्टम् सुख आगतम् ॥६-१७-६०

60. buddhimaan = a wise man; pR^ichchyemaanaH = being questioned; sahasaa = suddenly; vishaN^kena = would be apprehensive; vachaH = of the talk; tatra = in those circumstances; sukhaagatam = an easily obtained; mitram = friend; pradushhyeta = becomes faithless; mithyaapR^ishhTam = due to deceitful questioning

"A wise man being questioned suddenly would be apprehensive of that questioning. In those circumstances, an easily obtained friend becomes faithless upon facing a deceitful questioning."

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अशक्यः सहसा राजन् भावो वेत्तुम् परस्य वै ।
अन्तः स्वभावैर् गीतैस् तैर् नैपुण्यम् पश्यता भृशम् ॥६-१७-६१

61. raajan = O; king! BhR^isham naipuNyam vinaa = without a high skill; pashyataam = of perceiving; antareNa = between; bhinnaiH svaraiH = different voices; ashakyam = it is not possible; sahasaa = rapidly; boddhum = to comprehend; parasya = the other's; bhaavaH = intention.

"O, king! Without possessing a high skill of reading his diversified tones, it is not possible rapidly to comprehend his intention."

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न त्वस्य ब्रुवतो जातु लक्ष्यते दुष्ट भावता ।
प्रसन्नम् वदनम् च अपि तस्मान् मे न अस्ति संशयः ॥६-१७-६२

62. na dushhTa bhaavataa = no bad intention; na dR^ishyate = is seen; jaatu = at all; asya = in his; bruvataH = talk; vadanamchaapi = His face is also; prasannam = bright; tasmaat = hence; naasti = there is no; samshayaH = doubt; me = for me.

"I am not seeing any bad intention at all in his talk. His face is also bright. Hence, I do not doubt him."

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अशङ्कित मतिः स्वस्थो न शठः परिसर्पति ।
न च अस्य दुष्टा वागस्ति तस्मान् न अस्ति इह संशयः ॥६-१७-६३

63. shaThaH = a deceitful person; na parisarpati = does not approach; ashaNkamatiH = fearlessly; svasthaH = and confidently; asya = his; vaakcha = expression too; naasti = is not; dushhTaa = bad; tasmaat = hence; me = to me; naasti = there is no; samshayaH = doubt.

"A deceitful person does not approach so fearlessly and confidently. His expression too is not bad. Hence, there is no doubt to me on him."

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आकारः चाद्यमानो अपि न शक्यो विनिगूहितुम् ।
बलाद् हि विवृणोति एव भावम् अन्तर् गतम् नृणाम् ॥६-१७-६४

64. na shakya = it is not possible; viniguuhitam = to hide; akaarah = expression of the face; chhaadyamano. api = even if it is concealed; balata = by force; antargatam = the internal; bhaavam = intent; nR^iNaam = of the persons; vivR^iNotyeva = certainly gets revealed.

"It is not possible to hide expression of the face, even if it is concealed. By force, the internal intent of the persons certainly gets revealed."

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देश काल उपपन्नम् च कार्यम् कार्यविदाम् वर ।
सफलम् कुरुते क्षिप्रम् प्रयोगेण अभिसम्हितम् ॥६-१७-६५

65. kaarya vidaam vara = O; the eminently skillful man in work! Kaaryam = an action; deshakaalopapannamcha = endowed with proper place and time; kurute = transacts; saphalam = successfully; abhisamhitam = if associated; prayogeNa = with practice; kshhipram = quickly.

"O, the eminently skillful man in work! An action endowed with proper place and time transacts successfully, if it is performed quickly."

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उद्योगम् तव सम्प्रेक्ष्य मिथ्या वृत्तम् च रावणम् ।
वालिनः च वधम् श्रुत्वा सुग्रीवम् च अभिषेचितम् ॥६-१७-६६
राज्यम् प्रार्थयमानः च बुद्धि पूर्वम् इह आगतः ।
एतावत् तु पुरस् कृत्य युज्यते त्व अस्य सम्ग्रहः ॥६-१७-६७

66;67. samprekshhya = seeing; tava = your; udyogam = perseverance; mithyaavRittam = and improper conduct; raavaNaam = of Ravana; shrutvaa = and hearing; vaalinam = about Vali; hatam = having been killed; sugriivam = and Sugriva; abhishhechitam = having been anointed as a king; aagatam = came; iha = here; buddhipuurvam = deliberately; puraskatya = considering; taavattu = this much alone; tasya = his; samgrahaNaH = acceptance; vidyate = is understandable.

"Seeing your perseverance and the improper conduct of Ravana as well as hearing about Vali having been killed and Sugriva anointed as king, he deliberately came here, with a desire to obtain the kingdom of demons. On consideration of this aspect alone, he is worthy of acceptance by us."

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यथा शक्ति मया उक्तम् तु राक्षसस्य आर्जवम् प्रति ।
प्रमाणम् तु शेषस्य श्रुत्वा बुद्धिमताम् वर ॥६-१७-६८

68. buddhimataam vara = O; Rama; the best among the wise! Uktam = It has been told; mayaa = by me; yathaa shakti = according to my ability; aarjavam prati = about the sincerity; raakshhasasya = of this demon; shrutvaa = after hearing this; tvam = you; pramaaNam hi = indeed are the judge; sheshasya = of the issue.

"O, Rama the best among the wise! It has been told by me this according to my ability about the sincerity of this demon. After hearing my words, you are indeed the final judge of the issue."

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये युद्धकाण्डे सप्तदशः सर्गः

Thus completes 17th Chapter of Yuddha Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

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Book VI : Yuddha Kanda - Book Of War

Chapter [Sarga] 18 Verses converted to UTF-8, Nov 09

Introduction

Hearing Hanuman's words, Rama says that he cannot desert Vibhishana who is seeking a refuge in him. Initially Sugreeva disagrees with Rama's opinion. But when Rama explains the different circumstances under which Vibhishana is acceptable, Sugreeva also agrees with that view. Finally Vibhishana joins as an associate in Rama's side.

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अथ रामः प्रसन्न आत्मा श्रुत्वा वायु सुतस्य ह ।
प्रत्यभाषत दुर्धर्षः श्रुतवान् आत्मनि स्थितम् ॥६-१८-१॥

1. **atha** = thereafter; **raamaH** = Rama; **durdharshhaH** = the inviolable; **shrutavaan** = and the one having sacred knowledge ; **shrutvaa** = after hearing; **vaayusutasya** = Hanuman's words; **pratyabhaashhata** = spoke; **prasannaatmaa** = with a clear understanding; **sthitam** = that which was established; **aatmani** = in his mind.

Thereafter the inviolable Rama who possesses sacred knowledge, after hearing Hanuman's words, spoke with a clear understanding, the following opinion that was firm in his mind:

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मम अपि तु विवक्षा अस्ति काचित् प्रति विभीषणम् ।
श्रुतम् इच्छामि तत् सर्वम् भवद्भिः श्रेयसि स्थितैः ॥६-१८-२॥

2. **mamaapi** = I also; **asti** = have; **kaachit** = a; **vivakshhaa** = desire to tell; **vibhiishhaNam prati** = about Vibhishana; **ichchhaami** = I want; **tat** = it; **sarvam** = all; **shrotum** = to be heard; **bhavadbhih** = by you; **sthitaih** = who stand firmly; **shreyapi** = in our welfare.

"I also wish to tell my opinion about Vibhishana. I want it to be heard by you, who are firmly established in our welfare."

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मित्र भावेन सम्प्राप्तम् न त्यजेयम् कथंचन ।
दोषो यदि अपि तस्य स्यात् सताम् एतद् अगर्हितम् ॥६-१८-३॥

3. **kathamchana** = by any means; **naatyajeyam** = I do not leave; **tasya** = him; **samp्राप्तam** = who comes; **mitrabhaavena** = with a friendly appearance; **syaat yadyapi** = even though he has; **doshhah** = a defect; **etat** = This; **agarhitam** = is irreproachable; **sataam** = by good men.

"By any means, I do not desert anyone who arrives with a friendly appearance, even if he has a defect. His acceptance is irreproachable in the eyes of good men"

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सुग्रीवस्त्वथ तद्वाक्यमाभाष्य च विमृश्य च ।

ततः शुभतरम् वाक्यमुवाच हरिपुङ्गवः ॥६-१८-४

4. **atha** = then; **SugreevaH** = Sugreeva; **haripuNgavaH** = the chief of monkeys; **aabhaashhyacha** = closely analysed; **vimR^ishyacha** = and examined; **tadvaakyam** = those words of Rama; **tatah** = and thereafter; **uvaachaha** = spoke; **shubhataram** = most auspicious; **vaakyam** = words:

Then, Sugreeva the chief of monkeys closely analyzed and examined the aforesaid words of Rama and thereafter spoke the following most auspicious words:

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सुदुष्टो वाप्यदुष्टो वा किम्वेष रजनीचरः ।

ईदृशम् व्यसनम् प्राप्तम् भ्रातरम् यः परित्यजेत् ॥६-१८-५

को वाम स भवेत्तस्य यमेष न परित्यजेत् ।

5. **kim** = what matters if; **eshhaH** = this; **rajaniicharaH** = ranger of night; **(demon) sudushhTovaa** = is very dangerous; **yaH** = he who; **parityajet** = can desert; **bhraataram** = his brother; **praaptam** = who get; **iidR^isham** = such; **vyasanam** = a calamity; **tasya** = for such a person; **yam** = who to; **konaama** = whom; **saH** = he; **naparityajet** = would not betray?

"What matters if this ranger of night is very dangerous or other wise, if he can desert his own brother at a time of peril? Whom will he not betray subsequently?"

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वानराधिपते वाक्यम् श्रुत्वा सर्वानुदीकस्य तु ॥६-१८-६

ईषदुत्समयमानस्तु लक्स्मणम् पुण्यलक्षणम् ।

इति होवाच काकुत्स्थो वाक्यम् सत्यपराक्रमः ॥६-१८-७

6; 7. **shrutvaa** = hearing; **vaakyam** = the words; **vaanaraadhipate** = of Sugreeva; **kakutthsaH** = Rama; **satyaparaakramaH** = who was truly mighty; **udiikshhyatu** = looked round; **sarvam** = all of them; **utsmyamaanaH** = smiled; **iishhat** = a little; **uvaachaha** = and spoke; **vaakyam** = these words; **iti** = thus; **lakshhmaNam** = to Lakshmana; **puNya lakshhaNam** = of virtuous characteristics:

Hearing the words of Sugreeva, Rama who was truly mighty looked round all of them , smiled a little and spoke the following words to Lakshmana, of virtuous characteristics:

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अनधीत्य च शास्त्राणि वृद्धाननुपसेव्य च ।

न शक्यमीदृशम् वक्तुम् यदुवाच हरीश्वरः ॥६-१८-८

8. **yat** = which words; **hariishvaraH** = Sugreeva; **uvaachaH** = spoke; **na shakyam** = it is not possible; **vaktum** = to speak; **iidR^isham** = such words; **anadhiitya** = without studying; **shaastraaNi** = scriptures; **anupasevyacha** = and without serving; **vR^iddhaan** = elders.

"Without studying scriptures and without serving elders, it is not possible to speak such words as Sugreeva spoke."

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अस्ति सूक्ष्मतरम् किञ्चिद्वदत्र प्रतिभाति मा ।

प्रत्यक्षम् लौकिकम् चापि वर्तते सर्वराजसु ॥६-१८-९

9. yat = which; vartate = is; pratyakshham = clearly to be seen; sarva raajasu = in all the kings; loukikamchaapi = and occurring in even ordinary life; kimchit = a somewhat; suukshhmataram = highly subtle thing; asti = is there; atra = Here; maa = to me; pratibhaati = it is appearing to the mind.

"It appears to my mind that there is however something peculiar in these circumstances which are clearly to be seen in all lives of kings and even occurring in ordinary life."

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अमित्रास्तत्कुलीनाश्च प्रातिदेश्याश्च कीर्तिता ।
व्यसनेषु प्रहर्तारस्तस्मादयमिहागतः ॥६-१८-१०

10. kiirtitaaH = it is told; tatkuliinaashcha = that persons of that family; praatideshyaashchcha = and rulers belonging to adjoining territory; amitraaH = are enemies; prahartaarah = and strike; vyasaneshhu = in adversities; tasmaat = for that reason; ayam = he; aagatam = came; iha = here.

"It is told that persons of the same family and rulers belonging to adjoining territories become enemies and strike in times of adversities. For this reason, he came here."

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अपापास्तत्कुलीवाश्च मानयन्ति स्वकान् हितान् ।
एष प्रायो नरेन्द्राणाम् शङ्कनीयस्तु शोभनः ॥६-१८-११

11. tatkuliinaaH = persons belonging to the same family; apaapaaH = who are not sinful; maanayanti = respect; svakaan = their own; hitaan = well-wishers; praayaH = Generally; narendraaNaam = for kings; eshaH = even the persons; shobhanaH = who are virtuous; shaNkaniyaH = are to be apprehended.

"Even if belonging to the same family, persons who are virtuous do respect their own well wishers in that family. Generally among kings, even a virtuous person is apprehended."

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यस्तु दोषस्त्वया प्रोक्तो ह्यादानेऽबलस्य च ।
तत्र ते कीर्तयुष्यामि यथाशास्त्रमिदम् शृणु ॥६-१८-१२

12. yathaasaastran = as per scriptures; kiirtayishhyaami = I will tell; te = you; shruNu = hear; idam = this; yaH = which; dashhaH = draw back; proktaH = is told; tvayaa = by you; tatra = in that matter; aadaane = of accepting; aribalasya = from the side of an adversary.

"With regard to the draw back you told me in the matter of accepting a person coming from the side of an adversary, hear from me what the scriptures say."

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न वयम् तत्कुलीनाश्च राज्यकाम्क्षी च राक्षसः ।
पण्डिता हि भविष्यन्ति तस्माद्ग्राह्यो विभीषणः ॥६-१८-१३

13. vayam = we; na = do not; tatkuliinaaHcha = belong to the same family. raakshhasaH = The demon; raajya kaaNkshhiicha = is desirous of kingdom; (These demons also)bhavishhyanti = may be; paNDitaaH hi = rather learned; tasmaat = for that reason; vibhiishhaNaH = Vibhishana; graahyaH = is admissible.

"We do not belong to the same family. Further, Vibhishana the demon is desirous of acquiring the kingdom. A few of the demons also may be rather learned ones. That is why, Vibhishana is acceptable."

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अव्यग्राश्च प्रहृष्टाश्च न भविष्यन्ति समाताः ।

प्रणादश्च महानेष ततोऽस्य भयमागतम् ॥६-१८-१४

इति भेदम् गमिष्यन्ति तस्मात्प्रोप्तो विभीषणः ।

14. sangataaH = kinsfolk; na bhavishhyanti = do not live together; avyagraashcha = in a fearless mode; prahR^ishhTaashcha = and in a delightful manner; iti = hence; gamishhyanti = they get; bhedam = a split; ataH = for that reason; bhayam = a fear; aagatam = has come; asya = to him; eshhaH = This; praNaadashcha = loud appeal is also; mahaan = leading; tasmaat = for that reason; vibhiishhaNaH = Vibhishana; graahyaH = is acceptable.

"Kinsfolk do not live together in a fearless mode and in a delightful manner. Hence, they get a split among themselves. For this reason, a fear has come to him. This loud appeal is also major cause. That is why, Vibhishana can be accepted."

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न सर्वे भ्रातरस्तात भवन्ति भरतोपमाः ॥६-१८-१५

मद्विधा ना पितुः पुत्राः सुहृदो वा भवद्विधाः ।

15. taata = my dear one! sarve = All; bhraataraH = brothers; na bhavanti = are not; bharatopamaaH = like bharata; putraH = sons; madvidhaaH = like me; pituH = to a father; suhR^ido vaa = or friends; bhavadvidhaaH = like you.

"My dear one! Neither all brothers are like Bharata, nor all sons of a father like me nor all friends are like you."

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एवमुक्तस्तु रामेण सुग्रीवः सहलक्स्मणः ॥६-१८-१६

उत्थाअयोदम् महाप्राज्ञः प्रणतो वाक्यमब्रवीत् ।

16. evam = thus; uktaH = spoken; raameNa = by Rama; sugriivaH = Sugreeva; saha lakshmaNaH = who was together with Lakshmana; mahaapraG^yaH = the highly wise man; utthaaya = stood up; praNataH = saluting; abraviit = and spoke; idam = these; vaakyam = words:

Hearing Rama's words Sugreeva who was together with the highly wise Lakshmana stood up saluting and spoke these words:

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रावणेन प्रणिहितम् तमवेहि निशाचरम् ॥६-१८-१७

तस्याहम् निग्रहम् मन्ये क्षमम् क्षमवताम् वर ।

17. kShamavataamvara = O; Rama the excellent among those who are tolerant! avachi = Realise; tam = that; nishaacharam = ranger in night(demon); praNihatam = to have been sent; raavaNena = by Ravana; manye = I think; tasya = of him; kshhamam = befitting; nigraham = to be taken as captive."

"O, Rama the excellent among the tolerant! Realise that Ravana has sent Vibhishana, the demon. I think of him to be worthy of being taken as a captive."

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राक्षसो जिह्मया बुद्ध्या संदिष्टोऽय मिहागतः ॥६-१८-१८

प्रहर्तुम् त्वयि विश्वस्ते विश्वस्ते मयि वानघ ।

लक्ष्मणे वा महाबाहो स बध्यः सचिवैः सह ॥६-१८-१९

रावणस्य नृशंसस्य भ्राता ह्येष विभीषणः ।

18; 19. anagha = O; faultless one! mahaabaaho = O; mighty armed! ayam raakshhasaH = This demon; samdishhTaH = is been sent; prahartum = to strike; tvayi = you; vishvaste = who are unsuspecting; mayivaa = or me; lakshhmaNeva = or Lakshmana; vishvaste = in trust; aagataH = and came; iha = here; jihmayaa = with crooked; buddhya = mind; saH = he; sachivaiHsaha = with his counselors; badhyaH = are fit to be imprisoned; vibhiishhaNaH = Vibhishana; bhraata hi = is indeed brother; raavaNasya = of Ravana; nR^ishamsasya = the cruel demon.

"O, the mighty armed Rama! The faultless one! This demon is being sent to kill you who are unsuspecting, or to kill Lakshmana or me in trust. He came here with a crooked mind. He with his counselors is fit to be imprisoned. Is not Vibhishana the brother of cruel Ravana?"

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एवमुक्त्वा रघुश्रेष्ठं सुग्रीवो वाहिनीपतिः ॥ ६-१८-२०

वाक्यज्ञो वाक्यकुशलं ततो मौनमुपागमत् ।

20. uktvaa = speaking; evam = thus; raghushreshhTam = to Rama the best of Raghu dynasty; SugreevaH = Sugreeva; vaakyaG^yaH = who knew the mode of expression; tatah = thereafter; paagamat = obtained; mounam = silence.

Speaking thus to Rama, the best of Raghu dynasty, Sugreeva who knew the mode of expression, thereafter kept silent.

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स सुग्रीवस्य तद् वाक्यम् रामः श्रुत्वा विमृश्य च ॥६-१८-२१

ततः शुभतरम् वाक्यम् उवाच हरि पुमावम् ।

21. bhrutvaa = hearing; tat vaakyam = those words; sugriivasya = of Sugreeva; raamaH = Rama; vimR^ishyacha = pondered over them and; tataH = thereafter; uvaacha = spoke; subha taram = more auspicious; vaakyam = words; haripuNgavam = to Sugreeva.

Hearing those words of Sugreeva, Rama pondered over the words and thereafter spoke more auspicious words to Sugreeva as follows:

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सुदुष्टो वा अपि अदुष्टो वा किम् एष रजनी चरः ॥६-१८-२२

सूक्ष्मम् अपि अहितम् कर्तुम् मम अशक्तः कथंचन ।

22. kim = what if; eshaH = this; rajaniicharaH = demon; sudushhTovaa = is very bad? asaktaH = He is incapable; kartum = of doing; kathamchana = scarcely; suukshhmam = a little; ahitamapi = harm ; mama = to me.

"What does it matter whether that demon is very bad or not bad? He is incapable of doing even a little harm to me."

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पिशाचान् दानवान् यक्षान् पृथिव्याम् चैव राक्षसान् ॥६-१८-२३

अन्गुलि अग्रेण तान् हन्याम् इच्चन् हरि गण ईश्वर ।

23. harigaNeshvara = O; Sugreeva Lord of monkey troops! Ichchhan = If I wish; hanyaam = I will kill; taan = those; pishaachaan = devilish beings; daanavaan =

demons; **yakshhaan** = supernatural beings; **raakshhasanchaiva** = and ogres; **pR^ithivyaam** = living on earth; **aNgulyagreNa** = with the tip of my finger.

"O, Sugreeva, Lord of monkey-troops! If I wish, I can kill those devilish beings, demons, supernatural beings and ogres living on earth with just a tip of my finger"

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श्रूयते हि कपोतेन शत्रुः शरणम् आगतः ॥६-१८-२४

अर्चितः च यथा न्यायम् स्वैः च मांसैर् निमन्त्रितः ।

24. **shruuyate hi** = it is heard; **kapotena**; by a dove; **shatruH** = an enemy; **aagataH** = came; **sharaNam** = for a refuge; **architashcha** = was received; **yathaanyaayam** = according to rules of hospitality; **nimantritashcha** = and was invited for a feast; **svaiH** = with its own; **maamsaiH** = flesh.

"It is narrated how by a dove, its enemy (a fowler) when it came for a refuge, was received according to rules of hospitality and was invited for a feast with its own flesh."

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स हि तम् प्रतिजग्राह भार्या हर्तारम् आगतम् ॥६-१८-२५

कपोतो वानर श्रेष्ठ किम् पुनर् मद् विधो जनः ।

25. **saH kaptaH** = that dove; **pratijagraaha hi** = indeed accepted as a guest; **tam** = the fowler; **aagatam** = as he came; **bharyaahantaaram** = although he killed its wife; **kimpunaH** = how much more; **janaH** = a man; **madvidhaH** = like me?

"O, the excellent of monkeys! The aforesaid dove indeed accepted as a guest, the fowler as he came, although he killed its wife .How much more a man like me has to do?"

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ऋषेः कण्वस्य पुत्रेण कण्डुना परम ऋषिणा ॥६-१८-२६

शृणु गाथाम् पुरा गीताम् धर्मिष्ठाम् सत्य वादिना ।

26. **putreNa** = the son; **puraa** = long ago; **kanvasya R^ishhe** = of a sage called Kanva; **satyavaadinaa** = a great sage; **kaNDuunaa** = and by Kandu by name; **gathaa** = verses; **dharmishhThaa** = inculcating virtue; **giitaa** = were sung; **shruNu** = hear them.

"Hear the verses inculcating virtue so long ago, by Kandu, the son of a sage called Kanva, a great sage and a speaker of truth."

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बद्ध अन्जलि पुटम् दीनम् याचन्तम् शरण आगतम् ॥६-१८-२७

न हन्याद् आनृशंस्य अर्थम् अपि शत्रुम् परम् पत ।

27. **paramtapa** = O; **king the torminator of enemies!** **Shatrum api** = even an enemy; **baddhaaNjalipuTram** = who formed a cup with his hollowed hands; **diinam**; a miserable person; **yaachantam** = a person who is begging; **sharaNaagatam** = and who is seeking refuge; **na hanyaat** = should not be killed; **anR^ishamsyaartham** = with the aim of not being cruel.

"O, king the terminator of enemies! Even an enemy, who formed a cup with his hollowed hands, a miserable person, a person who is begging and who is seeking a refuge should not be killed with the aim of not being cruel."

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अर्तो वा यदि वा दृप्तः परेषाम् शरणम् गतः ॥६-१८-२८

अरिः प्राणान् परित्यज्य रक्षितव्यः कृत आत्मना ।

28. ariH = an enemy; gataH = who gets; sharaNam = a refuge; pareshhaam = from others; aartovaa = even if he is oppressed; yadivaa = or; dR^iptaH = arrogant; rakshhitavyaH = is to be protected; parityajya = by abandoning; praaNaan = even lives; kR^Itaatmanaa = by one who has a well-disciplined mind.

"An enemy who comes for protection against others, even if the aforesaid enemy is oppressed or arrogant, is to be protected by one who has a disciplined mind, even by abandoning one's life."

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स चेद् भयाद् वा मोहाद् वा कामाद् वा अपि न रक्षति ॥६-१८-२९

स्वया शक्त्या यथा तत्त्वम् तत् पापम् लोक गर्हितम् ।

29. saH narakshhaticet = If he does not ; svayaa = by his; shaktyaa = strength; yathaanyaayam = rightly; bhayadvaa = by fear; mohaadvaa = or by ignorance; kamaadvaapi = by or desire; tat = it; paapam = is a sin; lokagarhitam = to be reproached by the world.

"If he does not protect rightly through his strength, by fear or by ignorance or by desire, it is a sin to be reproached by the world."

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विनष्टः पश्यतस् तस्य रक्षिणः शरण आगतः ॥६-१८-३०

आदाय सुकृतम् तस्य सर्वम् गच्चेद् अरक्षितः ।

30. arakshhitaH = having not been protected; gataH = being in; sharaNam = a refuge; tasya = and if that; rakshhiNaH = protector; pashyataH = while seeing; vinashhTaH = dies; tasya = his; sarvam = whole; suKR^itam = moral merit; aadaaya = having taken along; gachchhet = goes.

"If having not been protected, a refugee dies before the eyes of a man who is able to protect him, the former takes along all his moral merit and goes."

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एवम् दोषो महान् अत्र प्रपन्नानाम् अरक्षणे ॥६-१८-३१

अस्वर्ग्यम् च अयशस्यम् च बल वीर्यं विनाशनम्

31. mahaan doshhaH = there is a great blemish; evam = thus; atra = in this; arakshhane = who take refuge; asvargyam = it does not bestow heaven; ayashasyamcha = it destroys reputation; balaviirya vinaashanam = it devastates strength and valor."

"In not protecting thus the persons who take refuge, there is a great blemish involved in it. It does not bestow heaven. It destroys reputation. It devastates strength and valor"

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करिष्यामि यथा अर्थम् तु कण्डोर् वचनम् उत्तमम् ॥६-१८-३२

धर्मिष्ठम् च यशस्यम् च स्वर्ग्यम् स्यात् तु फल उदये ।

32. karishhyaami = I will make; yathartham = real; uttamam = the excellent; vachanam = words; kaNDaH = of Kandu; syaat = It becomes; dharmishhTham = very righteous; yashasyam = gives a reputation; svargyam = leads to heaven; phalodayam = and rewards appear.

"I will follow the excellent words of Kandu. It becomes a very righteous thing, gives reputation, leads to heaven and the rewards appear consequently."

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सकृद् एव प्रपन्नाय तव अस्मि इति च याचते ॥६-१८-३३
अभयम् सर्व भूतेभ्यो ददामि एतद् व्रतम् मम ।

33. **yaachate** = he who seeks; **prapannaaya** = refuge; **sakR^ideva** = just once; **iti** = saying that; **asmi** = I am; **tava** = yours; **dadaami** = I shall give; **abhayam** = assurance of safety; **sarva bhuutebhyaH** = against all types of beings; **etat** = this; **mama** = is my; **vratam** = pledge.

"He who seeks refuge in me just once, telling me that 'I am yours', I shall give him assurance of safety against all types of beings. This is my solemn pledge"

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आनय एनम् हरि श्रेष्ठ दत्तम् अस्य अभयम् मया ॥६-१८-३४
विभीषणो वा सुग्रीव यदि वा रावणः स्वयम् ।

34. **sugriiva** = O; Sugreeva; **harishreshhTha** = the chief of monkeys! **vibhiishhaNovaa** = either he is Vibhishana; **yadivaa** = or; **raavaNaH** = Ravana; **svayam** = himself; **abhayam** = an assurance of safety; **dattam** = has been given; **asya** = to him; **mayaa** = by me; **aanaya** = bring; **evam** = him(here).

"O, Sugreeva, the chief of monkeys! Let him either be Vibhishana or even Ravana himself; I have given an assurance of safety to him. Bring him here."

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रामस्य वचनम् श्रुत्वा सुग्रीवः प्लवग ईश्वरः ॥६-१८-३५
प्रत्यभाषत काकुत्स्थम् सौहार्देन अभिचोदितः ।

35. **shrutvaa** = hearing; **raamasya** = Rama's; **vachanaH** = words; **SugreevaH** = Sugreeva; **plavageshvara** = the Lord of monkeys; **abhipuurita** = overwhelmed; **souhardena** = with cordial friendship; **pratyabhaashhata** = replied; **kaakutthsam** = to Rama(as follows).

Hearing Rama's words, Sugreeva the lord of monkeys, overwhelmed as he was with cordial friendship, replied to Rama as follows:

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किम् अत्र चित्रम् धर्मज्ञ लोक नाथ शिखा मणे ॥६-१८-३६
यत् त्वम् आर्यम् प्रभाषेथाः सत्त्ववान् सपथे स्थितः ।

36. **dharmajNa** = O; the one who is aware of righteousness; **lokanaathasikhaamaNe** = the crest jewel among the lords of the world; **kim** = what; **chitram** surprise; **atra** = is there; **iti yat** = in thinking that; **tvam** = you; **sattvavaan** = endowed with true essence; **athitaH** = and established; **satpathe** = in right path; **prabhaashhethaah** = speak; **aaryam** = these venerable words?

"O, Rama, who knows righteousness, the crest jewel among lords of the world! What surprise is there in thinking that you, duly endowed with true essence of life and established in a right path, speak these venerable words?"

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मम च अपि अन्तर् आत्मा अयम् शुद्धिम् वेत्ति विभीषणम् ॥६-१८-३७
अनुमनाच् च भावाच् च सर्वतः सुपरीक्षितः ।

37. **ayam** = this; **mama** = my; **antaraatmaa cha** = inmost spirit; **vetti** = feels; **vibhiishhanam** = Vibhishana; **shuddham** = to be genuine; **supariikshhitaH** = being well examined; **sarvataH** = from all angles; **anumaanaat** = by act of inference; **bhaavaat** = and by appearance.

"My inmost spirit also feels Vibhishana to be a genuine person, he being well examined from all angles, by act of inference and by his appearance."

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तस्मात् क्षिप्रम् सह अस्माभिस् तुल्यो भवतु राघव ॥६-१८-३८
विभीषणो महाप्राज्ञः सखित्वम् च अभ्युपैतु नः ।

38. **raaghavaa** = O; Rama; **Tasmaat** = Hence; **bhavatu** = let; **vhbhiishhaNah** = Vibhishana; **maahaapraajJNaH** = the highly wise; **tulyaH** = be equal; **asmaabhiH cha** = among us together; **abhyupaitu** = let him get; **sakhitvamcha** = friendship too; **nah** = with us.

"O, Rama! Hence, let the highly wise Vibhishana be equal among us soon together. Let him get our friendship too"

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ततस् तु सुग्रीव वचो निशम्यत।
हरि ईश्वरेण अभिहितम् नर ईश्वरः ।
विभीषणेन आशु जगाम समामम् ।
पतत्रि राजेन यथा पुरम् दरः ॥६-१८-३९

39. **nishamya** = hearing; **tat sugriiva vachaH** = those words of Sugreeva; **nareshvaraH** = Rama the king of men; **abhihitam** = as acknowledged; **hariishvarena** = by Sugreeva; **jagaama** = held; **samgamam** = meeting; **vibhiiShaNena** = with Vibhishana; **puramdaraH yathaa** = as Indra the lord of celestials; **patattrirajena** = had with Garuda the king of birds.

Hearing those words of Sugreeva, Rama the king of men, as acknowledged by Sugreeva, held meeting with Vibhishana, as Indra the lord of celestials once met Garuda the king of birds.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये युद्धकाण्डे अष्टादशः सर्गः

Thus, this is the 18th chapter in Yuddha Kanda of Valmiki Ramayana, the First Epic poem of India.

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Book VI : Yuddha Kanda - Book Of War

Chapter [Sarga] 19

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Introduction

Descending from the sky, Vibhishana seeks refuge at the feet of Rama. On Rama's enquiry, he explains about the strength of Ravana. Rama promises to kill Ravana and anoints Vibhishana. Rama sits on the sea -shore, seeking the help of the ocean god to yield a passage for his army to pass through and reach the city of Lanka.

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राघवेन अभये दत्ते सम्मतो रावण अनुजः ।

विभीषणो महाप्राज्ञो भूमिम् समवलोकयत् ॥ ६-१९-१

1. **abhaye** = (while); assurance of protection; **datte** = having given; **raaghavNa** = by Rama; **mahaapraaG^yaH** = the highly sagacious; **vibhiishhaNaH** = Vibhishana; **raavaNaanuje** = the brother of Ravana; **samnataH** = bent down; **samavalokayat** = and glanced towards; **bhuumim** = the earth.

While the assurance of protection having been given to Rama, the highly sagacious Vibhishana the brother of Ravana bent down and glanced towards the earth.

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खात् पपात अवनिम् हृष्टो भक्तैर् अनुचरैः सह ।

स तु रामस्य धर्म आत्मा निपपात विभीषणः ॥ ६-१९-२

2. **saH** = that; **dharmaatmaa** = virtuous; **vibhiishhaNaH** = Vibhishana; **papaata** = descended; **hR^ishhTaH** = joyously; **khaat** = from the sky; **avanim** = to the ground; **bhaktaiH anucharaiH saha** = along with his faithful companions; **nipapaata** = and alighted; **raamasya** = near Rama.

The virtuous Vibhishana descended joyously from the sky to the ground along with his faithful companions and alighted in the vicinity of Rama.

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पादयोः शरण अन्वेषी चतुर्भिः सह राक्षसैः ।

अब्रवीच् च तदा रामम् वाक्यम् तत्र विभीषणः ॥ ६-१९-३

धर्म युक्तम् च युक्तम् च साम्प्रतम् सम्प्रहर्षणम् ।

3. **atha** = thereafter; **vibhiishhaNaH** = Vibhishana; **chaturbhiH raakshhasaiH saha** = along with four demons; **nipapaata** = fell prostrate; **abravichcha** = and spoke; **raamam prati** = to Rama; **vaakyam** = the following words; **yuktamcha** = which were right; **saapratam** = suitable; **sampraharshhaNam** = and joyful.

Thereafter, Vibhishana along with the four demons fell prostrate and spoke to Rama the following words which were equitable suitable and delightful.

अनुजो रावणस्य अहम् तेन च अस्मि अवमानितः ॥ ६-१९-४

भवन्तम् सर्व भूतानाम् शरण्यम् शरणम् गतः ।

4. aham = I; anujaH = an younger brother; raavaNasya = of Ravana; avamaaniteshcha = and was humiliated; tena = by him; sharaNam gataH = I sought refuge; bhavantam = in you; sharaNyam = who are the refuge; sarvabhuutaanaam = for all the beings.

"I am the younger brother of Ravana and was humiliated by him. I sought refuge in you, who are the refuge for all the beings."

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परित्यक्ता मया लंका मित्राणि च धनानि च ॥ ६-१९-५

भवद् गतम् हि मे राज्यम् च जीवितम् च सुखानि च ।

5. laNkaa = Lanka; parityakta = who was abandoned; mayaa = by me; mitraaNi = the friends; dhanaanicha = and the possessions too; me = my; raajyam = kingdom; bhavadgatamhi = is indeed; at your disposal; jiivitam = my life; sukhaanicha = and happiness too.

"Abandoning Lanka, friends and possessions, I place my kingdom, life and happiness at your disposal."

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तस्य तद्वचनम् श्रुत्वा रामो वचनमब्रवीत् ॥ ६-१९-६

वचसा सान्त्वयित्वैनम् लोचनाभ्याम् पिबन्निव ।

आख्याहि मम तत्त्वेन राक्षसानाम् बलाबलम् ॥ ६-१९-७

6; 7. shrutvaa = hearing; tatvachanam = those words; tasya = of Vibhishana; raamaH = Rama; saantvayitvaa = in soothing tone; pibanniva = while soothing to refresh; lochanaabhyaam = with his eyes; abraviit = spoke; vachanam = words; aakhyaahi = Tell; mama = me; tattvena = really; balaabalam = the strengths and weaknesses; raakshhasaanaam = of the demons."

Hearing those words of Vibhishana, Rama in a soothing tone and with a refreshing look in his eyes, spoke these words: "Tell me really the strengths and weaknesses of the demons."

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एवमुक्तम् तदा रक्षो रामेणाक्लिष्टकर्मणा ।

रावणस्य बलम् सर्वमाख्यातुमुपचक्रमे ॥ ६-१९-८

8. evam = thus; uktam = asked; tadaa = then; raameNa = by Rama; aklishhTakarmaNaa = who was unwearied in action; rakshhaH = Vibhishana; upachakrame = started; aakhyaatum = telling; uktam = a word; sarvam = about the entire; balam = strength; raavaNasya = of Ravana.

Thus asked then by Rama who was unwearied in action, Vibhishana started telling about the detailed strength of Ravana.

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अवध्यः सर्वभूतानाम् गन्धर्वोरगपक्षिणाम् ।

राजपुत्र दशग्रीवो वरदानात्स्वयम्भुवः ॥ ६-१९-९

9. **raajaputra** = O; **prince!** **Varadaanaat** = because of a special boon given; **svayambhuvaH** = by Brahma (the lord of celestials); **dashagriivaH** = Ravana; **avadhyaH** = cannot be killed; **gandharvoragapakshhiNaam** = by Gandharvas; serpents and birds.

"O, prince! Because of a special boon given by Brahma (lord of creation), Ravana can not be killed by all beings, Gandharvas (celestial musicians), serpents, and birds."

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रावणानन्तरो भ्राता मम ज्येष्ठश्च वीर्यवान् ।
कुम्भकर्णो महातेजाः शक्रप्रतिबलो युधि ॥ ६-१९-१०

10. **kumbhakarNaH** = Kumbhakarna; **bhraataa** = a brother; **raavaNaanantaraH** = born after Ravana; **mama jyeshhThashcha** = and my elder brother; **viiryavaan** = who is valiant; **mahaatejaa** = and highly powerful; **shakrapratibalaH** = has a strength to fight against Indra (the lord of celestials); **Yuddhi** = in battle.

Kumbhakarna, my elder brother born after Ravana, who is valiant and highly powerful, has enough strength to fight against Indra (Lord of celestials) in battle.

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राम सेनापतिस्तस्य प्रहस्तो यदि ते श्रुतः ।
कैलासे येन सम मणिभद्रः पराजितः ॥ ६-१९-११

11. **raama** = O; Rama; **yena** = by whom; **maNibhadraH** = Manibhadra; **paraajitaH** = was defeated; **samare** = in battle; **kailaase** = on the mountain of Kailasa; **tasyasenaapatiH** = that chief of army; **prahastaH** = Prahasta; **shrutaHyadi** = is it mentioned; **te** = to you?

"O, Rama! You might have heard about Prahasta, his chief of army. He defeated Manibhadra in a battle on the mountain of Kailasa."

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बद्धगोधाङ्गुलित्रश्च अवध्यकवचो युधि ।
धनुरादाय यस्तिष्ठन्नदृश्यो भवतीन्द्रजित् ॥ ६-१९-१२

12. **baddha jodhaaNgulitrashcha** = when furnished with gloves made of the skin of an Iguana (to prevent injury from the bow string); **avadhyakavachaH** = and when clad in armor that no arrow can pierce; **yaH** = that; **Indrajit** = Indrajit; **aadaaya** = wielding; **dhanuH** = his bow; **bhavati** = becomes; **adhR^ishyaH** = invisible; **tishhThan** = standing; **yudhi** = in battle field.

"When furnished with gloves made of the skin of Iguana (to prevent injury from the bowstring) and when clad in armor that no arrow can pierce, that Indrajit (son of Ravana) standing in battle wielding a bow, becomes invisible."

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सम्मामे सुमहद्व्यूहे तर्पयित्वा हुताशनम् ।
अन्तर्धानगतः श्रीमानिन्द्रजिद्धन्ति राघव ॥ ६-१९-१३

13. **raaghava** = O; Rama! **Shriimaan** = the glorious; **Indrajit** = Indrajit; **tarpayitvaa** = having propitiated; **hutaashanam** = the God of Fire; **hanti** = strikes; **(the enemy)** **antardhaanegataH** = while remaining invisible; **sangraame** = in the battle field; **sumahadvyyuhe** = with a huge battle array (on both sides)

"O, Rama! The glorious Indrajit, having propitiated the God of Fire, strikes his enemy while remaining invisible in the battle field with a huge battle array (on both sides)"

महोदरमहापास्वौ राक्षसश्चाप्यकम्पनः ।
अवीकपास्तु तप्यैते लोकपालसमा युधि ॥ ६-१९-१४

14. mahodara = Mahodara; mahaapaarshvaa = and Mahaparshva; raakshhasashcha = along with a demon; akampanaH = called Akampana; lokapaalasamaaH = who are equal to the guardians of the world; yudhi = in battle; ete = they are; tasya = his; aniikapaaH = commanders of army.

"Mahodara and Mahaparsva along with a demon called Akampana who are equal to the guardians of the world in battle - they are the commanders of his army."

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दशकोटिसहस्राणि रक्षसाम् कामरूपिणाम् ।
मांसशोणितभक्ष्याणाम् लङ्कापुरनिवासिनाम् ॥ ६-१९-१५

15. dashakoti sahasraaNi = ten thousand crores; rakshhasaam = of demons; laNkaapuranivaasinaam = who reside in the city of Lanka; kaamaruupiNaam = can assume any form at will ; maamsa shoNita bhakshhyaaNaam = and eat flesh and blood as their staple food.

"In the city of Lanka, are residing ten thousand crore demons, who can assume any form at will and who consume flesh and blood as their staple food"

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स तैस्तु सहितो राजा लोकपालानयोधयत् ।
सह देवैस्तु ते भग्ना रावणेन दुरात्मना ॥ ६-१९-१६

16. saH = that; raajaa = king Ravana; saha = along with; tataiH = those demons; ayodhayat = made war; lokapaalaan = against the guardians of the earth; devaiHsaha = along with celestials; bhagnaaH = were defeated; raavaNena = by Ravana; duraatmanaa = the wicked one.

"King Ravana along with those demons made war against the guardians of the earth. Those guardians of the earth along with the celestials were defeated by the wicked Ravana."

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विभीषणस्य तु वचस्तच्छ्रुत्वा रघुसत्तमः ।
अन्वीक्ष्य मनसा सर्वमिदम् वचनमब्रवीत् ॥ ६-१९-१७

17. shrutvaa = hearing; tat = those; vachaH = words; vibhiishhaNasya = of Vibhishana; raghusattamaH = Rama; anviiikshhya = examined; sarvam = all; manasaa = attentively; abraviit = and spoke; idam = those; vachanam = words.

Hearing the aforesaid words of Vibhishana, Rama scrutinized them all attentively and spoke the following words:

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यानि कर्मापदानानि रावणस्य विभीषण ।
अख्यातानि च तत्त्वेन ह्यवगच्छामि तान्यहम् ॥ ६-१९-१८

18. vibhiishhaNa = O;Vibhishana; aham = I; avagachchhaami hi = indeed know; taani = those; karmaapadaani = feats; raavanasya = of Ravana; yaani = which; aakhyaataami = were told; tattena = really (by you).

"O, Vibhishana! I indeed know those feats standing to the credit of Ravana, which were told by you, as true."

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अहम् हत्वा दशग्रीवम् सप्रहस्तम् सहात्मजम् ।
राजानम् त्वाम् करिष्यामि सत्यमेतच्छृणोतु मे ॥ ६-१९-१९

19. **hatvaa** = after killing; **dashagriivam** = Ravana; **saprahastam**; along with Prahasta; **sahaatmajam** = and his son (Indrajit); **karishhyaami** = I will make; **tvaa** = you; **raajaanam** = the king; **shruNotu** = here; **etat** = this; **satyam** = truth; **me** = from me.

"After killing Ravana along with Prahasta and his son (Indrajit), I will make you the king. Hear this truth from me."

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रसातलम् वा प्रविशेत्पातालम् वापि रावणः ।
पितामहसकाशम् वा न मे जीवन्विमोक्ष्यते ॥ ६-१९-२०

20. **raavaNaH** = Ravana; **pravishet** = may well enter ; **rasaatalam** = Rasaatala; **paataalamvaapi** = or even Paataala; **pitaamaha sakaasham vaa** = or seek the presence of Brahma; **na vimokshhyate** = he will not be left; **jiivan** = alive; **me** = by me.

"Ravana may well plunge into Rasaatala (the penultimate subterranean region) or even Paataala (the nethermost subterranean region) or seek the presence of Brahma and he will not be left alive by me."

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अहत्वा रावणम् सम्य्ये सपुत्रजनबान्धवम् ।
अयोध्याम् न प्रवेक्ष्यामि त्रिभिस्तैर्भ्रतृभिः शपेः ॥ ६-१९-२१

21. **na pravekshhyaami** = I will not enter; **ayodhyaam** = Ayodhya; **ahatvaa** = without killing; **raavaNaam** = Ravana; **saputra jana baandhavam** = together with his sons; companions and relatives; **samkhye** = in battle; **shape** = I swear; **taiH** = on those; **tribhiH** = three; **bhraatR^ibhiH** = brothers.

"I will not enter Ayodhya without killing Ravana together with his sons, companions and relatives in battle. I take oath on my three brothers."

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श्रुत्वा तु वचनम् तस्य रामस्याक्लिष्टकर्मणः ।
शिरसा वन्द्य धर्मात्मा वक्तुमेव प्रचक्रमे ॥ ६-१९-२२

22. **shrutvaa** = hearing; **vachanam** = the words; **tasya raamasya** = of that Rama; **aklishhTakarmaNaH** = who was unwearied in action; **dharmaatmaa** = Vibhishana; the right minded; **aavandya** = saluted; **shivasaa** = (by bowing) his mind; **prachakrama** = and started; **vaktumeva** = to tell; (the following words):

Hearing the words of that Rama, who was unwearied in action, the right minded Vibhishana saluted him by bowing his head and started telling as follows:

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राक्षसानाम् वधे साह्यम् लंकायाः च प्रधर्षणे ।
करिष्यामि यथा प्राणम् प्रवेक्ष्यामि च वाहिनीम् ॥ ६-१९-२३

23. **karishhyaami** = I will do; **saahyam** = help; **vadhe** = in killing; **raakshhasaanaam** = the demons; **pradharshhane** = and in the attack; **laNkaayaaH** = against Lanka; **yathaapraaNam** = according to my strength; **pravekshhyaami** = I will also enter; **vaahiniim** = the army.

"I will extend my help in killing the demons and in attacking the city of Lanka. According to my strength, I will also penetrate into the army of the adversary to fight."

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इति ब्रुवाणम् रामस् तु परिष्वज्य विभीषणम् ।
अब्रवील् लक्ष्मणम् प्रीतः समुद्राज् जलम् आनय ॥ ६-१९-२४

24. **raamastu** = Rama on his part; **priitaH** = duly delighted; **parishhvaNga** = embraced; **vibhiishhaNam** = Vibhishana; **bruuvaaNam** = speaking; **iti** = as aforesaid; **abraviit** = and spoke; **lakshmaNam** = to Lakshmana (as follows); **aanaya** = Bring; **jalam** = water; **samudraat** = from the sea"

Rama on his part, duly delighted, embraced Vibhishana who was speaking as aforesaid and spoke to Lakshmana as follows: "Bring some water from the ocean."

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तेन च इमम् महाप्राज्ञम् अभिषिन्व विभीषणम् ।
राजानम् रक्षसाम् क्षिप्रम् प्रसन्ने मयि मानद ॥ ६-१९-२५

25. **maanada** = O; Lakshmana; **who gives respect to others!** **Kshhipram** = quickly; **abhishhiNcha** = consecrate; **tena** = with that water; **imam** = this; **vibhiishhaNam** = who is greatly intelligent; **raajaanam** = as a king; **rakshhasaam** = of demons; **mayi** = I am; **prasanne** = pleased.

"O, Lakshmana who bestows honor on others! Quickly consecrate as a king of demons this greatly intelligent Vibhishana with that water, so that I am pleased."

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एवम् उक्तस् तु सौमित्रिर् अभ्यषिन्वद् विभीषणम् ।
मध्ये वानर मुख्यानाम् राजानम् राम शासनात् ॥ ६-१९-२६

26. **uktvaH** = having been spoken; **evam** = thus ; **soumitriH** = Lakshmana; **abhishhiNchat** = as per the royal instructions; **madhye** = amidst; **vaanara mukhyaanaam** = the leaders of monkeys.

Hearing Rama's words, Lakshmana consecrated Vibhishana as a king, as per the royal instructions, amidst the leaders of monkeys.

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तम् प्रसादम् तु रामस्य दृष्ट्वा सद्यः प्लवम् गमाः ।
प्रचुकुशुर् महानादान् साधु साध्व् इति च अब्रुवन् ॥ ६-१९-२७

27. **dR^ishhTvaa** = seeing; **tam** = that; **sadyaH** = instant; **prasaadam** = graciousness; **raamasya** = of Rama; **plavaNgamaaH** = the monkeys; **prachukrushuH** = cried; **abruvancha** = proclaiming; **saadhu saadhu** = Excellent; **excellent"** **mahaatmanaam** = about the high soled Rama.

Perceiving that instant graciousness in Rama, the monkeys cried, proclaiming "excellent, excellent" about the high soled Rama.

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अब्रवीच् च हनूमामः च सुग्रीवः च विभीषणम् ।

कथम् सागरम् अक्षोभ्यम् तराम वरुण आलयम् ॥ ६-१९-२८

सैन्यैः परिवृताः सर्वे वानराणाम् महौजसाम् ।

28. hanuumaanshcha = Hanuman; sugriivevashcha = and Sugriva; abraviit = spoke; vibhiishhaNam = to Vibhishana; katham = how; tarena = can we cross; saagaram = the ocean; akshhobhyam = which is imperturbable; varuNaalayam = the habitation of Varuna; the god of water; sarve = by all of us; parivR^ite = surrounded; sainyaiH = with the army; vaanaraanam = of monkeys; mahoujasaam = possessing a great splendor?

Hanuman and Sugreeva asked Vibhishana as follows: " How can we cross the imperturbable ocean, the habitation of Varuna, the god of water by all of us along with our army of monkeys possessing a great splendor?"

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उपायैर् अभिगच्चामो यथा नद नदी पतिम् ॥ ६-१९-२९

तराम तरसा सर्वे ससैन्या वरुण आलयम् ।

29. yathaa = In what manner; tarena = shall we ; tarasaa = swiftly; varuNaalayam = the sea; nadanadiipatim = the lord of streams and rivers; abhigachhaama = we will arrive; upaayaiH = at the strategy.

"In what manner shall we along with the army swiftly cross the sea, the lord of streams and rivers, and arrive at that strategy?"

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एवम् उक्तस् तु धर्मज्ञः प्रत्युवाच विभीषणः ॥ ६-१९-३०

समुद्रम् राघवो राजा शरणम् गन्तुम् अर्हति ।

30. evam = thus; uktaH = spoken; dharmaatmaa = the rightminded ; vibhiishhaNaH = Vibhishana; pratyuvaacha = replied; as follows): raajaa = the prince; raaghavaH = Rama; arhati = is apt; gantum = to obtain; sharaNam = refuge; samudram = from the sea."

Hearing their words, the right minded Vibhishana replied as follows: "It is apt if prince Rama seeks ocean as his refuge"

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खानितः सगरेण अयम् अप्रमेयो महाउदधिः ॥ ६-१९-३१

कर्तुम् अर्हति रामस्य ज्ञातेः कार्यम् महाउदधिः ।

31. ayam = this; mahodadhiH = great ocean; aprameyaH = the immeasurable; khanitaH = was excavated; sagareNa = by Sagara; (hence; mahodabhiH = this great ocean; arhati = will be inclined; kartum = to do; kaaryam = the act; raamasya = for Rama; j^Naate = his kinsman.

"This immeasurable great ocean was excavated by Sagara*. Hence, this great ocean will be inclined to do the act for Rama, his kinsman".

*Sagara was one of Rama's ancestors. His story is told in Balakanda.

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एवम् विभीषणेन उक्ते राक्षसेन विपश्चिता ॥ ६-१९-३२

आजगामथ सुग्रीवो यत्र रामः सलक्ष्मणः ।

32. atha = then; uktaH = after being spoken; evam = thus; raakshhasena = by the demon; vibhiishhaNena = Vibhishana; vipashchitaa = the learned; sugriivaH =

Sugriva; **aajagaama** = came; **yatra** = where; **raamaH** = Rama; **salakshhmaNaH** = along with Lakshmana.

Hearing the aforesaid words of the learned demon Vibhishana, Sugreeva came to the place where Rama and Lakshmana were there.

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ततश्चाख्यातुमारेभे विभीषणवचः शुभम् ॥ ६-१९-३३

सुग्रीवो विपुलग्रीवः सागरस्योपवेशनम् ।

33. **tataH** = thereafter; **sugriivaH** = Sugriva; **vipulagriivaH** = the long necked; **aarebhe** = started; **aakhyaatum** = to tell; **shubham** = the auspicious; **vibhiishhaNavachaH** = words of Vibhishana; **upaveshanam** = advising Rama to approach; **saagarasya** = the ocean (to allow him a passage).

The long necked Sugreeva then started to tell the auspicious words of Vibhishana, advising Rama to approach the ocean (to allow him a passage).

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प्रकृत्या धर्म शीलस्य राघवस्य अपि अरोचत ॥ ६-१९-३४

स लक्ष्मणम् महातेजाः सुग्रीवम् च हरि ईश्वरम् ।

सत् क्रिया अर्थम् क्रिया दक्षः स्मित पूर्वम् उवाच ह ॥ ६-१९-३५

34;35. **asya raamasyaapi** = to even this Rama; **prakR^ityaa** = who by his nature; **dharmashiilasya** = is of pious attitude; **aroachata** = that advice was agreeable; **mahaatejaaH** = the highly splendorous; **saH** = rama; **abhaashheta** = spoke; **smitapuurvam** = smilingly; **satkriyaartham** = with an intention to honor Vibhishana words; **lakshhmaNam** = to Lakshmana; **sugrivamcha** = and to Sugriva; **kriyaadakshham** = who was skilled in action; **hariishvaram** = and the ruler of monkeys.

That advice found favor with Rama who by nature is of pious attitude. Then that highly illustrious Rama replied to Sugreeva, the ruler of monkeys who was skillful in action and who was accompanied by Lakshmana. Full of respect for Vibhishana's words, he told him as also his brother Lakshmana smilingly as follows:

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विभीषणस्य मन्त्रो अयम् मम लक्ष्मण रोचते ।

सुग्रीवः पण्डितो नित्यम् भवान् मन्त्र विचक्षणः ॥ ६-१९-३६

उभाभ्याम् सम्प्रधार्य आर्यम् रोचते यत् तद् उच्यताम् ।

36. **lakshhmaNa** = O; Lakshmana; **ayam mantraH** = this thought; **vibhiishhaNasya** = of Vibhishana; **rochate** = is agreeable; **mama** = to me; **sugriivaH** = Sugriva; **paNditaH** = is a learned person; **bhavaam** = you; **nityam** = are ever; **mantra vichakshhaNaH** = wise in your thoughts; **artham** = the matter; **sampradhaarya** = be decided; **ubhaabhyaam** = by both of you; **uchayataam** = and tell; **tat** = that; **yat** = which; **rochate** = is agreeable.

"O, Lakshmana! This idea of Vibhishana is agreeable to me. Sugreeva is a learned person. You are ever wise in your thoughts. Both of you decide on the matter and inform whichever is agreeable to you."

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एवम् उक्तौ तु तौ वीराव् उभौ सुग्रीव लक्ष्मणौ ॥ ६-१९-३७

समुदाचार सम्युक्तम् इदम् वचनम् ऊचतुः ।

37. tataH = then; uktou = having been spoken; evam = thus; ubhou sugriiva lakshhmanah = both Sugriva and Lakshmana; viirou = the valiant; uuchutuH = spoke; idam = these; vachanam = words; samudaacharasamyuktam = with proper courtesy.

Hearing Rama's words, Sugreeva and Lakshmana both, valiant as they were, spoke with proper courtesy, the following words: .

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किम् अर्थम् नो नर व्याघ्र न रोचिष्यति राघव ॥ ६-१९-३८
विभीषणेन यत् तु उक्तम् अस्मिन् काले सुख आवहम् ।

38. raaghava = O; Rama; naravyaaghra = the tiger among men! Na kimartham = why not; vibhiishhaNena = Vibhishana's; uktam = words; sukhaavaham = which are soothing; asmin = at this; kale = time; rochishhyati = be agreeable; nou = to us?

"O, Rama the tiger among men! Why not Vibhishana's words, which are soothing at this time of crisis be agreeable also to us?"

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अबद्ध्वा सागरे सेतुम् घोरे अस्मिन् वरुण आलये ॥ ६-१९-३९
लंका न आसादितुम् शक्या स इन्द्रैर् अपि सुर असुरैः ।

39. abaddhvaa = without constructing; setum = a bridge; asmin = saagare ghore = across the fiery ocean; varuNaalaye = which is an abode of Lord Varuna; suraasurairapi = even the celestials and demons; na shakyaa = can not; aasaaditum = reach; laNkaa = the city of Lanka.

"Without constructing a bridge across this fiery ocean, which is an abode of Lord Varuna, even the celestials and demons along with Indra cannot reach the city of Lanka."

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विभीषणस्य शूरस्य यथा अर्थम् क्रियताम् वचः ॥ ६-१९-४०
अलम् काल अत्ययम् कृत्वा समुद्रो अयम् नियुज्यताम् ।
यथा कालात्ययम् कृत्वा सागराय नियुज्यताम् ॥ ६-१९-४१

40;41. shuurasya = the valiant; vbhiishhaNaasya = Vibhishana's; vachaH = advice; kriyataam = be followed; yathartham = suitably; alam = It is enough; kR^itvaa = of having done; kaalaatyayam = a waste of time; niyujoyataaya saagaraaya = Let the ocean be commanded; yathaa = how; gachchhaama = to go; sainyena = with the army; puriim = to the city; raavaNapaalitaam = being ruled by Ravana.

"Let the valiant Vibhishana's words be followed suitably. It is enough that we have already wasted our time. Let the ocean be commanded to yield a passage for the army to reach the city being ruled by Ravana."

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एवम् उक्तः कुश आस्तीर्णे तीरे नद नदी पतेः ।
सम्विवेश तदा रामो वेद्याम् इव हुत अशनः ॥ ६-१९-४२

42. evam = thus; uktaH = having been spoken; raamaH = Rama; tadaa = then; samvivesha = sat; tire = on the shore; nadanadiipate = of the ocean; kushaastiirNe = covered with blades of kusha grass; vedyaamiva = as ascending an altar; hutaashanaH = by the god fire.

Having been thus exhorted, Rama then sat on the shore of the ocean covered with blades of Kusha grass, as the God of Fire ascends the altar.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये युद्धकाम्दे एकोनविंशः सर्गः

Thus completes 19th Chapter of Yuddha Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

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Book VI : Yuddha Kanda - Book Of War

Chapter [Sarga] 20

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Introduction

As per the advice of Sardula, Ravana sends Shuka to Sugriva as an ambassador. The monkeys harass him, who came to their place as a spy. But because of Rama's gracefulness, Shuka comes out of danger. Sugriva gives a fitting reply to Ravana's message sent through Shuka. When monkeys again try to bind him and harass him, Rama prevents them from killing him.

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ततो निविष्टाम् ध्वजिनीम् सुग्रीवेणाभिपालिताम् ।
ददर्श राक्षसोऽभ्येत्य शार्दूलो नाम वीर्यवान् ॥ ६-२०-१

1. tataH = thereafter; viiryavaan = an energetic;; raakshhasaH = demon; shaarduulo naama = named Shardula; abhyetya = came; dadarsha = and saw; dhvajiniim = army; abhipaalitam = ruled; sugrivaNa = by Sugriva; nivishhTaam = which was drawn up in battle array.

Thereafter, an energetic demon named Shardula came and saw the army, commanded by Sugriva, which was drawn up in a battle array.

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चारो राक्षसराजस्य रावणस्य दुरात्मनः ।
ताम् दृष्ट्वा सर्वतोऽव्यग्रम् प्रतिगम्य स राक्षसः ॥ ६-२०-२
आविश्य लङ्काम् वेगेन राजानमिदमब्रवीत् ।

2. saH raakshhasaH = that demon; chaaraH = a spy; raavaNasya = of Ravana; raakshhasaraajasya = the king of demons; duraatmanaH = the evil natured; avyagraH = coolly; dR^ishhTvaa = seeing; tam = that army; sarvataH = from all sides; pratigamya = returned; vegena = speedily; aavishya = entered; laNkaam = Lanka; abraviit = and spoke; idam = these words; raajaanam = to the king.

That demon, the spy of Ravana the evil natured king of ogres, coolly observed that army from all sides, speedily returned to Lanka and spoke to their king as follows:

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एष वै वानरर्क्षघो लङ्काम् समभिवर्तते ॥ ६-२०-३
अगाधश्चाप्रमेयश्च द्वितीय इव सागरः ।

3. agaadhashcha = boundless; aprameyashcha = and immeasurable; dvitiiyaH saagaraH iva = like a second ocean; eshaH = this; vaanararkshhoughaH = multitude of monkeys and bears; samabhivartate = is approaching ; laNkaam = Lanka.

"Boundless and immeasurable like another ocean, this multitude of monkeys and bears is approaching Lanka."

पुत्रौ दशरथस्येमौ भ्रातरौ रामलक्ष्मणौ ॥ ६-२०-४

उत्तमौ रूपसम्पन्नौ सीतायाः पदमागतौ ।

एतौ सागरमासाद्य सन्निविष्टौ महाद्युती ॥ ६-२०-५

4; 5. imou = these; bhraatarou = brothers; raamalakshhmanou = Rama and Lakshmana; putrou = the sons; dasharathasya = of Dasaratha; uttamou = the excellent men; ruupasampannou = endowed with beauty; mahaadyuti = very much dignified men; aagatou = have come; padam = in the cause; siitaayaaH = of sita; sannivishhTaa = and settled in camp; aasadya = after reaching; saagaram = the sea.

"These brothers Rama and Lakshmana, the sons of Dasaratha, the excellent and the most dignified men endowed with beauty have arrived in the cause of Sita and settled in a camp after reaching the sea shore".

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बलम् चाकाशमावृत्य सर्वतो दशयोजनम् ।

तत्त्वभूतम् महारज क्षिप्रम् वेदितुमर्हसि ॥ ६-२०-६

6. mahaaraaja = O; monarch! Balamcha = the army; aavR^itya = is employed around; aakaasham = a space; aayatam = measuring; sarvataH = on all sides; dashayojanam = ten yojanas(ten miles); archasi = you are fit; veditum = to ascertain; kshhipram = quickly; tattvabhutam = this truth.

"O, monarch! Their army is employed around a radius of ten yojanas (eighty miles) on all sides. You have to ascertain this truth quickly"

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तव दूता महाराज क्षिप्रमर्हन्ति वेदितुम् ।

उपप्रदानम् सान्त्वम् वा भेदो वात्र प्रयुज्यताम् ॥ ६-२०-७

7. mahaarajaH = O; monarch! Tava = your; duutaaH = spies; arhanti = are fit; veditum = to know; kshhipram = quickly; atra = under such circumstances; saantvamvaa = either conciliation; upapradaanam = or an act of giving away; bhedovaa = or sowing dissention (in the enemy's ranks); prayujyataam = may be employed.

"O, monarch! Your other spies also ought to ascertain the fact quickly. Under such circumstances, either conciliation or an act of giving away or sowing dissention (in the enemy's ranks) may be employed."

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शार्दूलस्य वचः श्रुत्वा रावणो राक्षसेश्वरः ।

उवाच सहसा व्यग्रः सम्प्रधार्यार्थमात्मनः ॥ ६-२०-८

शुकम् नाम तदा रक्षो वाक्यमर्थविदाम् वरम् ।

8. shrutvaa = hearing; shaarduulasya = shardula's; vachaH = words; raavaNaH = Ravana; raakshhaseshvaraH = the lord of demons; sahasaa = immediately; vyaaghraH = disturbed; sampradhaarya = determined; aatmaanaH = his; artham = course of action; tadaa = and then; uvaacha = spoke; vaakyam = words; rakshhaH = to a demon; shukam naama = by name Suka; varam = the foremost among; arthavidaam = those who know their duty.

Hearing Shardula's words Ravana the lord of demons was perturbed and immediately determined his cause of action. Then he spoke the following words to a demon by name, Shuka the foremost among those who know their duty.

सुग्रीवम् ब्रूहि गत्वाशु राजानम् वचनान्मनु ॥ ६-२०-९

यथासंदेशमक्लीबम् शल्क्स्णया परया गिरा ।

9. **gatvaa** = going; **aashu** = quickly; **bruuhi** = speak; **akliibam** = fearlessly; **raajaanam** = to the king; **sugriivam** = Sugriva; **mama** = as my; **vachanaat** = words; **yatha sandesham** = according to my command; **parayaa** = in an excellent; **shlakshhNayaa** = and gentle; **giraa** = voice:

"Going quickly, speak fearlessly to king Sugriva on my behalf, according to my command, in an excellent and gentle voice, as follows:"

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त्वम् वै महारज कुलप्रसूतो ।

महाबलश्चर्क्षरजःसुतश्च ।

न कश्चनार्थस्तव वास्त्यनर्थ ।

स्तथापि मे भ्रातृसमो हरीश ॥ ६-२०-१०

10. **mahaaraaja** = O; great king! **tvam** = you; **kulaprasuutaH vai** = are indeed born in a noble family; **mahaabalashcha** = possessing great strength; **rikshharajaH sutashcha** = are a son of Rikshharaja; **naasti** = no; **arthaH** = gain; **kashchana** = whatsoever; **anarthaH** = nor any harm; **tava** = to you(from this battle); **hariisha** = O; lord of monkeys; **tathaapi** = nevertheless; **bhraatrusamah** = you are like a brother; **me** = to me.

O, great king! You are indeed born in a noble family, possessor of a great strength and are a son of Rikshharaja. No gain whatsoever or any harm will accrue to you (from this battle) .O, lord of monkeys! Nevertheless, you are like a brother to me."

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अहम् यद्यहरम् भार्याम् राजपुत्रस्य धीमतः ।

किम् तत्र तव सुग्रीव किश्किन्धाम् प्रति गम्यताम् ॥ ६-२०-११

11. **sugriva** = O; Sugriva; **kim** = what (does it matter); **tava** = to you; **tatra** = there; **aham aharamyadi** = if I have embezzled; **bhaaryaam** = the wife ; **raajaputrasya** = of prince Rama; **dhiimataH** = the wise? **Gamyataam** = return; **kishhkindhaam prati** = to Kishkinda.

"What does it matter to you, if I have embezzled the wife of a wise prince? (Therefore) return to Kishkindha"

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न हीयम् हरिभिर्लङ्का प्राप्तुम् शक्या कथम् चन ।

देवैरपि सगन्धर्वैः किम् पुनर्नरवानरैः ॥ ६-२०-१२

12. **iyam laNkaa** = this Lanka; **na shakyaahi** = cannot indeed; **praaptum** = be acquired; **haribhiH** = by monkeys; **kathamchana** = in any way. (It cannot be reached) **devairapi** = even by celestials; **sagandharvaiH** = together with Gandharvas; **kim punaH** = what to tell; **nara vaanaraiH** = of reaching by men and monkeys?

"This Lanka cannot be reached by monkeys in any way. It cannot be acquired even by celestials and Gandharvas (celestial musicians), why to talk about men and monkeys?"

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स तदा राक्षसेन्द्रेण संदिष्टो रजनीचरः ।

शुको विहमामो भूत्वा तूर्णमाप्लुत्य चाम्बरम् ॥ ६-२०-१३

13. tadaa = then; shukaH = Shuka; sah = that; rajaniicharaH = demon; samdishhTah = heralded; raakshhasendreNa = by Ravana; bhuutvaa = become; vihaNgamaH = a bird; aaplutyacha = and flew; tuurNam = quickly; ambaram = into the sky.

Then Shuka the demon heralded by Ravana turned himself into the form of a bird and quickly flew into the sky.

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स गत्वा दूरमध्वानमुपर्युपरि सागरम् ।

संस्थितो ह्यम्बरे वाक्यम् सुग्रीव मदिमब्रवीत् ॥ ६-२०-१४

14. saH = that Shuka; gatvaa = going; adhvaanam = in the sky; duuram = for a distance; uparyupari saagaram = continuously over the ocean; samsthitaH = and stationed; ambare = in the sky(itself); abraviit = spoke; idam = these; vaakyam = words; sugriivam = to Sugriva.

Proceeding in the sky for a distance continuously over the ocean, Shuka then stood up in the sky itself and spoke these words to Sugriva:

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सर्वमुक्तम् यथादिष्टम् रावणेन दुरात्मना ।

तत्प्रपयन्तम् वचनम् तूर्णमाप्लुत्य वानराः ॥ ६-२०-१५

प्रापद्यन्त तदा क्षिप्रम् लोप्तुम् हन्तुम् च मुष्टिभिः ।

15. yathaa = As was ; aadishhTam = directed; raavaNena = by Ravana; duraatmanaa = the wicked; sarvam = all that; uktam = was told; praapayantam = while receiving ; tat = those; vachanam = words; vaanaraaH = the monkeys; aaplutya = jumped up; praapadyanta = reached him; tadaa = at that moment; kshhipram = quickly; tuurNam = and speedily; loptum = to tear off his wings; hantumcha = and to strike him; mushhTibhiH = by their fists.

Shuka repeated all the words the wicked Ravana had told him to say to Sugriva. As he was still speaking, the monkeys bounded into the air to reach him at that moment quickly to tear off his wings and to smite him by their fists.

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सर्वैः प्लवणैः प्रसभम् निगृहीतो निशाचरह् ॥ ६-२०-१६

गगनाद्भूतले चाशु प्रतिगृह्यावतारितः ।

16. nigR^ihiitaH = the attacked; nishhaacharaH = demon; prasabham = was forcibly; pratigR^ihya = seized; sarvaiH = by all; plavaNgaiH = monkeys; aashu = and immediately; avataaritaH = brought down; bhuutale = to the ground; gaganaat = from the sky.

The demon thus attacked was forcibly seized by all the monkeys and immediately brought down to the ground from the sky.

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वानरैः पीड्यमानस्तु शुको वचनमब्रवीत् ॥ ६-२०-१७

न दूतान् घ्नन्ति काकुत्थस्य वार्यन्ताम् साधु वानराः ।

17. shukaH = Shuka; piiDyamaanaH = being harassed; vaanaraiH = by monkeys; abraviit = spoke; vachanam = these words; kakutthsa = O; Rama! Duutaan =

messengers; **naghnanti** = are not killed; **vaanaraaH** = let the monkeys; **vaaryantaam** = be restrained; **saadhu** = properly.

Shuka being harassed by monkeys spoke the following words: "O, Rama! Messengers are not to be killed. Let your monkeys be restrained properly."

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यस्तु हित्वा मतम् भर्तुः स्वमतम् सम्प्रभाषते ॥ ६-२०-१८

अनुक्तवादी दूतः सन्न स दूतो वधमर्हति ।

18. **yaH** = who; **hitvaa** = abandon; **matam** = the intent; **bhartuH** = of his lord; **samprabhaashate** = will speak; **svamatam** = about his own intent; **duutaH sau** = through being a messenger; **saH duutaH** = that messenger; **anukta vaadii** = who speaks which was not told; **arhati** = is fit; **vadham** = for killing

"That messenger, who by abandoning the opinion of his king will speak about his own opinion though he being a messenger and he who on the other hand speaks that which was not told to him, that messenger is indeed fit to be killed."

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शुकस्य वचनम् रामः श्रुत्वा तु परिदेवितम् ॥ ६-२०-१९

उवाच मा वधिस्टेति घ्नतः शाखामृगर्षभान् ।

19. **shrutvaa** = hearing; **shukasya** = Shuka's; **vachanam** = words; **paridevitam** = and his complaint; **raamaH** = Rama; **uvaachaam** = spoke; **iti** = thus; **shakhaa mR^igarshhabhaan** = to the foremost of monkeys; **ghnatah** = who were beating; **maa vadhishhTa** = "do not kill."

Hearing Shuka's complaining words, Rama spoke to the foremost of monkeys, who were beating him as aforesaid, saying "Do not kill him"

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स च पत्रलघुद्भूत्वा हरिभिर्दर्शितेऽभये ॥ ६-२०-२०

अन्तरिक्षे स्थितो भूत्वा पुनर्वचन मब्रवीत् ।

20. **darshite** = perceiving; **abhaye** = no fear; **haribhiH** = from the monkeys; **saH cha** = he; **bhuutvaa** = became; **patra laghuH** = light winged; **bhuutvaa** = virtually; **sthitaH** = standing; **antarikshhe** = in the sky; **abraviit** = and spoke; **vachanam** = these words; **punaH** = again:

Perceiving no fear from monkeys, Shuka became light winged, virtually standing in the sky and spoke again the following words.

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सुग्रीव सत्त्वसम्पन्न महाबलपराक्रम ॥ ६-२०-२१

किम् मया खलु नक्तव्यो रावणो लोकरावणः ।

21. **sugriiva** = O; Sugriva; **sattvasampannaH** = rich in courage; **mahaabalaparaakrama** = possessing strength and great valor; **kim** = what; **raavaNaH** = Ravana; **lokaraavaNah** = who causes the world to cry; **vaktvyaH** = is to be told; **mayaa** = by me?

"O, Sugriva, rich in courage and possessing great strength and valor! What am I to tell Ravana, whose nature is to cause world to cry?"

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स एवमुक्तः प्लवगाधिपस्तदा ।

प्लवङ्गमानामृषभो महाबलः ।

उवाच वाक्यम् रजनीचरस्य ।

चारम् शुकम् शुद्ध मदीनसत्त्वः ॥ ६-२०-२२

22. **evam** = thus; **uktvaa** = being told; **mahaabalaH** = the mighty strong; **saH** = Sugriva; **plavagaadhipaH** = the king of monkeys; **plavaNgamaanaam RishhabhaH** = and the foremost among the monkeys; **tadaa** = then; **adiina sattvaH** = with a merciless mind; **uvaacha** = spoke; **vaakyam** = these words; **shuddham shukam** = to the blame less Shuka; **rajaniicharasya** = Ravana's; **chaaram** = spy:

Hearing the aforesaid words, the mightily strong Sugriva the king of monkeys and the foremost among them, with a merciless mind then spoke to the blame less Shuka, Ravana's spy, as follows:

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स मेऽसि मित्रम् व तथानुकम्प्यो ।

न चोपकर्तासि न मे प्रियोऽपि ।

अरिश्च रामस्य सहानुबन्ध ।

स्ततोऽसि वालीव वधार्ह वध्यः ॥ ६-२०-२३

23. **vadhaarha** = O; Ravana; **worthy of killing!** **Na asi** = you are not; **me** = my; **mitram** = friend; **tathaa** = and; **na** = you are not; **anukampyaH** = worthy of sympathy; **na asi** = you are not; **upakartaacha** = the person who helps; **na api** = you are not; **priyaH** = beloved; **me** = to me; (you are); **raamasya** = Rama's; **ariH** = enemy; **tataH** = therefore; **asi** = you are; **vadhyaaH** = enemy to be killed; **sahaanubandhaH** = along with your associates; **vaalina** = like Vali.

"O, Ravana, worthy of killing! You are not my companion. You are not worthy of sympathy. You are not the person who helped me in any way. I do not like you, as you are Rama's enemy. Hence, You are worthy to be killed like Vali, along with your associates"

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निहन्यहम् त्वाम् ससुतम् सबन्धुम् ।

सज्ञातिवर्गम् रजनीचरेश ।

लङ्काम् च सर्वाम् महता बलेन ।

सर्वैः करिष्यामि समेत्य भस्म ॥ ६-२०-२४

24. **rajaniicharesha** = O; the king of demons! **aham** = I; **nihanmi** = am killing; **tvaam** = you; **sasutam** = along with your sons; **sabandhum** = along with your relatives; **sa jN^aati** **vargam** = along with your kinsfolk; **sametya** = together; **mahataa balena** = with my great army; **karishhyaami** = I will make; **sarvaam** = the entire; **laNkaam** = Lanka; **sarvaH** = along with all of you; **bhasma** = to ashes.

"O, the king of demons! I am killing you along with your sons, relatives and other kinsfolk. Arriving with a great army, I will reduce the entire Lanka and all of you to ashes."

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न मोक्ष्यसे रावण राघवस्य ।

सर्वैः सहेन्द्रैदपि मूढ गुप्तः ।

अन्तर्हतः सूर्यपथम् गतोऽपि ।

तथैव पातालमनुप्रविष्टः ॥ ६-२०-२५

गिरीशपादम्बुजसम्गतो वा ।

हतोऽसि रामेण शानुजस्त्वम् ॥ ६-२०-२६

25; 26. **raavaNa** = O; Ravana; **muuDha** = the stupid! Tvam = you; **na mokshhyase** = will not be left; **sahaanujaH** = along with your younger brother; **raaghavasya** = by Rama; **guptaH api** = even if protected; **sarvaiH** = by all; **sahendraiH** = including Indra; **antarhitaH** = even if disappeared; **gatovaa** = or obtained; **suuryapatham** = the solar path; **tathaiva** = and so also; **anupravishhTaH** = if you entered; **paatalam** = the nethermost subterranean region; **giiriisha paadaammbuja sangatovaa** = or even if approached the lotus feet of Shiva (the lord of Kailasa mountain).

"O, stupid Ravana! You along with your younger brother will not be left unkilld by Rama, even if you are protected by all including Indra (the lord of celestials) or even if you have disappeared (by virtue of conjuring trick) or obtained, the solar orbit or entered the nethermost subterranean region or even if approached the lotus feet of Shiva (the lord of Kailasa mountain)"

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तस्य ते त्रिषु लोकेषु न पिशाचम् न राक्षसम् ।

त्रातारमनुपश्यामि न गन्धर्वम् न चासुरम् ॥ ६-२०-२७

27. **na anupashyaami** = I do not see; **traataaram** = any protector; **te** = to you; **tasya** = as such; **trishhu lokeshhu** = in the three worlds; **na** = nor do I see; **pishaacham** = a devilish being; **na** = nor; **raakshhasam** = a demon; **na** = nor; **gandharvam** = a Gandhrva (celestial musician); **na** = nor; **asuramcha** = an ogre.

"I do not see any protector to you as such in the three worlds, nor do I see any devilish being or a demon or a Gandharva (celestial musician) or an ogre coming forward to protect you."

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अवधीस्त्वम् जरावृद्धम् गृध्राजम् जटायुषम् ।

किम् मते रामसाम्निध्ये सकाशे लक्ष्मणस्य च ॥ ६-२०-२८

हता सीता विशालाक्षि याम् त्वम् गृह्य न बुध्यसे ।

28. **tvam** = you; **avadhiiH** = killed; **jaTaayushham** = Jatayu; **gR^idhraraajam** = the king of vultures; **jaraavR^iddham** = and who was senior due to old age; **kimnu** = why; **visaalaakshhii** = the wide eyed; **siitaa** = Sita; **nahR^itaa** = was not taken away; **raama saannidhye** = in the presence of Rama; **sakaashe** = and in the presence; **lakshhmaNa** = of Lakshmana; **tvam** = you; **gR^ihya** = having seized her; **na budhyase** = do not recognize her; **yaam** = what she is.

"You killed Jatayu, the king of vultures and who was senior to you in old age. Why the wide-eyed Sita was not taken away in the presence of Rama and Lakshmana? Having made her captive, you do not recognize her for what she is."

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महाबलम् महात्मानम् दुराधर्षम् सुरैरपि ॥ ६-२०-२९

न बुध्यसे रघुश्रेष्ठम् यस्ते प्राणान् हरिष्यति ।

29. **na budhyase** = you are unaware; **mahaabalam** = how much strong; **mahaatmaanam** = high soled; **duraadarshham** = and irresistible; **surai rapi** = even to celestials; **Raghu shreshhTam** = is this excellent man of Raghu dynasty; **yaH** = who; **harishhyati** = shall deprive; **te** = you; **praaNaan** = of your lives.

"You are unaware how strong, high soled and irresistible even to celestials, is this Rama the excellent man of Raghu dynasty, who shall deprive you of your life."

ततोऽब्रवीद्वालिसुतोऽप्यङ्गदो हरिसत्तमः ॥ ६-२०-३०

वायम् दूतो महाप्राज्ञ चारकः प्रतिभाति मे ।

30. tataH = thereafter; angadaH = Angada; vaalisutaH = the son of Vali; harisattamaH = and the foremost of the monkeys; abraviit = spoke; (as follows) mahaa prajN^a = O; Sugriva the highly intelligent! ayam = He; na = is not; duutaH = an ambassador; pratibhaati = he appears; me = to me; chaarakaH = as a spy.

Thereafter, Angada the son of Vali and the foremost of the monkeys spoke as follows: "O, Sugriva the highly intelligent! He is not an ambassador. He appears to me as a spy."

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तुलितम् हि बलम् सर्वमनेन तव तिष्ठता ॥ ६-२०-३१

गृह्यताम् मागमल्लङ्का मेतद्धि मम रोचते ।

31. sarvam = all; balam = our army; tulitam hi = indeed has been evaluated; anena = by him; tishhThataa = standing here; gRi^hyataam = let him be made captive; maa gamaat = let him not return; laNkaam = to Lanka; etat hi = this indeed; rochate = finds favor; mama = with me.

"All our army has been indeed evaluated by him, standing here. Let him be made captive. Let him not return to Lanka. This indeed finds favor with me."

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ततो राजा समादिष्टाः समुत्पत्य वलीमुखाः ॥ ६-२०-३२

जगृहुश्च बबन्धुश्च विलपन्तमनाथवत् ।

32. tataH = then; samaadishhTaaH = commanded; raajN^aa = by the king Sugriva; valiimukhaaH = the monkeys; samutpatya = jumped up; jagR^ihushcha = seized; babandhushcha = and bound him; anaathavat = who without defence; vilapantam = wailed loudly.

Commanded then by the king Sugriva, the monkeys jumped up, seized and bound him, who without defence, wailed loudly.

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शुकस्तु वानरैश्च ण्डैस्तत्र तैः सम्प्रपीडितः ॥ ६-२०-३३

व्याचुक्रोश महात्मानम् रामम् दशरथात्मजम् ।

33. samprapiiDitaah = harassed; taiH vaanaraiH = by those monkeys; chaN^DaiH = who were fierce; tatra = there; shukastu = Shuka on his part; vyaachukrosha = cried loudly; raamam = to Rama; mahaatmaanam = the high soled; dasharathaatmajam = son of Dasaratha(as follows):

Harassed by those monkeys there, Shuka on his part cried loudly towards Rama, the high soled son of Dasaratha as follows:

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लुप्येते मे बलात्पक्षौ भिद्येते मे तथाक्षिणी ॥ ६-२०-३४

याम् च रात्रिम् मरिष्यामि जाये रात्रिम् च यामहम् ।

एतस्मिन्नन्त्रे काले मन्मया चाशुभम् कृतम् ॥ ६-२०-३५

सर्वम् तदुपपद्येथा जह्याम् चेद्यदि जीवितम् ।

34;35. me = my; pakshhou = wings; lupyete = are being pulled out; balata = forcibly; tathaa = and; me akshhiNii = my eyes; bhidyete = are being pierced; jahyaam chedyadi = if I abandon; jiivitam = my life; yat = which; ashhubham = sin; kR^itam = done; mayaa = by me; ekasmin antare kale = between this period; aham = I; jaaye = was born; yaamcha = on which; raatrim = night; yaamcha = and on which; raatrim = night; marishhyaami = I shall die; tat sarvam = all that; upapadyethaaH = would fall to your share.

"My wings are being pulled out forcibly. My eyes are being pierced. If I die, all the sins incurred by me between my birth and my death would fall to your share."

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नाघातयत्तदा रामः श्रुत्वा तत्परिदेवितम् ॥ ६-२०-३६

वानरानब्रवीद्रामो मुच्यताम् दूत आगतः ।

36. tadaa = then; shrutaa = hearing; tat = that; paridevanam = lamentation; raamaH = Rama; na aghaatayat = did not cause his killing; raamah = Rama; abraviit = told; vaanaraam = Vanaras; muchyataam = let him be forced; aagataH = as he came; duutaH = as an ambassador.

Hearing that lamentation of Shuka, Rama did not allow his killing by the monkeys. Rama ordered monkeys to release him, as he came as an ambassador.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये उद्धकाण्डे विंशः सर्गः

Thus completes 20th Chapter of Yuddha Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

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Book VI : Yuddha Kanda - Book Of War

Chapter [Sarga] 21

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Introduction

The careless ocean did not appear in his personal form to Rama, even when it was requested to do so. Rama becomes angry at the ocean and looses fierce arrows, which cause a terror among the creatures inhabiting the sea.

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ततः सागरवेलायाम् दर्भानास्तीर्य राघवः ।
अञ्जलिम् प्राङ्मुखः कृत्वा प्रतिशिश्ये महोदधे ॥ ६-२१-१
बाहुम् भुजङ्गभोगाभमुपधायारिसूदनः ।

1. tataH = thereafter; raaghavaH = Rama; arisuudanaH = the annihilator of enemies; aastiirya = spreading; darbhaan = sacred grass; saagara velaayaam = on the sea shore; kR^itvaa = making; aN^jalim = a respectful salutation (by joining his palms); mahodadhe = to the great ocean; praaN^mukhaH = having his face turned east ward; pratishishye = lied down; baahum = with his arm; bhujaN^gabhogaabham = resembling of the body of the snake; upadhaaya = as his pillow.

Thereafter Rama, the annihilator of enemies, spreading sacred grass on the sea shore, making a respectful salutation (by joining his palms) to the great ocean with his face turned eastward, lied down with his arm, resembling the body of a snake, as his pillow.

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मणिकाञ्चनकेयूरमुक्ताप्रवरभूषणैः ॥ ६-२१-२
भुजैः परमनारीणामभिमृष्टमनेकधा ॥ ६-२१-३

2; 3. His arm formerly; maNikaaN^chana keyuura muktaa pravara bhuushhaNaiH = adorned with armlets of gems and gold and the most excellent jewels of pearls; abhimR^ishhTam = touched; anekadhaa = more than once; parama naariiNaam = by excellent women (by Kausalya and other mothers or by royal maids.)

His arm formerly adorned with armlets of gems and gold and the most excellent jewels of pearls, was touched more than once, by excellent women (Kausalya and other mothers or by royal maids).

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चन्दनागुरुभिश्चैव पुरस्तादभिसेवितम् ॥ ६-२१-४
बालसूर्यप्रकाशैश्च चन्दनैरुपशोभितम् ।

4. purastat = formerly; (his arm) abhisevitam = was tended; chandanaagurubhishchaiva = with sandal wood and also; chandanaiH = as with saffron pastes; upashobhitam = made beautiful; baalasuryaprakaashaiH = resembling the splendor of a rising sun.

Formerly, his arm used to be tended with sandalwood and aloe and with saffron pastes and made beautiful like the splendor of a rising sun.

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शयने चोत्तमाङ्गेन सीतायाः शोभितम् पुरा ॥ ६-२१-५
तक्षकस्येव सम्भोगम् गङ्गाजलनिषेवितम् ।

5. **puraa** = in the past (the aforesaid arm); **shobhitam** = was graced; **uttamaaN^gena** = by the head; **siitaayaaH** = of Seetha; **shayane** = on the couch; (it resembled); **takshhakasyeva sambhogam** = like the body of Takshaka (A snake); **gaN^gaajalanishhevitam** = supported on the water of the Ganga.

In the past, the aforesaid arm was graced by the head of Seetha on the couch. It resembled the body of Takshaka. (A snake) supported on the water of the Ganga.

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समो युगसम्काशम् शत्रूणाम् शोकवर्धनम् । ६-२१-६
सुहृ^दाम् नन्दनम् दीर्घम् सागरान्तव्यपाश्रयम् ।

6; 7. (The aforesaid arm); **diirgham** = was long; **yuga samkaasham** = resembling a yoke; **shokavardhanam** = augmented the grief; **shatruuNaam** = of his enemies; **samyuge** = in battle; **nandanam** = was delightful; **suhR^idaam** = with his friends; **saagaraanta vyapaashrayem** = is placed at the shore of the sea.

The aforesaid arm resembled a yoke. It enhanced the grief of his enemies in battle. It was delightful to his friends. It is now placed at the shore of the sea.

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अस्यता च पुनः सव्यम् ज्याघातविगतत्वचम् ।
दक्षिणो कक्षिणम् बहुम् महापरिघसन्निभम् ॥ ६-२१-७
गोसहस्रप्रदातारम् ह्युपधाय भुजम् महत् ।
अद्य मे मरणम् वाथ तरणम् सागरस्य वा ॥ ६-२१-८
इति रामो धृतिम् कृत्वा महाबाहुर्महोदधिम् ।
अधिशिष्ये च विधिवत्प्रयतोऽत्र स्थितो मुनिः ॥ ६-२१-९

7; 8; 9. (The aforesaid arm); **jyaaghaatavigatatvacham** = whose skin had been hardened by the strokes of the bow string; **savyam** = off the left; **baahum** = arm; **mahaaparigha sannibham** = resembling a great mace; **mahat** = and that mighty; **dakshhiNam** = right; **bhujam** = arm; **gosahasrapradaataaram** = that bestowed thousands of cows in charity; **upaadhaaya** = who used as a pillow; **raamaH** = rama; **dakshhiNaH** = the competent; **mahaabaahuH** = and the mighty armed; **iti** = said thus; **adya** = today; **me** = to me; **taraNam vaa** = either crossing; **saagarasya** = of the ocean ; **maraNam vaa** = or a death(should occur); **kR^Itvaa** = making; **dhritam** = that resolve; **adhishishye** = (he); laid down; **atra** = there; **mahaadadhim** = by the great ocean; **sthitaH** = established; **muniH** = in silence; **prayataH** = and piously disposed; **vidhivat** = according to tradition.

The aforesaid arm whose skin had been hardened by the strokes of the bow string, off the left arm resembling a great mace and that mighty right arm that bestowed thousands of cows in charity was used as a pillow. Rama, the competent man and the mighty armed said: " Either crossing of the ocean or a death should occur to me today". Making that resolve he laid down by the ocean, restraining his speech and with a pious disposition according to tradition.

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तस्य रामस्य सुप्तस्य कुश आस्तीर्णे मही तले ।

नियमाद् अप्रमत्तस्य निशास् तिस्रो अतिचक्रमुः ॥ ६-२१-१०

10. **niyamaat** = following the scriptural injunction; **tasya** = that; **raamasya** = Rama; **apramattasya** = who was attentive; **suptasya** = while sleeping; **mahiitale** = on the ground; **kushaastiirNe** = spread with Kusha grass; **atichakramuH** = surpassed a time; **tisraH** = of three; **nishaaH** = nights.

Following the scriptural injunction, that Rama who was devoted to his sacred vow, while sleeping on the ground spread with Kusha grass, spent a time of three nights there.

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स त्रिरात्रोषितस्तत्र नयज्ञो धर्मवत्सलः ।

उपासत तदा रामः सागरम् सरिताम् पतिम् ॥ ६-२१-११

11. **tadaa** = then; **raamaH** = Rama; **nayajN^aH** = who was skilled in policy; **dharmavatsalaH** = and fond of piety; **triraatroshhitaH** = remaining for three nights; **tatra** = there; **upaasata** = waiting upon; **saagaram** = the ocean; **sritaam patim** = the Lord of rivers.

Remaining there for three nights, Rama who was skilled in policy and fond of piety, waited upon the ocean, the lord of rivers.

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न च दर्शयते मन्दस् तदा रामस्य सागरः ।

प्रयतेन अपि रामेण यथा अर्हम् अभिपूजितः ॥ ६-२१-१२

12. **abhipuujitaH api** = though honored; **raameNa** = by Rama; **prayatena** = the self subdued; **yathaarham** = according to his worth; **manda** = the care less; **saagaraH** = ocean; **nachadarshayate** = did not show; **ruupam** = his personal form; **raamasya** = to Rama.

Though honored according to his worth by the self subdued Rama, the careless ocean did not appear in his personal form to Rama.

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समुद्रस्य ततः क्रुद्धो रामो रक्त अन्त लोचनः ।

समीपस्थम् उवाच इदम् लक्ष्मणम् शुभ लक्ष्मणम् ॥ ६-२१-१३

13. **tataH** = thereafter; **raamaH** = Rama; **kruddhaH** = becoming angry; **raktaanta lochanaH** = with the outer corners of his eyes turned red; **samudrasya** = with the ocean; **uvaacha** = spoke; **idam** = these words; **lakshhmanasya** = to Lakshmana; **shubhalakshhaNam** = having auspicious marks; **samiipastham** = who was in his vicinity.

Rama becoming angry with the ocean, having the outer corners of his eyes turned red, spoke those words to Lakshmana, having auspicious marks, who was in his vicinity:

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अवलेपम् समुद्रस्य न दर्शयति यत् स्वयम् ।

प्रशमः च क्षमा चैव आर्जवम् प्रिय वादिता ॥ ६-२१-१४

असामर्थ्यम् फलन्ति एते निर्गुणेषु सताम् गुणाः ।

14. **avalepaH** = O; what arrogance; **samudrasya** = of the ocean; **yaH** = who; **na darshayati** = does not appear; **svayam** = himself; (before me); **prashamshchaiva** = Indeed

calmness; **kshhamaachaiva** = and forbearance; **aarjavam** = straight forwardness; **priyavaadita** = and kind-spoken ness; **ete** = these; **guNaH** = qualities; **sataam** = of gentlemen; **asaamarthyaphalaaH** = give weak results; **nirguNeshhu** = when directed towards those having no virtues.

"O, what arrogance of the ocean, who does not appear himself personally before me! Indeed calmness, forbearance kind spoken ness and straight -forwardness- these qualities of noble men give weak results, when directed towards those having no virtues."

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आत्म प्रशंसिनम् दुष्टम् धृष्टम् विपरिधावकम् ॥ ६-२१-१५
सर्वत्र उत्सृष्ट दण्डम् च लोकः सत् कुरुते नरम् ।

15. **lokaH** = this world; **satkurate** = honors; **naram** = that man; **aatma prashansinam** = who boasts himself; **dushhTam** = and shameless; **vipradhaavinam** = runs bout ; **sarvatra** = in all directions; (advertising himself); **utsR^ishhTa daN^Dam cha** = like a horse set at liberty.

"This world honors that man, who boasts himself, is corrupt and shameless, runs about in all directions advertising himself and commits every kind of excess"

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न साम्ना शक्यते कीर्तिर् न साम्ना शक्यते यशः ॥ ६-२१-१६
प्राप्तुम् लक्ष्मण लोके अस्मिन् जयो वा रण मूधनि ।

16. **lakshhmaNa** = O; **Lakshmana! Asmin loke** = in this world; **na shakyate** = it is not possible; **praaptum** = to obtain; **kiirtiH** = fame; **na** = nay; **yashaH** = glory; **na jayovaa** = nay victory ; **raNamuurdhani** = at the end of battle; **saamnaa** = by conciliation.

"O, Lakshmana! In this world, it is not possible to obtain fame, glory or victory at the end of a battle, by conciliation"

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अद्य मद् बाण निर्भिन्नैर् मकरैर् मकर आलयम् ।
निरुद्ध तोयम् सौमित्रे प्लवद्भिः पश्य सर्वतः ॥ ६-२१-१७

17. **soumitra** = O; **Lakshmana! Pashya** = see; **adya** = now; **makaraalayam** = this ocean; **niruddhatoyam** = having its water suffocated; **makaraiH** = with its crocodiles; **plavadhiH** = floated; **sarvataH** = on all sides; **madbaaNanirbhagnaiH** = and broken asunder by my arrows.

"O, Lakshmana! Behold now this ocean, having its water made suffocated soon with its crocodiles floated on all sides and broken asunder by my arrows".

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भोगामः च पश्य नागानाम् मया भिन्नानि लक्ष्मण ॥ ६-२१-१८
महाभोगानि मत्स्यानाम् करिणाम् च करान् इह ।

18. **lakshhmaNe** = O; **Lakshmana! Pashya** = see; **iha** = here; **bhogaani** = the coils; **bhoginaam** = of water snakes; **mahaabhogaani** = the huge bodies; **matsyaanaam** = of alligators; **karaam** = and the trunks; **kariNaam** = of sea elephants; **bhinnaami** = being; shattered; **mayaa** = by me.

"See here, O, Lakshmana, the coils of water snakes, the huge bodies of alligators and the trunks of sea elephants being shattered by me."

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सशन्ख शुक्तिका जालम् समीन मकरम् शरैः ॥ ६-२१-१९

अद्य युद्धेन महता समुद्रम् परिशोषये ।

19. samudram parishoshhayi = I will make the ocean dry up; sashaN^kha shuktikaajaalam = with its multitude of conches ; oyster shells; tathaa = and; sa miinamakaram = with its fishes and crocodiles; adya = now; mahataa yuddhena = by this great battle.

"I will make the ocean with its multitude of conches, oyster shells, fishes and crocodiles, dry up now in this great battle"

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क्षमया हि समायुक्तम् माम् अयम् मकर आलयः ॥ ६-२१-२०

असमर्थम् विजानाति धिक् क्षमाम् ईदृशे जने ।

20. ayam = this; makaraatayaH = ocean; vijaanaati = considering; maam = me; asamartham = as an incapable man; samaayuktam = endowed as I am; kshhamayaa = with forbearance; dhik = out with; kshhamaam = forbearance; iidR^ishe = to such; jane = an individual.

"This ocean is considering me as an incapable man endowed as I am with forbearance. It is a great mistake to show forbearance to such an individual."

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स दर्शयति साम्ना मे सागरो रूपमात्मनः ॥ ६-२१-२१

चापम् आनय सौमित्रे शरामः च आशी विष उपमान् ।

समुद्रम् शोषयिष्यामि पद्भ्याम् यान्तु प्लवङ्गमाः ॥ ६-२१-२२

21; 22. saagaraH = the ocean; nadarshayati = is not appearing; aatmaanam = himself; me = to me; saamnaa = on kind words; soumitre = O; Lakshmana1 aanaya = bring; chaapam = the bow; aashiivishhopamaam = and the serpentine; sharaamshcha = arrows; shoshhayishhyaami samudram = I shall dry up this ocean ; plavaN^gamaaH = monkeys; yaantu = can go; padbhyaam = by foot.

"The Ocean is not appearing himself before me on kind words. O, Lakshmana! Bring the bow and the serpentine arrows. I shall dry up this ocean, so that our monkeys can cross it by feet."

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अद्य अक्षोभ्यम् अपि क्रुद्धः क्षोभयिष्यामि सागरम् ।

वेलासु कृत मर्यादम् सहसा ऊर्मि समाकुलम् ॥ ६-२१-२३

निर्मर्यादम् करिष्यामि सायकैर् वरुण आलयम् ।

महार्णवम् क्षोBहयिष्ये महादानवसम्कुलम् ॥ ६-२१-२४

23; 24. adya = now; kruddhaH = being provoked; kshhobhayishhyaami = I will shake; akshhobhyamapi = even if unshakable; saagaram = this ocean; karishhyaami = I will force; varuNaalayami = the ocean; kRita maryaadam = made with a boundary; velaasu = with banks; sahasrormi samaakulam = and agitated with thousands of waves; nirmaryaadam = bereft of a boundary; saayakaiH = by my arrows; kshhobhayishye = I will agitate; mahaarNavam = the great ocean; mahaa daanava samkulam = through with great demons.

"Being provoked now, I will shake this ocean, even if it is unshakable. I will force the ocean, which is demarcated by banks and agitated with thousands of waves, bereft of a boundary, by my arrows. I will agitate the great ocean, thronged with great demons."

एवम् उक्त्वा धनुष् पाणिः क्रोध विस्फारित ईक्षणः ।
बभूव रामो दुर्धर्षो युग अन्त अग्निर् इव ज्वलन् ॥ ६-२१-२५

25. **uktvaa** = speaking; **evam** = thus; **raamaH** = Rama; **krodhavisphaaritekshhaNaH** = = with his eyes made larger by anger; **dhanuushhpaaNiH** = and wielding a bow with his hand; **babhuuva** = became; **durdharshhaH** = dreadful; to look at; **jvalan yugaantaariva** = like a blazing fire at the end of the world.

Speaking as aforesaid, Rama with his eyes made larger by anger and wielding a bow with his hand, became dreadful to look at, as a blazing fire at the end of the world.

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सम्पीड्य च धनुर् घोरम् कम्पयित्वा शरैर् जगत् ।
मुमोच विशिखान् उग्रान् वज्राणि इव शत क्रतुः ॥ ६-२१-२६

26. **sampiiDyacha** = swaying; **ghoram** = terrific; **dhanuH** = bow; **jagat kampayitvaa** = and making the earth tremble; **sharaiH** = by his violence; (he) **mumocha** = released; **vishikhaan** = the arrows; **ugran vajraamiva** = like powerful thunderbolt; **shatakratuH** = of Indra(god of celestials).

Swaying his terrific bow and making the earth tremble by his violence Rama released the arrow resembling a powerful thunderbolt of Indra. (god of celestials).

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ते ज्वलन्तो महावेगास् तेजसा सायक उत्तमाः ।
प्रविशन्ति समुद्रस्य सलिलम् त्रस्त पन्नगम् ॥ ६-२१-२७

27. **te** = those; **saayakottamaaH** = excellent arrows; **mahaavegaaH** = having a great speed; **jvalantaH** = and ablaze; **tejasaa** = by their splendor; **pravishhyanti** = entered ; **jalam** = the waters; **samudrasya** = of the ocean; **vitrasta pannagam** = frightening the water-snakes.

Those excellent arrows having a great speed and ablaze by their splendor, penetrated the waters of the ocean, striking the water- snakes with terror.

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ततो वेगः समुद्रस्य सनक्र मकरो महान् ।
स बभूव महाघोरः समारुत रवस् तदा ॥ ६-२१-२८

28. **saH** = that; **mahaan** = great; **toyavegaH** = jerk of water; **samina makaraH** = along with fishes and alligators; **samudrasya** = of the ocean; **tathaa** = and; **sa maarutaravaH** = together with the resonance of the wind; **babhuuva** = became; **mahaaghoraH** = very much dreadful.

The great jerk of water with fishes and alligators of the ocean, together with the resonance of the wind became very much dreadful.

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महाऊर्मि माला विततः शन्ख शुक्ति समाकुलः ।
सधूम परिवृत्त ऊर्मिः सहसा अभून् महाउदधिः ॥ ६-२१-२९

29. **sahasaa** = immediately; **mahodadhiH** = that great ocean; **aasiit** = became; **mahormi jaalachalitaH** = shaken by a multitude of huge waves; **shaN^khajala samaavR^itaH** = enveloped by a multitude of couches; **parivR^ittormiH** = in the rolling waves; **sa dhuumaH** = along with smoke.

Immediately that great ocean, became shaken by the cluster of huge waves enveloped by a multitude of conches in its rolling waves and a smoke came out.

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व्यथिताः पन्नगाः च आसन् दीप्त आस्या दीप्त लोचनाः ।
दानवाः च महावीर्याः पाताल तल वासिनः ॥ ६-२१-३०

30. **pannagaaH** = sea snakes; **diiptaasyaaH** = having brilliant faces; **diipta lochanaaH** = and glittering eyes; **mahaaviirya daanavaashcha** = and greatly valiant demons; **paatalatalavaasinaH** = residing in nethermost subterranean region; **aasan** = became; **vyathitaaH** = perturbed.

Sea-snakes having brilliant faces and glittering eyes and the very valiant demons residing in nethermost subterranean region of the sea, were perturbed.

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ऊर्मयः सिन्धु राजस्य सनक्र मकरास् तदा ।
विन्ध्य मन्दर सम्काशाः समुत्पेतुः सहस्रशः ॥ ६-२१-३१

31. **tathaa** = and; **uurmayaH** = waves; **sahasrashaH** = in thousands (so large); **vindhya mandarasamkaashaaH** = resembling Vindhya and Mandhara mountains; **samutpeduH** = jumped up; **sindhuraajasya** = from the sea ; **sanakra makaraaH** = with its crocodiles and sea monsters.

Thousands of waves, so large resembling Vindhya and Mandhara mountains, jumped up from the sea with its crocodiles and sea monsters.

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आघूर्णित तरङ्ग ओघः सम्भ्रान्त उरग राक्षसः ।
उद्धर्तित महाग्राहः सम्वृत्तः सलिल आशयः ॥ ६-२१-३२

32. **varuNaalayaH** = the ocean; **aaghuurNita taran^goughaH** = with its multitude of fluctuating waves; **sambhraantoraga raakshhasaH** = with its frightened serpents and demons; **udvartita mahaagraahaH** = with huge crocodiles caused to come out; **sagoshhaH** = became full of noise.

That ocean with its multitude of fluctuating waves, with its frightened serpents and demons, with huge crocodiles coming out, became full of noise.

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ततस्तु तम् राघव मुग्रवेगम् ।
प्रकर्षमाणम् ध्रुवप्रमेयम् ।
सौमित्रिरुत्पत्य विनिःश्वसन्तम् ।
मामेति चोक्त्वा धनुराललम्बे ॥ ६-२१-३३

33. **tataH** = then; **soumitriH** = Lakshmana; **utpatya** = rushed; **raaghavam** = towards Rama; **(who) ;ugravegam** = in a terrific velocity; **prakarshhamaaNam** = was stretching ; **aprameyam** = his incomparable; **dhanuH** = bow; **viniH shvasantam** = with a penetrating sigh; **uktvaa** = crying; **maa maa iti** = no farther; no farther; **aalalambe** = and took hold of; **dhanuH** = the bow.

Then Lakshmana rushed towards Rama who in a terrific velocity was stretching his incomparable bow, with a penetrating sigh, crying: "No further, no farther" and took hold of the bow.

एतद्विनापि ह्युदधेस्तवार्यम् ।
 सम्पत्स्यते वीरतमस्य कार्यम् ।
 भवद्विधाः क्रोधवशम् न यान्ति ।
 दीर्घम् भवान्पश्यतु साधुवृत्तम् ॥ ६-२१-३४

34. **etat vinaapi** = even without this destruction; **udadheH** = of the ocean; **kaaryam** = the purpose; **adya** = now; **tava** = of you; **viirataamasya** = the greatest hero; **sampatsyate** = will be fulfilled; **bhavadvidhaaH** = men like you; **na yaanti** = do not get; **krodhavasham** = the power of anger; **bhavaan** = some durable; **saadhu vR^ittam** = and noble way; **aarya** = O; honorable man!

"O, honorable man! Even without the destruction of the ocean, the purpose of you the greatest hero will be fulfilled. Men like you do not fall into the sway of anger. You see some durable and noble alternative"

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अन्तर्हितैश्चापि तथान्तरिक्षे ।
 ब्रह्मर्षिभिश्चैव सुरर्षिभिश्च ।
 शब्दः कृतः कष्टमिति ब्रुवद्भि ।
 मां मेति चोक्त्वा महता स्वरेण ॥ ६-२१-३५

35. **brahmarshhibhishchaiva** = by brahamana sages; **surarshhibhishcha** = and by celestial sages; **antarhitaiH** = abiding in the interior; **antarikshhe** = of the sky; **uktvaa** = was cried; **mahataa** = in a loud; **svareNa** = voice; **shabdaH** = and noise; **kR^itaH** = made; **maa maa iti** = saying No farther; no farther; **kashhTamiti** = ah;oh;alas!

Brahmana-sages and celestial sages, stationed in the interior of the sky cried in a loud voices, saying "No farther, no farther" and making a noise "Ah,Oh,Alas!"

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये युद्धकाण्डे एकविंशः सर्गः

Thus completes 21th Chapter of Yuddha Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

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Book VI : Yuddha Kanda - Book Of War

Chapter [Sarga] 22

Verses converted to UTF-8, Nov 09

Introduction

When Rama is about to release a missile presided over by Brahma from his bow, the sea-god appears in person before him with joined palms and advises him to get a bridge constructed by Nala across the ocean. The ocean god disappears after giving this advice to Rama. Nala accordingly constructs a bridge across the sea with the help of other monkeys.

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अथोवाच रघुश्रेष्ठः सागरम् दारुणम् वचः ।

अद्य त्वाम् शोषयिष्यामि सपातालम् महार्णव ॥ २-२२-१

1. **atha** = then; **raghushreshhThaH** = Rama; **uvaacha** = spoke; **daaruNam** = (these) harsh; **vachanam** = words; **saagaram** = to the ocean; **mahaarNava** = "O; Ocean! **shoshhayishhyaami** = I will make you dry up; **adya** = now; **sapaataalam** = along with your nethermost subterranean region."

Then, Rama spoke these harsh words to the ocean: "O, ocean! I will make you dry up now along with your nethermost subterranean region."

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शरनिर्दग्धतोयस्य परिशुष्कस्य सागर ।

मया निहतसत्त्वस्य पांसुरुत्पद्यते महान् ॥ २-२२-२

2. **saagara** = O; **ocean!** **Mahaan** = a vast; **paamsuH** = sand; **utpadyate** = will appear; **shara nirdagdha toyasya** = (when) your water gets consumed by my arrows; **parishushhkasya** = you get dried up; **nihata sattvastya** = and the creations inhabiting you get destroyed; **mayaa** = by me.

"O, Ocean! A vast stretch of sand will appear, when your water gets consumed by my arrows; when you get dried up and the creatures inhabiting you get destroyed by me."

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मत्कार्मुकनिसृष्टेन शरवर्षेण सागर ।

परम् तीरम् गमिष्यन्ति पद्भिरेव प्लवङ्गमाः ॥ २-२२-३

3. **saagara** = O; **ocean!** **SharavarshheNa** = by a gush of arrows; **matkaarmuka nisR^ishhTena** = released by my bow; **plavaN^gamaaH** = our monkeys; **gamishhyanti** = can proceed; **param tiiram** = to the other shore; **padbhireva** = with even their feet.

"By a gush of arrows released by my bow, our monkeys can proceed to the other shore even by foot; O, ocean!"

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विचिन्वन्नाभिजानासि पौरुषम् वापि विक्रमम् ।

दान्वालय सप्तापम् मत्तो नाम गमिष्यसि ॥ २-२२-४

4. daanavaalaya = O; Sea the abode of demons! na abhijaanaasi = you are not able to recognize; pourushham = my valor ; na vikramapi = nor prowess; vichinvan = by your discernment; gamishhyapi naama = you will indeed get ; santaapam = repentance; mattaH = at my hands.

"O, Sea the abode of demons! You are not able to recognize my valor or prowess through your intelligence .You will indeed get repentance at my hands."

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ब्राह्मेणास्त्रेण सम्योज्य ब्रह्मदण्डनिभम् शरम् ।

सम्योज्य धनुषि श्रे ष्ठे विचकर्ष महाबलः ॥ २-२२-५

5. mahaabalaH = the exceedingly powerful Rama; samyojya = fixing; sharam = an arrow; brahmadaNda nibham = resembling the Rod of Brahma(creator); samyojya = and charged; brahmeNaastreNa = with a missile presided over by Brahma; shreshhhThe dhanushhi = to his excellent bow; vichakarshha = stretched it.

"Fixing an arrow resembling the Rod of Brahma (the creator) charged with a missile (presided over by Brahma) to his excellent bow, the exceedingly powerful Rama stretched it towards the sea."

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तस्मिन्विकृष्टे सहसा राघवेण शरासने ।

रोदसी सम्पफालेव पर्वताश्च चकम्पिरे ॥ २-२२-६

6. tasmin = (while)that; sharaasane = bow; vikR^ishhTe = was being stretched; raaghavaNa = by Rama; rodasii = both the heaven and earth; sahasaa = suddenly; sampaphaaleva = seemed to be split asunder; parvataashcha = Mountains also; chakampire = were shaken.

While Rama was stretching that bow, both the heaven and earth suddenly seemed to be split asunder. Mountains also were shaken.

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तमश्च लोकमावरे दिशश्च न चकाशिरे ।

प्रतिचुक्षुभिरे चाशु सरांसि सरितस्तदा ॥ २-२२-७

7. tadaa = then; tamashcha = darkness; aavavre = enveloped; lokam = the world; dishashcha = the quarters; na chakaashire = did not shine; saraamsi = lakes; saritaH = and rivers; aashu = soon; pratichukshhbhire = were agitated.

Darkness enveloped the world. All the quarters were obscured. Lakes and rivers were soon agitated.

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तिर्यक् च सह नक्षत्रैः समतौ चन्द्रभास्करो ।

भास्करांशुभिरादीप्तम् तमसा च समावृतम् ॥ २-२२-८

प्रचकाशे तदाकाशमुल्काशतविदीपितम् ।

अन्तरिक्षाच्च निर्घाता निर्जग्मतुलस्वनाः ॥ २-२२-९

8; 9. **chandra bhaaskarou** = moon; sun; **nakshhatraaischa** = along with stars; **sangatou** = moved; **tiryak** = obliquely; (and though); **aakaasham** = the sky; **aadiiptam** = was lit; **bhaaskaraamshubhiH** = by the sun's rays; **samaavR^itam** = it was enveloped; **tamasaacha** = by darkness; **prachakaashe** = and shined; **ulkaashata vidiipitam** = with a blaze of hundreds of meteors; (**while**) **nirghaataaH** = thunders; **nirjagmuH** = reverberated; **atulasvanaaH** = with an unparallel sound; **antarikshhaat** = in sky.

The moon sun and the stars moved obliquely and though the sun's rays lighted the sky, it was enveloped by darkness and shined with a blaze of hundreds of meteors while thunders reverberated with an unparalleled sound in the sky.

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वपुःप्रकर्षेण ववुर्दिव्यमारुतपङ्क्त्यः ।

बभञ्ज च तदा वृक्षान् जलदानुद्धहन् मुहुः ॥ २-२२-१०

10. **divyamaaruta paN^ktayaH** = series of celestial winds; **vavuH** = blew; **vapuH prakarshheNa** = in their colossal forms; **udvahan** = drawing out; **jaladaan** = clouds; **muhuH** = again and again; **tadaa** = then; **babhaN^jacha** = tore up; **vR^ikshhaan** = the trees.

Series of celestial winds blew in their colossal form and the winds, then sweeping away the clouds, tore up the trees again and again.

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आरुजंश्चैव शैलाग्रान् शिखराणि बभञ्ज च ।

दिवि च स्म महावेगाः सम्हताः समहास्वनाः ॥ २-२२-११

मुमुचुर्वैद्युतानग्नींस्ते महाशनयस्तदा ।

11. (the wind) **aarujaan cha** = shattering; **shailaagraan** = the mountain peaks; **babhaN^jacha** = broke off; **shikharaaNi** = the points of the rocks; **mahaavegaaH** = winds of great velocity; **samhataaH** = struck together; **divi** = in the sky; **mumuchuH** = emitted; **agniin** = flashes of radiance; **vaidyutaan** = proceeding from lightning; **samahaa svanaaH** = with a great sound; **tadaa** = and then; **te** = they (became); **mahaashanayaH** = great thunders.

The wind, shattering the mountain peaks, broke off the points of the rocks. Winds of great velocity struck together in the sky and emitted flashes of radiance proceeding from lightning with a great sound and then there were great thunders.

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यानि भूतानि दृश्यानि चुक्रुशुश्चाशनेः समम् ॥ २-२२-१२

अदृश्यानि च भूतानि मुमुचुर्भैरवस्वनम् ।

शिश्यरे चाभिभूतानि सम्प्रस्ताम्यद्विजन्ति च ॥ २-२२-१३

सम्प्रविव्यथिरे चापि न च पस्पन्दिरे भयात् ।

12; 13. **bhuutaani** = the living beings; **yaani** = which were; **dR^ishhyaani** = visible; **chukushruH** = cried out; **ashaneH samam** = along with the thunders; **adR^ishhyaani** = the visible; **bhuutaanicha** = beings too; **mumuchuH** = gave off; **bhairava svanam** = terrific noise; (the beings) **abhibhuutaani** = were overpowered; **sampravivyathirechaapi** = and also very much anguished; **na cha paspandiri** = they did not move; **bhayaat** = due to fear.

The visible creatures cried out along with the thunders. The invisible beings too gave off a terrific noise. The creatures were overpowered, frightened, agitated, lied down and also very much anguished. They did not move due to fear.

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सहभूतैः सतोयोर्मिः सनागः सहराक्षसः ॥ २-२२-१४

सहसाभूततो वेगाद्धीमवेगो महोदधिः ।

योजनम् व्यतिचक्राम वेलामन्यत्र सम्प्लवात् ॥ २-२२-१५

14; 15. **tataH** = thereafter; **mahodadhiH** = the great ocean; **satoyormiH** = with its waves and water; **sahabhuuteH** = along with creatures; **sanaagah** = including snakes; **saha raakshhasaH** = and demons; **abhuut** = became; **sahasaa** = soon; **bhiimavegaH** = possessed with terrific velocity; **vegaat** = due to speed; **samplavaat** = and swelling of waters; **vyatichakraama** = it crossed beyond; **anyatra** = the other; **velaam** = shore; **yojanam** = for a Yojana (eight miles)

The great ocean with its waves and water, along with its living creatures including snakes and demons soon became possessed of a terrific velocity. Due to that speed and swelling of waters, the ocean crossed beyond the other shore to the extent of a Yojana (eight miles).

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तम् तथा समतिक्रान्तम् नातिचक्राम राघवः ।

समुद्धतममित्रघ्नो रामो नदनदीपतिम् ॥ २-२२-१६

16. **raamaH** = Rama; **raaghavaH** = born in Raghu dynasty; **amitraghnaH** = and the annihilator of enemies; **naatichakraama** = did not retreat; **(before) tam** = that; **nadanadiipatim** = ocean; **samuddhatam** = and crossed its limits.

Rama born in Raghu dynasty and the annihilator of enemies, did not retreat before that ocean, which swelled and crossed its limits.

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ततो मध्यात् समुद्रस्य सागरः स्वयम् उत्थितः ।

उदयन् हि महाशैलान् मेरोर् इव दिवा करः ॥ २-२२-१७

17. **tataH** = then; **saagaraH** = Sagara the god of ocean; **svayam** = himself; **utthitah** = raised; **madhyaat** = from the middle; **samudrasya** = of the ocean; **divaakaraH iva** = as the sun; (raising) **mahaa shailaan meroH** = from the huge mountain of Meru; **udayam** = at dawn.

Then, Sagara (the ocean god) himself rose from the middle of the ocean as the sun rises at dawn from the huge mountain of Meru.

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पन्नगैः सह दीप्त आस्यैः समुद्रः प्रत्यदृश्यत ।

स्निग्ध वैदूर्यं सम्काशो जाम्बू नद विभूषितः ॥ २-२२-१८

18. **samudraH** = the ocean; **pannagaiH saha** = along with snakes; **diiptaasyaiH** = of flaming jaws; **pratyadR^ishyata** = appeared; **snigdha vaiduuryasamkaashaH** = with a hue of glossy emerald; **jaambuunada vibhuushhaNaH** = adorned with gold.

That ocean along with snakes of flaming jaws appeared with a hue of glossy emerald adorned with gold.

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रत्न माल्य अम्बर धरः पद्म पत्र निभ ईक्षणः ।

सर्वपुष्पमयीम् दिव्याम् शिरसा धारयन् स्रजम् ॥ २-२२-१९

जातरूपमयैश्चैव तपनीयविभूषितो भूषणोत्तमैः ।

आत्मजानाम् च रत्नानाम् भूषितो भूषणोत्तमैः ॥ २-२२-२०

धातुभिर्मण्डितः शैलो विविधैर्मवानिव ।
एकावलीमध्यगतम् तरलम् पाण्डरप्रभम् ॥ २-२२-२१
विपुलेनोरसा बिभ्रत्कौस्तुभस्य सहोदरम् ।
आघूर्णिततरङ्गैघःकालिकानिलसम्कुलः ॥ २-२२-२२
गङ्गासिन्धुप्रधानाभिरापगाभिः समावृतः ।
देवतानाम् सरूपाभिर्नारूपाभिरीश्वरः ॥ २-२२-२३
सागरः समतिक्रम्य पूर्वम् आमन्त्र्य वीर्यवान् ।
अब्रवीत् प्रान्जलिर् वाक्यम् राघवम् शर पाणिनम् ॥ २-२२-२४

19; 20; 21;22; 23; 24. viiryavaan = the valiant; saagaraaH = ocean; iishvaraH = the lord of rivers; ratna maalyaambaradharaH = wearing a wreath of pearls; padmapatra nibhekshhaNaH = with his eyes resembling lotus- leaves; dhaarayaaH = bearing; divyaam = a beautiful; srajam = garland; sarvapushhpamayiim = made of all kinds of flowers; shirasaa = on his head; tapaniya vibhuushhaNaiH = with ornaments of refined; jaataruupa mayaishchaiva = gold; bhuushhitaH = adorned; bhuushhaNottamaI = with excellent jewels; ratnaanaam = made of pearls; atmaajanaam = from his domain; maN^DitaH = decorated; vividhaiH = with different kinds; dhaatubhiH = of gems and metals ;himavaan shailaH iva = resembling the Himavat Mountain; bibhrat = he wore; vipulena = on his broad; urasaa = chest; taralam = a locket; paN^Dara prabham = shedding a white luster; kaustubhasya sahodaram = resembling a Kaustubha gem(adorning the bosom of Lord Vishnu.);ekaavalii madhyagatam = and hanging in the middle of a single string of pearls ; aaghuurNita taraN^goughaH = with a multitude of waves; whirled around him; kaalikaanila samkulaH = encircled by the clouds and winds; samaavRi^taH = escorted;; aapagaabhiH = by rivers; gaN^gaa Sindhu pradhaanaabhiH = mainly Ganga and Sindhu; saruupaabhiH = equal in form; devataanaam = to deities; naanaa ruupaabhiH = and endowed with diverse forms; samuprakramya = approached; raaghavam = Rama; praaN^jaliH = with joined palms; sharapaaNinam = who stood with arrows in hand; amantrya = addressing as "Rama!" puurvam = first; abraviit = spoke; vaakyam = (the following) words:

The valiant ocean, the lord of rivers, wearing a wreath of pearls, with his eyes resembling lotus leaves, bearing a beautiful garland made of all kinds of flowers on his head, with ornaments of refined gold, adorned with excellent jewels made of pearls from his domain, decorated with different kinds of gems and metals, resembling Himavat mountain, wearing on his broad chest a locket shedding a white luster, resembling a Kaustubha gem (adorning the blossom of Lord Vishnu) and hanging in the middle of a single string of pearls, with a multitude of waves whirled around him, encircled by the clouds and winds, escorted by rivers mainly the Ganga and Sindhu, endowed with diverse forms resembling various deities, approached Rama with joined palms, who stood with arrows in hand, addressing him first as ♦Rama!" and spoke the following words:

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पृथिवी वायुर् आकाशम् आपो ज्योतिः च राघवः ।
स्वभावे सौम्य तिष्ठन्ति शाश्वतम् मार्गम् आश्रिताः ॥ २-२२-२५

25. soumya = O; beloved; raaghava = Rama! Prithivii = earth; vaayuH = wind; aakaasham = ether; aapaH = water; jyothishcha = and light; tishhThanti = remain fixed; svabhaave = in their own nature; aashhritaH = taking refuge; shaashvatam = in an eternal; maargam = path.

"O, beloved Rama! Earth, wind ether, water and light remain fixed in their own nature, resorting to their eternal path."

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तत् स्वभावो मम अपि एष यद् अगाधो अहम् अप्लवः ।

विकारस् तु भवेद् राध एतत् ते प्रवदामि अहम् ॥ २-२२-२६

26. tat = hence; aham = I; agaadhaH = am fathomless; mamaapi = and my; svaabhaH = nature; eshaH = is this; aplavaH iti yat = being impossible of being swum across; bhavet = It becomes; vikaaraH = unnatural; gaadhahtu = If I am shallow; pravadaam = I am telling; te = you; etat = this (the following device to cross me).

"Therefore, I am fathomless and my nature is that it is impossible of being swum across. It becomes unnatural if I am shallow. I am telling you the following device to cross me."

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न कामान् न च लोभाद् वा न भयात् पार्थिव आत्मज ।

रागान्नक्राकुलजलम् स्तम्भयेयम् कथंचन ॥ २-२२-२७

27. paarthivaatmaja = O; prince! na kaamaat = neither from desire; lobhatva = nor ambition; bhayaat = nor fear; na raagaat = nor from affection; stambhayeyam = I am able to solidify; nakraakula jalam = my waters inhabited by alligators.

"O, prince! Neither from desire nor ambition nor fear nor from affection, I am able to solidify my waters inhabited by alligators."

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विधास्ये येन गन्तासि विषहिष्ये ह्यहम् तथा ।

न ग्राहा विधमिष्यन्ति यावत्सेना तरिष्यति ॥ २-२२-२८

हरीणाम् तरणे राम करिष्यामि यथास्थलम् ।

28. raama = O; Rama! Aham = I; karishhyaami = will make it possible; tathaa yena = in that manner by which; gantaasi = you can go; yathaa tathaa = in every way; karishhyaami = I will arrange; sthalam = a place; hariNaam = for the monkeys; taraNe = to cross me; vishhaahishhye = and bear with it; yaavat = as far as; senaa = the army; tarishhyati = crosses me; graahaaH = the crocodiles; na vidhamishhyanti = will not be aggressive.

"O, Rama! I shall make it possible to see that you are able to cross over. I will arrange a place for the monkeys to cross me and bear with it. As far as the army crosses me, the crocodiles will not be aggressive to them."

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तमब्रवीत्तदा रामः शृणु मे वरुणालय ॥ २-२२-२९

अमोघोऽयम् महाबाणः कस्मिन् देशे निपात्यताम् ।

29. tadaa = then; raamaH = Rama; abraviit = spoke; tam = to that ocean; (as follows); shruNu = Listen; me = to me; ayam = this; mahaa = baaNaH = great arrow; amoghaH = should not be in vain; kasmin = in which; deshe = direction; nipaatyataam = should it be descended?

Then, Rama spoke to that ocean as follows: "Listen to me. This great arrow should not go in vain. In which region should it be descended?"

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रामस्य वचनम् श्रुत्वा तम् च दृष्ट्वा महाशरम् ॥ २-२२-३०

महोदधिर्महातेजा राघवम् वाक्यमब्रवीत् ।

30. shrutvaa = hearing; raamasya = Rama's; vachanam = words; mahaatejaH = large splendid; mahodadhiH = mighty ocean; dR^ishhTvaa = seeing; tam = that; mahaasharam = powerful arrow; abraviit = spoke; vaakyam = the following words; raaghavam = to Rama.

Hearing Rama's words and seeing that powerful arrow, the large splendid Ocean spoke the following words to Rama:

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उत्तरेणावकाशोऽस्ति कश्चित्पुण्यतरो मम ॥ २-२२-३१
द्रुमकुल्य इति ख्यातो लोके ख्यातो यथा भवान् ।

31. asti = there is; kashhchit = a certain; avakaashaH = place; uttareNa = which is northward; me = to me; khyaataH = it is well known; drumakulaH iti = as Drumatulya; yathaa = as; bhavaan = you; khyaataH = are well known; loke = in the world.

"Towards my northern side, there is a holy place. It is well known as Drumatulya, in the same way as you are well known to this world."

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उग्रदर्शनकर्माणो बहवस्तत्र दस्यवः ॥ २-२२-३२
आभीरप्रमुखाः पापाः पिबन्ति सलिलम् मम ।

32. bahavaH = numerous; dasyavaH = robbers; ugra darshanakarmaaNaH = of fearful aspect and deeds; paapaaH abhiira pramukhaaH = having the sinful Abhiras as their chief; pibanti = drink; mama = my; salilam = waters; tatra = there.

"Numerous robbers of fearful aspect and deeds, having the sinful Abhiras as their chief, drink my waters there."

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तैर्न तत्स्पर्शनम् पापम् सहेयम् पापकर्मभिः ॥ २-२२-३३
अमोघः क्रियताम् राम तत्र तेषु शरोत्तमः ।

33. na saheyam = I am not able to bear; tat = that; sparshanam = touch; taiH = of those; paapaiH = wicked people; paapakarmabhiH = the evil doers; raama = O; Rama! SharottamaH = let excellent arrow; kriyataam = be released; teshhu = on them; tatra = there; amoghaH = with out vain.

"I am not able to bear that touch of those wicked people, the evil doers, O, Rama! Let this excellent arrow with out vain be released over them there."

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तस्य तद्वचनम् श्रुत्वा सागरस्य महात्मनः ॥ २-२२-३४
मुमोच तम् शरम् दीप्तम् परम् सागरदर्शनात् ।

34. shrutvaa = hearing; tatvachanam = those words; tasya saagarasya = of that Ocean; mahaatmanaH = the high soled; (Rama) mumocha = released; tam sharam = that arrow; param = which was excellent; diiptam = and splendid; saagara darshanaat = towards the place as directed by the ocean.

Hearing those words of the high-soled Ocean, Rama released that excellent and splendid arrow towards that place as directed by the ocean.

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तेन तन्मरुकान्तारम् पृथिव्याम् किल विश्रुतम् ॥ २-२२-३५

विपातितः शरो यत्र वज्राशनिसमप्रभः ।

35. **yatra** = the place; where; **sharaH** = the arrow; **vajraashani samaprabhaH** = whose splendor was akin to that of a thunder and a thunder-bolt; **nipaatitaH** = was descended; **tena** = by Rama; **tat** = that place; **vishrutamkila** = is indeed famous; **maru kaantaaram** = as desert of Maru; **pR^ithivyaan** = on earth.

The place where the arrow, whose splendor was akin to that of a thunder and a thunder bolt, was descended by Rama- that place is indeed famous as desert of Maru* on this earth.

* Maru ♦ Malwar in Rajastan (India)

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ननाद च तदा तत्र वसुधा शल्यपीडिता ॥ २-२२-३६

तस्माद्वाणमुखात्तोयमुत्पपात रसातलात् ।

36. **vasudhaa** = the earth; **tatra** = there; **shalyapiiDitaa** = pierced by the arrow; **tadaa** = then; **nanaada** = emitted a sound; **toyam** = the waters; **rasaatalaat** = of the penultimate subterranean region; **utpapaata** = gushed forth; **baaNamukhaat** = from the mouth of that cleft.

The earth there, pierced by the dart, then emitted a sound . The waters of the penultimate subterranean region gushed forth from the mouth of that cleft.

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स बभूव तदा कूपो व्रण इत्येव विश्रुतः ॥ २-२२-३७

सततम् चोत्थितम् तोयम् समुद्रस्येव दृश्यते ।

37. **tadaa** = then; **saH** = that; **kuupaH** = hollow; **babhuuva** = became; **vishrutaH** = known; **vraNaH ityeva** = as Vrana; **toyam** = water; **satatam** = constantly; **dR^ishyate** = seen; **utthitam** = gushing forth; **samudrasyeva** = resembling seawater.

Then the hollow became known as Vrana. Water constantly seen, gushing forth from it resembled seawater.

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अवदारणशब्दश्च दारुणः समपद्यत ॥ २-२२-३८

तस्मात्तद्वाणपातेन अपः कुक्षिष्वशोषयत् ।

38. **tasmaat** = from that place; **daaruNaaH** = a terrific; **avadaaraNa shabdaH** = splitting sound; **sampadyata** = was born; **aapaH** = water; **ashoshhayat** = was dried up; **kukshhishhu** = in those cavities; **tadbaaNapaatena** = by hurling of that arrow.

A terrific splitting sound was born in that place. Water was dried up in those cavities, as a result of hurling of that arrow by Rama.

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विख्यातम् त्रिषु लोकेषु मधुकान्तारमेव च ॥ २-२२-३९

शोषयित्वा तु तम् कुक्षिम् रामो दशरथात्मजः ।

वरम् तस्मै ददौ विद्वान्मरवेऽमरविक्रमः ॥ २-२२-४०

39; 40. **maru kantaaram** = that desert of Meru; **vikhyaatam** = became famous; **trishhu** = in the three; **lokesshu** = worlds; **raamaH** = Rama; **dasharathaاتمajaH** = the son of Dasaratha; **vidvaan** = wise man; **amaravikramaH** = and a valiant man like a celestial; **tam**

kukshhim shoshhayitvaa = made that cavity dried up; dadou = and gave; varam = a boon; tasmai marave = to the desert of Maru.

That desert of Maru became famous in the three worlds. Rama (the son of Dasaratha), a wise man and a valiant man resembling a celestial, made that cavity dried up and gave a boon to that desert of Maru.

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पशव्यश्चाल्परोगश्च फलमूलरसायुतः ।
बहुस्नेहो बहुक्षीरः सुगन्धिर्विविधौषधिः ॥ २-२२-४१
एवमेतैर्गुणैर्युक्तो बहिभिः सम्युतो मरुः ।
रामस्य वरदानाच्च शिवः पन्था बभूव ह ॥ २-२२-४२

41; 42. varadaanaat = due to granting of a boon; maruH = to that desert Maru; raamasya = by Rama; pashavyashcha = the place became most fit for cattle; alpamuularasaayutaH = having tasty fruits and roots; bahusnehaH = with a lot of clarified butter; bahuksheeraH = lot of milk; sugandhiH = sweet smelling; vividhaoushadhiH = having various kinds of herbs; evam = thus; babhuva = it became; shivaH = an auspicious; yuktaH = and suitable; panthaaH = move; samyutaH = consisting of; etaiH = these; guNaiH = merits.

Due to granting of a boon by Rama, that desert of Maru became the most congenial place for cattle rearing, a place with a little of disease, producing tasty fruits and roots, with a lot of clarified butter, a lot of milk and various kinds of sweet-smelling herbs. Thus it became an auspicious and suitable move, bestowing these merits.

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तस्मिन् दग्धे तदा कुक्षौ समुद्रः सरिताम् पतिः ।
राघवम् सर्वशास्त्रज्ञमिदम् वचनम्ब्रवीत् ॥ २-२२-४३

43. tadaa = then; tasmin = while that; kukushhou = cavity; dagdhe = was burning; samudraaH = ocean; saritaam pati = the lord of rivers; abraviit = spoke; idam = these; vachanam = words; raaghavam = to Rama; sarvashaatraj^Naam = who knew all scientific treatises.

While that cavity was burning, Ocean the lord of rivers spoke these words to Rama who knew all scientific treatises.

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अयम् सौम्य नलो नाम तनुजो विश्व कर्मणः ।
पित्रा दत्त वरः श्रीमान् प्रतिमो विश्व कर्मणः ॥ २-२२-४४

44. soumya = O; excellent man! ayam = this one; nalonaama = named Nala; sriimaan = a glorious person; tanayaH = is the son; vishvakarmaNaH = of Visvakarma; datta varaH = who was given a boon; pitra = by his father; pratimaH = and equal to; vishvakarmaNaH = Visvakarma.

"O, excellent man! This one, named Nala, a glorious person, is the son of Vishvakarma; who was given a boon by his father and is equal to Visvakarma."

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एष सेतुम् महाउत्साहः करोतु मयि वानरः ।
तम् अहम् धारयिष्यामि तथा हि एष यथा पिता ॥ २-२२-४५

45. **eshhaH** **vaanaraH** = let this monkey; **mahotsaahaH** = a greatly energetic one; **karotu** = build; **setum** = a bridge; **mayi** = in me; **aham** = I; **dhaaraayishhyaami** = can hold; **tam** = it; **eshhaH** = He; **tathaa** = is the same; **yathaa** = as; **pitaa** = his father.

"Let this greatly energetic monkey build a bridge across me. I can hold that bridge. He is just the same as his father."

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एवम् उक्त्वा उदधिर् नष्टः समुत्थाय नलस् ततः ।
अब्रवीद् वानर श्रेष्ठो वाक्यम् रामम् महाबलः ॥ २-२२-४६

46. **evam** = thus; **uktvaa** = speaking; **udadhiH** = the god of Ocean; **nashhTaH** = disappeared; **tadaa** = then; **nalaH** = Nala; **vaanarashhreshhThaH** = the more distinguished among monkeys; **samutthaayaaa** = stood up; **abraviit** = and spoke; **vaakyam** = words; **(these)** **raamam** = to Rama; **mahaabalam** = of great power.

Thus speaking, the god of Ocean disappeared from that place. Then Nala, the more distinguished among monkeys stood up and spoke the following words to Rama of great power:

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अहम् सेतुम् करिष्यामि विस्तीर्णे वरुण आलये ।
पितुः सामर्थ्यम् आस्थाय तत्त्वम् आह महाउदधिः ॥ २-२२-४७

47. **mahodadhiH** = the great ocean; **aaha** = told; **tattvam** = a truth; **aham** = I; **karishhyaami** = will construct; **setum** = a bridge; **vistiirNe** = (across) the large; **makaraalaye** = ocean; **aasthitaH** = taking recourse to ; **saamarthyam** = the ability; **pituH** = of my father.

"The great Ocean disclosed a truth. I will construct a bridge across this large Ocean, taking recourse to the skill and ability of my father."

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असौ तु सागरो भीमः सेतुकर्मदिदृक्षया ।
ददौ दण्डभयाद्वाधम् राघवाय महोदधिः ॥ २-२२-४८

48. **asou** = this; **saagaraH** = Sagara; **bhiimaH** = the formidable; **mahodadhiH** = mass of water; **daN^Da bhyaat** = in fear punishment; **setukarmadidR^kshhayaa** = wished to see a bridge constructed ; **dadou** = (and) gave; **gaadham** = a passage; **raaghavaaya** = to Rama.

"This Sagara, the formidable mass of water, in fear of punishment, gave a passage to Rama, wishing to see a bridge constructed on it."

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मम मातुर् वरो दत्तो मन्दरे विश्व कर्मणा ।
औरसस् तस्य पुत्रो अहम् सदृशो विश्व कर्मणा ॥ २-२२-४९

49. **mandare** = on the mountain of Mandara; **varaH** = the following boon; **dattaH** = was given; **mama maatuH** = to my mother; **vishvakarmaNaa** = by Visvakarma; **devii** = "O; like lady! **PutraH** = a son; **sadR^ishaH** = equal; **mayaa** = to me; **bhavishhyati** = will be born; **tava** = to you.

"On the mountain of Mandara, the following boon was given by Visvakarma to my mother: "O, god like lady! A son equal to me will be born to you."

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औरसस्तस्य पुत्रोऽहम् सदृशो विश्वकर्मणा।
स्मारितोऽस्म्यहमेतेन तत्त्वमाह महोदधिः ॥ २-२२-५०
न च अपि अहम् अनुक्तो वै प्रब्रूयाम् आत्मनो गुणान्।

50. aham = I; tasya ourasa putraH = am a son born of Visvakarma's own loins; sadR^ishaH = I am equal; visvakarmaNaa = to Visvakarma; smaaritaH asmi = I have been reminded; etena = by this god of ocean; mahodadhiH = the great ocean; aaha = spoke; tattvam = the truth; anuktaH = unasked; aham = I; naprabruuyaam = have not told; vaH = you; aatmanah = my; guNaam = description.

"I am a son born of Visvakarma's own loins. I am equal to Visvakarma. This god of Ocean has reminded me. The great ocean spoke the truth. Being unasked, I have not told you my details earlier."

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समर्थ्याप्यहम् सेतुम् कर्तुम् वै वरुणालये ॥ २-२२-५१
तस्मादद्यैव बध्नन्तु सेतुम् वानरपुङ्गवाः।

51. aham = I; samarthashchaapi = am capable; kartum = to construct; setum = a bridge; varuNaalaye = across the ocean; tasmaat = Hence; vaanarapuN^gavaaH = (let) the foremost of the monkeys; badhnantu = build; setum = the bridge; adyaiva = now itself.

"I am capable of constructing a bridge across the ocean. Hence, let the foremost of monkeys build the bridge now itself."

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ततो निसृष्ट रामेण सर्वतो हरि यूथपाः ॥ २-२२-५२
अभिपेतुर् महाअरण्यम् हृष्टाः शत सहस्रशः।

52. tataH = then; visR^ishhTaaH = being sent; raameNa = by Rama; shatasahasrashaH = hundreds and thousands; haripuN^gavaaH = of monkey heroes; abhyutpetuH = jumped; hR^ishhTaaH = in joy; sarvataH = on all sides; mahaaraNyam = towards the great forest.

Then, being sent by Rama, hundreds and thousands of monkey heroes jumped in joy on all sides towards the great forest.

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ते नगान् नग सम्काशाः शाखा मृग गण ऋषभाः ॥ २-२२-५३
बभन्जुर् वानरास् तत्र प्रचकर्षुः च सागरम्।

53. te = those; shaakhaamR^iga gaNarshhabhaah = army chiefs of monkeys; nagasamkaashaaH = who resembled the mountains; babhaN^juH = broke; nagaan = the rocks; paadapaan = and trees; tatra = there; prachakarshhushcha = and dragged them away; saagaram = towards the sea.

Those army-chiefs of monkeys, who resembled mountains, broke the rocks and trees there and dragged them away towards the sea.

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ते सालैः च अश्व कर्णैः च धवैर् वंशैः च वानराः ॥ २-२२-५४
कुटजैर् अर्जुनैस् तालैस् तिकलैस् तिमिशैर् अपि।

बिल्वकैः सप्तपर्णैश्च कर्णिकारैश्च पुष्पितैः ॥ २-२२-५५

चूतैः च अशोक वृक्षैः च सागरम् समपूरयन् ।

54; 55. **te vaanaraah** = those monkeys; **paryapuuraayam** = filled ; **saagaram** = the ocean; **vR^ikshhaishcha** = (with all types) of trees; namely ; **saalaishcha** = sala; **ashvakarNaishcha** = Asvakarna; **dhavaiH** = Dhava; **vamshaishcha** = bamboo; **kuTajaiH** = Kutaja; **arjunaiH** = Arjuna; **taalaiH** = palmyra; **tilakaiH** = Tilaka; **tinishairapi** = Tinisa; **bilvakaiH** = Bilva; **saptaparNaishcha** = Saptaparna; **pushhpitaiH** = the flowered; **karNikaaraiH** = Karnika; **chuutaishcha** = mango; **ashoka** = and Asoka.

Those monkeys filled the ocean with all types of trees like Sala and Asvakarna, Dhava and bamboo, Kutaja, Arjuna, palmyra, Tilaka, Tinisa, Bilva, Saptaparna, Karnika, in blossom as also mango and Asoka.

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समूलामः च विमूलामः च पादपान् हरि सत्तमाः ॥ २-२२-५६

इन्द्र केतून् इव उद्यम्य प्रजहुर् हरयस् तरून् ।

56. **vanaraah** = the forest animals; **harisattamaaH** = the very good monkeys; **udyamya** = lifted; **prajahruH** = and brought; **paadapaan** = the trees; **samuulaancha** = some with roots intact; **vimuulaancha** = (and some); **taruun** = trees without roots; **indraketuuniva** = like Indra's flag posts.

The excellent monkeys, the forest animals lifted and brought, like Indra's flag posts, some trees with roots intact and some others without roots.

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तालान् दाडिमगुल्मांश्च नारिकेलविभीतकान् ॥ २-२२-५७

करीरान् बकुलान्निम्बान् समाजहुरितस्ततः ।

57. **itastataH** = from here and there; **(they) samaajahruH** = brought; **taalan** = Palmyra trees; **daaDima gulmaamshcha** = pomegranate shrubs; **naarikela vibhiitakaan** = coconut and Vibhitaka; **kariiraan** = Karira; **bakulaan** = Bakula; **nimbaan** = and neem trees.

From here and there the monkeys brought Palmyra trees, pomegranate shrubs, coconut and Vibhitaka, Karira, Bakula and neem trees.

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हस्तिमात्रान् महाकायाः पाषाणांश्च महाबलाः ॥ २-२२-५८

पर्वतांश्च समुत्पाट्य यन्त्रैः परिवहन्ति च ।

58. **mahaakaayaaH** = the monkeys having huge bodies; **mahaabalaaH** = and mighty strength; **samutpaaTya** = uprooted; **hastimaatraan** = elephant-sized; **paashhaaNaan** = rocks; **parvataamshcha** = and mountains; **parivahanti** = and transported; **yantraiH** = by mechanical contrivances.

The huge bodied monkeys with mighty strength uprooted elephant-sized rocks and mountains and transported them by mechanical contrivances.

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प्रक्षिप्यमाणैर् अचलैः सहसा जलम् उद्धतम् ॥ २-२२-५९

समुत्पतितम् आकाशम् अपासर्पत् ततस् ततः ।

59. **jalam** = the water; **uddhR^itam** = raised up; **sahasaa** = due to sudden; **prakshhipyamaaNaiH** = throwing; **achalaiH** = of mountains; **(in to the**

sea)samutsasarpa = soured upward towards; aakaasham = the sky; tataH = from there; punaH = again; avaasarpat = gushed back.

The water, raised up due to sudden throwing of mountains in the sea, soured upward towards the sky and from there again, gushed back.

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समुद्रम् क्षोभयामासुर्निपतन्तः समन्ततः ॥ २-२२-६०

सूत्राण्यन्ये प्रगृह्णन्ति ह्यायतम् शतयोजनम् ।

60. nipatantaH = the rocks befalling; samantataH = on all sides; kshhobhayaamaasuH = perturbed; samudram = the sea; anye = some others; pragR^ihNamti = drew up; suutraaNi = strings; shatayojanam = a hundred Yojanas; aayatam = long; (in order to keep the rocks in a straight line).

The rocks befalling on all sides perturbed the ocean. Some others drew up strings a hundred Yojanas long (in order to keep the rocks in a straight line.)

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नलः चक्रे महासेतुम् मध्ये नद नदी पतेः ॥ २-२२-६१

स तदा क्रियते सेतुर्वानरैर्घोरकर्मभिः ।

61. nalaH = Nala; chakre = initiated; mahaasetum = a monumental bridge; madhye = in middle; nadanadiipate = of the ocean; setuH = The bridge; kriyate = was built; tadaa = at that time; vaanaraih = by the monkeys; ghorakarmabhiH = of terrible acts.

Nala on his part initiated a monumental bridge in the middle of the ocean. The bridge was built at that time with the cooperation of other monkeys, of terrible doings.

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दण्डनन्ये प्रगृह्णन्ति विचिन्वन्ति तथापरे ॥ २-२२-६२

वानरैः शतशस्तत्र रामस्यज्ञापुःसरैः ।

मेघाभैः पर्वताभश्च तृणैः काष्ठैर्बबन्धरे ॥ २-२२-६३

62; 63. anye = some monkeys; pragR^ihNanti = were holding; daN^Daan = the poles(for measuring the bridge) ; tathaa = and; apare = some others; vichinvanti = collected the material; (some parts of bridge); babandhire = were fastened; tR^iNaiH = by reeds; kaashhThaishcha = and logs; vaanarah satashaH = by hundred s of monkeys; tatra = there; meghaabhahiH = looking like clouds; parvataabhaishcha = and resembling mountains; aaaj^NaapuraHsaraH = proceeded by the command; raamasya = of Rama.

Some monkeys were holding poles for measuring the bridge and some others collected the material. Reeds and logs resembling clouds and mountains, brought by hundreds of monkeys, lead by the command of Rama, fastened some parts of the bridge.

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पुष्पिताग्रैश्च तरुभिः सेतुम् बध्नन्ति वानराः ।

पाषाणांश्च गिरिप्रख्यान् गिरीणाम् शिखराणि च ॥ २-२२-६४

दृश्यन्ते परिधावन्तो गृह्य दानवसन्निभाः ।

64. vanaraaH = monkeys; badhnauti = constructed; setum = the bridge; tarubhiH = with trees; pushhpitaagraiH = having blossom at the end of their boughs; daanavasamvibhaaH = some monkeys looking like demons; gR^ihya = seized; paashhaaNaamshcha = rocks; giriprakhyaan = resembling mountains;; shikharaaNicha = and peaks; giriiNaam = of mountains; dR^ishyante = and appeared; paridhavantah = running hither and thither.

Monkeys constructed the bridge with trees having blossom at the end of their boughs. Some monkeys looking like demons seized rocks resembling mountains and peaks of mountains and appeared running hither and thither.

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शिलानाम् क्षिप्यमाणानाम् शैलानाम् तत्र पात्यताम् ॥ २-२२-६५
बभूव तुमुलः शब्दस् तदा तस्मिन् महाउदधौ ।

65. tadaa = then; tumulaH = a tumultuous; shabdaH = sound; babhuuva = occurred; tatra = there; shilaanam = of the rocks; kshhipyamaaNaanaam = thrown; tasmin mahodadhou = into that sea; shailaanaam = and of mountains; paatyataam = which were caused to fall.

Then, a tumultuous sound occurred when the rocks were thrown into the sea and when mountains were caused to fall there.

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कृतानि प्रथमेनाह्ना योजनानि चतुर्दश ॥ २-२२-६६
प्रहृष्टैजसम्काशैस्त्वरमाणैः प्लवङ्गमैः ।

66. prathamena = on the first; aahnena = day; chaturdasha = fourteen; yojanaani = yojanas; kR^itaam = were constructed; plavaNgamaiH = by the monkeys; prahR^ishhTaiH = thrilled with delight; gaja samkaashaiH = resembling elephants; tvaramaaNaiH = speedily.

On the first day, fourteen Yojanas of bridge were constructed by the monkeys speedily, thrilled with delight as they were, resembling elephants.

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द्वितीयेन तथैवाह्ना योजनानि तु विंशतिः ॥ २-२२-६७
कृतानि प्लवगैस्तूर्णम् भीमकायैर्महाबलैः ।

67. tathaiva = in the same manner; dvitiiyena = on the second; aahnaa = day; vimshati = twenty; yojanaani = yojanas; kR^itaani = were constructed; tuurNan = speedily; plavaNgaiH = by the monkeys; bhiima kaayaih = of terrific bodies; mahaabalaiH = and of mighty strength.

In the same manner, on the second day twenty Yojanas of bridge were constructed speedily by the monkeys of terrific bodies and of mighty strength.

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अह्ना तृतीयेन तथा योजनानि तु सागरे ॥ २-२२-६८
त्वरमाणैर्महाकयैरेकविंशतिरेव च ।

68. tathaa = thus; tR^itiiyena = on the third; aahnaa = day; ekavimshatirevacha = twenty one; yojanaani = yojanas; were constructed) ; saagare = in the ocean; tvaramaaNaih = speedily; mahaakaayaiH = by the monkeys with colossal bodies.

Thus, on the third day twenty-one Yojanas of the bridge were constructed in the ocean speedily by the monkeys with their colossal bodies.

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चतुर्थेन तथा चाह्ना द्वाविंशतिरथापि वा ॥ २-२२-६९
योजनानि महावेगैः कृतानि त्वरितैस्ततः ।

69. athaapivaa = and; tataH = then; chaturthena = on the fourth; aahnaa = day; dvaavimshatiH = twenty-two; yojanaani = yojanas; kR^itaani = were

constructed; **tvaritaiH** = by the hastening monkeys; **mahaavegaiH** = with a great speed.

On the forth day, a further of twenty-two Yojanas were constructed by the dashing monkeys with a great speed.

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पञ्चमेन तथा चाह्ना प्लवगैः क्षिप्रकारिभिः ॥ २-२२-७०

योजनानि त्रयोविंशत्सुवेलमधिकृत्य वै ।

70. **tathaa** = in that manner; **paN^chameva** = on the fifth; **aahnaa** = day; **trayovimshat** = twenty three; **yojanaani** = yojanas; (**were constructed**) **suvelam adhikR^itya** = up to the other sea shore; **plavaNgaiH** = by the monkeys; **kshhipra kaaribhiH** = working quickly.

In that manner, on the fifth day, the monkeys working quickly constructed twenty-three yojanas of the bridge up to the other seashore.

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स वानरवरः श्रीमान् विश्वकर्मात्मजो बली ॥ २-२२-७१

बबन्ध सागरे सेतुम् यथा चास्य तथा पिता ।

71. **saH** = that Nala; **vaanaravaraH** = the illustrious one; **vishvakarmaatmajaH** = the son of Vivakarma; **balii** = and a strong one; **babandha** = built; **setum** = the bridge; **saagare** = in the sea; **yathaa tathaa** = as truly as; **asya** = his; **pitaa** = father.

That Nala, the strong and illustrious son of Visvakarma and an excellent monkey built the bridge across the sea as truly as his father would have built it.

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स नलेन कृतः सेतुः सागरे मकर आलये ॥ २-२२-७२

शुशुभे सुभगः श्रीमान् स्वाती पथ इव अम्बरे ।

72. **saH** = that; **subhagaH** = beautiful; **shriimaan** = and lovely; **setuH** = bridge; **kR^itaH** = constructed; **nalena** = by Nala; **saagare** = across the ocean; **makaraalaye** = the abode of alligators; **shushubhe** = shone brightly; **svaatiipathaa iva** = like a milky way of stars; **ambare** = in the sky.

That beautiful and lovely bridge constructed by Nala across the ocean the abode of alligators, shone brightly like a milky way of stars in the sky.

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ततो देवाः सगन्धर्वाः सिद्धाः च परम ऋषयः ॥ २-२२-७३

आगम्य गगने तस्थुर्द्रष्टुकामास्तदद्भुतम् ।

73. **drashhTu kaamaaH** = with a desire to see; **tat** = that; **adbhutam** = marvel; **devataaH** = celestials; **sagandharvaaH** = along with the heavenly musicians; **siddhaashcha** = siddhas;(semi-divine beings of great purity and perfection possessing super natural qualities.); **paramarshhayah** = and great sages; **aagamya** = came; **tataH** = then; **tasthuH** = and stood up; **gagane** = in the sky.

With a desire to behold that marvel, celestials along with Gandharvas, the heavenly musicians, Siddhas (semi-divine beings of great purity and perfection, possessing super natural qualities) and great sages came then and stood up in the sky.

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दशयोजनविस्तीर्णम् शतयोजन मायतम् ॥ २-२२-७४

ददृशुर्देवगन्धर्वा नलसेतुम् सुदुष्करम् ।

74. **devagandharvaaH** = the celestials and the heavenly musicians; **dadR^ishuh** = saw; **nala setum** = Nala's bridge; **dashayojana vistiirNam** = having a width of ten yojanas; **shatayojanam aayatam** = and a length of hundred yojanas; **sudushhkaram** = and which was very difficult to be built.

The celestials and Gandharvas, the heavenly musicians saw Nala's bridge, having a width of ten yojanas and a length of hundred yojanas and which was very difficult to be built.

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आप्लवन्तः प्लवन्तः च गर्जन्तः च प्लवम् गमाः ॥ २-२२-७५

तम् अचिन्त्यम् असह्यम् च अद्भुतम् लोम हर्षणम् ।

ददृशुः सर्व भूतानि सागरे सेतु बन्धनम् ॥ २-२२-७६

75; 76. **plavaNgamaaH** = the monkeys; **aaplavantaH** = taking long leaps; **plavantashcha** = and short leaps; **garjantashcha** = shouted (in delight) sarva bhuutaani = all other beings; **dadR^ishuH** = saw; **tat setubandhanam** = that construction of the bridge; **saagare** = in the ocean; **achintyam** = which was unimaginable; **asahyamecha** = impossible; **adbhutam** = wonderful; **romaharshhaNam** = causing hair to stand on end (in amazement).

The monkeys taking long leaps and short leaps shouted in joy. All other beings saw that construction of the bridge across the ocean as unimaginable, impossible and wonderful, causing their hair to stand on end in amazement.

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तानि कोटि सहस्राणि वानराणाम् महाओजसाम् ।

बध्नन्तः सागरे सेतुम् जग्मुः पारम् महाउदधेः ॥ २-२२-७७

77. **taani** = those; **koTisahasraaNi** = thousand crores; **vaanaraaNam** = of monkeys; **mahaujasaam** = in a great spectacle; **jagmuH** = reached; **paaram** = the other shore; **mahodadhiH** = of the great ocean; **badhnantaH** = soon after building; **setum** = the bridge; **saagare** = across the ocean.

Those thousand crores of monkeys in a great spectacle reached the other shore of the great ocean soon after building that bridge across the sea.

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विशालः सुकृतः श्रीमान् सुभूमिः सुसमाहितः ।

अशोभत महासेतुः सीमन्त इव सागरे ॥ २-२२-७८

78. **mahaan** = that colossal; **setuH** = bridge; **vishaalaH** = which was broad; **sukR^itaH** = well-constructed; **shriimaan** = glorious; **subhuumiH** = of good posture; **susamaahitaH** = and held together firmly; **ashobhata** = looked beautiful; **siimanta iva** = like a separating straight line; **saagare** = in the ocean.

That colossal bridge, which was broad, well-constructed, glorious, well postured and held together firmly, looked beautiful like a separating straight line in the ocean.

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ततः परे समुद्रस्य गदा पाणिर् विभीषणः ।

परेषाम् अभिघत अर्थम् अतिष्ठत् सचिवैः सह ॥ २-२२-७९

79. **tataH** = then; **vibhiishhaNaH** = Vibhishana; **gadaapaaNiH** = wielding a mace in his hand; **aatishhThat** = stood up; **pare** = on the shore; **samudrasya** = of the ocean; **sachivaiH saha** = along with ministers; **abhiyaanaartham** = for the purpose of invading; **pareshhaam** = the enemies.

Vibhishana, wielding a mace in his hand, stood up on the seashore along with his ministers, for the purpose of invading the enemies.

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सुग्रीवस्तु ततः प्राह रामम् सत्यपराक्रमम् ।
हनुमन्तम् त्वमारोह अङ्गदम् त्वथ लक्ष्मणः ॥ २-२२-८०
अयम् हि विपुलो वीर सागरो मकरालयः ।
वैहायसौ युवामेतौ वानरौ धारयिष्यतः ॥ २-२२-८१

80; 81. **tataH** = thereafter; **sugrivantu** = Sugriva on his part; **praaha** = spoke; **raamam** = to Rama; **satyaparaakramam** = the truly brave man; **"Viira** = O; valiant man! **ayam** = This; **saagaraH** = ocean; **makaraalayaH** = the abode of alligators; **vipulaH hi** = is indeed vast; **tvam** = you; **aaroHa** = ascend; **hanumantam** = on Hanuman; **atha** = and; **lakshhmanaH** = let Lakshmana; (ascend); **aNgadam** = Angada; **etou** = these; **vaanarou** = monkeys; **dhaarayishhyataH** = can hold; **yuvaam** = both of you; **vaihaayason** = while flying in the sky.

Thereafter, Sugriva on his part spoke to Rama, the truly brave man as follows: "O, valiant man! This ocean, the abode of alligators, is indeed vast. You ascend the shoulder of Hanuman and let Lakshmana ascend the shoulder of Angada. These monkeys can hold both of you while flying in the sky."

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अग्रतस् तस्य सैन्यस्य श्रीमान् रामः सलक्ष्मणः ।
जगाम धन्वी धर्म आत्मा सुग्रीवेण समन्वितः ॥ २-२२-८२

82. **raamaH** = Rama; **shriimaan** = the glorious; **dharmaatmaa** = and the righteous man; **dhanvii** = wielding a bow; **sa lakshhmanaH** = along with Lakshmana; **samanvitaH** = together; **sugriiveNa** = with Sugriva; **jagaama** = went; **agrataH** = in front; **tasya sainyasya** = of that army.

Rama the glorious and righteous man, wielding a bow along with Lakshmana together with Sugriva, went in front of that army.

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अन्ये मध्येन गच्छन्ति पार्श्वतो अन्ये प्लवम् गमाः ।
सलिले प्रपतन्ति अन्ये मार्गम् अन्ये न लेभिरे ॥ २-२२-८३
केचिद् वैहायस गताः सुपर्णा इव पुप्लुवुः ।

83. **anye** = some; **plavaNgamaaH** = monkeys; **gachchhanti** = went; **madhyena** = through the middle(of the bridge); **anye** = some others; **paarshvataH** = went through the sides of the bridge. **Anye** = some others; **prapatanti** = were jumping into; **salilam** = water; **anye** = some others; **prapedire** = went forward; **maargam** = on the path; **kechit** = some others; **vaihaayasagataaH** = entered the sky; **pupluvuH** = and aviated; **suparNaaH iva** = like Garuda; the eagle.

Some monkeys went along the middle of the bridge. Some others went along the sides. Some others were jumping into water. Some others marched forward on the path. Some monkeys entered the sky and aviated like Garuda the eagle.

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घोषेण महता घोषम् सागरस्य समुच्चितम् ॥ २-२२-८४

भीमम् अन्तर् दधे भीमा तरन्ती हरि वाहिनी ।

84. mahataa ghoshheNa = by the great sound; bhiimaa = of the terrific; harivaahinii = army of monkeys; tarantii = who were crossing (the ocean); ghoshham = the sound; saagarasya = of the ocean; samuchchhritam = which was very high; bhiimam = and terrific; antardadhe = was covered up.

The highly terrific sound of the ocean was covered up by the great sounds of the terrific monkeys who were crossing the sea.

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वानराणाम् हि सा तीर्णा वाहिनी नल सेतुना ॥ २-२२-८५

तीरे निविविशे राज्ञा बहु मूल फल उदके ।

85. saa = that; vaahinii = army; vaanaraaNaam = of monkeys; tiirNaa = which crossed; nala setunaa = the bridge constructed by Nala; nivivishe = was encamped; tire = at a shore; bahu muula phaodake = having many fruits roots and water; raaj^Naa = by Sugriva.

That army of monkeys, which crossed the ocean by the bridge constructed by Nala, was encamped by Sugriva at a shore having many fruits tubers and water.

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तद् अद्भुतम् राघव कर्म दुष्करम् ।

समीक्ष्य देवाः सह सिद्ध चारणैः ।

उपेत्य रामम् सहिता महर्षिभिः ।

समभ्यषिन्वन् सुशुभिर् जलैः पृथक् ॥ २-२२-८६

86. samiikshhye = Seeing; tat = that; raaghava karm = Rama's accomplishment; adbhutam = which was amazing; dushhkaram = and arduous; devaaH = celestials; Siddha chaariNaiH = Siddhas(semi-divine beings possessing supernatural faculties) and Charanas(celestial bards); maharshhibhiH saha = along with great sages; sahasaa = forthwith; upetya = approached; raamaH = Rama; abhishhinchana = consecrated; sushubhaiH = with very sacred; jalaiH = water; pR^ithak = separately.

Seeing that Rama's accomplishment, which was amazing and arduous; celestials, Siddhas (semi-divine beings possessing supernatural faculties) and Charanas (celestial bards) along with great sages, forthwith approached Rama and consecrated him with very splendid waters separately.

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जयस्व शत्रून् नर देव मेदिनीम् ।

ससागराम् पालय शाश्वतीः समाः ।

इति इव रामम् नर देव सत्कृतम् ।

शुभैर् वचोभिर् विविधैर् अपूजयन् ॥ २-२२-८७

87. (The celestials Siddhas and others); aapuujoyan = exalted; raamam = Rama; naradeva satkR^itam = who was respected by kings; vividhaiH = with various; shubhaiH = auspicious; vachobhiH = words; itiiva = thus; naradeva = O king! Jayasva = defeat; shatruun = the enemies; paalaya = rule; mediniim = the earth; sa saagaraan = along with the sea; shaasvatiiH = eternally; samaaH = for years.

The celestials, Siddhas and others exalted Rama, who was duly respected by kings with their auspicious -words as follows: " O, king! Defeat the enemies. Rule the earth and ocean

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये युद्धकाण्डे द्वाविंशः सर्गः

Thus completes 22nd Chapter of Yuddha Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

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Book VI : Yuddha Kanda - Book Of War

Chapter [Sarga] 23

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Introduction

Rama explains to Lakshmana the various portents, he observes around him, that signal a destructive war fare. He orders for formation of battalions in the army and surges forth together with the battalions towards Lanka.

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निमित्तानि निमित्तज्ञो दृष्ट्वा लक्ष्मणपूर्वजः ।

सौमित्रिम् सम्परिष्वज्य इदम् वचनम्ब्रवीत् ॥ ६-२१-१

1. lakshhmaNa puurvajaH = Rama; nimittaj^NaH = who was acquainted with omens; dR^IshhTNaa = on seeing; nimittaani = the omens; samparishhvajya = embraced; soumitrim = Lakshmana; abraviit = and spoke; idam = these; vachanam = words.

Rama, who was well acquainted with portents, on seeing the portents around, embraced Lakshmana and spoke as follows:

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परिगृह्योदकम् शीतम् वनानि फलवन्ति च ।

बलौ घम् सम्विभज्येमम् व्यूह्य तिष्ठेम लक्ष्मण ॥ ६-२१-२

2. lakshhmaNa = O; Lakshmana; parigR^ihya = acquiring (this region provided with); shiitam = cold; udakam = water; vanaanicha = and woods; phalavanti = abounding in fruit; samvibhajya = let us speedily divide; idam = this; balougham = multitude of forces; (into battalions); vyuuhyha = and drawing it up in battle array; tishhThema = we shall remain stand at attention.

"O, Lakshmana! Acquiring this region endowed with cold water and woods abounding in fruits, let us speedily divide this multitude of forces into battalions and drawing it up in battle array, we shall stand attentive."

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लोकक्षयकरम् भीमम् भयम् पश्याम्युपस्थितम् ।

प्रबर्हणम् प्रवीराणामृक्षवानररक्षसाम् ॥ ६-२१-३

3. pashyaami = I see; upasthitam = an impending;; bhayam = danger; bhiimam = which is terrific; lokakshhayakaram = causing destruction to the world; prabarhaNam = and torture; praviiraaNaam = the eminent heroes; R^ikshha vaanara raakshhasaam = among bears; monkeys and demons.

"I perceive an impending danger which will be terrific, causing destruction to the world, and torture to the eminent heroes among bears monkeys and demons."

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वाताश्च कलुषा वान्ति कम्पते च वसुन्धरा ।

पर्वताग्राणि वेपन्ते पतन्ति च महीरुःआः ॥ ६-२१-४

4. **vaataaH** = winds; **vaanti** = are blowing; **kalushhaH** = with dust; **vasundharaacha** = and earth; **kampate** = is trembling; **parvataagraaNi** = mountain-tops; **vepanti** = are quivering; **mahiiruhaaH** = trees; **patanticha** = are falling down.

"Winds are blowing with dust and earth is trembling. Mountain- tops are quivering and trees are falling down."

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मेघाः क्रव्यादसम्काशाः परुषाः परुषस्वनाः ।

क्रूराः क्रूरम् प्रवर्षन्ति मिश्रम् शोणितबिन्दुभिः ॥ ६-२१-५

5. **kruuraH** = ferocious; **meghaaH** = clouds; **kravyaada samkaashaH** = resembling wild beasts; **parushhaaH** = dirty colored; **parushha svanaaH** = with harsh sound; **pravarshhanti** = are raining; **kruuram** = cruelly; **mishram** = mixed; **shoNitabindubhiH** = with drops of blood.

"Ferocious clouds resembling wild beasts were dirty colored and emit a terrific roaring and let loose dreadful showers mingled with drops of blood."

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रक्तचन्दनसम्काशा संध्या परमदारुणा ।

ज्वलतः प्रपतत्येतदादित्यादग्निमण्डलम् ॥ ६-२१-६

6. **samdhyaa** = evening twilight; **raktachandana samkaashaah** = resembling red sandalwood; **paramadaaruNaa** = is very much dreadful; **jvalatah** = from the blazing; **aadityaat** = sun; **etat** = this; **agnimaN^Dalam** = ball of fire; **patanticha** = falls.

"Evening twilight resembling red sandal wood is very much dreadful. From the blazing sun, balls of fire fall."

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दीना दीनस्वराः क्रूराः सर्वतो मृगपक्षिणः ।

प्रत्यादित्यम् विनर्दन्ति जनयन्तो महद्भयम् ॥ ६-२१-७

7. **kruura mR^iga pakshhiNaH** = wild animals and birds; **vinardanti** = are roaring; **diinaaH** = pitiably; **diinasvaraaH** = with melancholic sound; **pratyaaadityam** = facing towards the sun; **mahat** = in great; **bhayam** = fear.

"Wild animals and birds from all sides are roaring pitiably with melancholic sound, facing towards the sun in great fear."

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रजन्यामप्रकाशस्तु सन्तापयति चन्द्रमाः ।

कृष्णरक्तांशुपर्यन्तो लोकक्षय इवोदितः ॥ ६-२१-८

8. **chandramaah** = the moon; **uditaiva** = as though rising; **lokakshhaye** = at the time of universal dissolution; **kR^ishhNa raktaamshu paryantaH** = invested with a black and red halo; **samtaapayati** = is tormenting(the mind); **aprakaashaH** = splendourless; **rajanyaam** = at night.

"The splendorous moon as though rising at the time of universal dissolution, invested with a black and red halo is tormenting the mind this night."

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ह्रस्वो रूक्षोऽप्रशस्तश्च परिवेषस्तु लोहितः ।

आदित्ये विमले वीलम् लक्ष्म लक्ष्मण दृश्यते ॥ ६-२१-९

9. lakshhmanNa = O; Lakshmana! Niilam = a dark; lakshhma = stain; dR^ishyate = appears; vimale aaditye pariveshaH = on the colorless solar disc; hrasvaH = which is diminished; ruukshaH = dreary; aprashastah = inauspicious; lohitaH = and coppery.

"O, Lakshmana! A dark stain appears on the cloudless solar disc, which is diminished, dreary, inauspicious and coppery."

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रजसा महता चापि नक्षत्राणि हतानि च ।

युगान्तमिव लोकानाम् पश्य शसन्ति लक्ष्मण ॥ ६-२१-१०

10. O; lakshhmanNa = O; Lakshmana! Pashya = look! Nakshhatraani = stars; hataani = enveloped; mohataa = in enormous; rajasaa = dust; shamsantiiva = appear to announce; yugaantam = a dissolution; lokaanaam = of the worlds.

"O, Lakshmana! Look! Stars enveloped in enormous dust, appear to announce a dissolution of the world."

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काकाः श्येनास्तथा नीचा गृध्राः परिपतन्ति च ।

शिवाश्चाप्यशुभान्नादान्नदन्ति सुमहाभयान् ॥ ६-२१-११

11. kaakaaH = crows; shyenaaH = eagles; tathaa = and; gR^iddhaaH = vultures; paripatanti = are flying; niichaaH = low; shivaashchaapi = jackals also; nadanti = are howling; sumahaabhayaan = very dreadful; ashubhaan = and inauspicious; naadaan = sounds.

"Crows, eagles and vultures are flying low. Jackals too are howling very dreadful and inauspicious sounds."

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शैलैः शूलैश्च खड्गैश्च विमुकैः कपिराक्षसैः ।

भविष्यत्यावृता भूमिर्मांसशोणितकर्दमा ॥ ६-२१-१२

12. bhuumiH = earth; bhavishhyati = will become; aavR^itaaH = covered by; shailaiH = rocks; shuulaiH = spears; khadgaishcha = and swords; vimuktaiH = hurled; kapiraakshhsaiH = by monkeys and demons; maamsa shoNita kardamaa = and a quagmire of flesh and blood.

"Earth will become a quagmire of flesh and blood, covered with rocks spears and swords hurled by monkeys and demons."

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क्षिप्रमद्यैव दुर्धर्षाम् पुरीम् रावणपालिताम् ।

अभियाम जवेनैव सर्वैर्हरिभिरावृताः ॥ ६-२१-१३

13. aavR^itaaH = abounding with; sarvaiH = all; haribhiH = monkeys; abhiyaama = we shall attack; puriim = the city; raavaNaHpaalitaam = ruled by Ravana; adyaiva = now itself; kshhipram = quickly; javenaiva = with a speed.

"Abounding with all the monkeys we shall attack the city ruled by Ravana, now itself at a quick pace."

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इत्येवमुक्त्वा धन्वी स रामः सम्ग्रामधर्षणः ।

प्रतस्थे पुरतो रामो लङ्कामभिमुखो विभुः ॥ ६-२१-१४

14. **raamaH** = Rama; **vibhuH** = the Lord; **samgraama dharshhaNaH** = the conqueror of enemies in battle; **raamaH** = and a charming man; **ityevam** = thus; **uktvaa** = speaking; **dhanvii** = wielding a bow; **pratasthe** = and traveled; **purataH** = in front; **abhimukhaH** = facing; **laNkaam** = towards Lanka.

Rama the lord, the conqueror of enemies and a charming man thus speaking, wielded a bow and sallied forth in front, facing towards Lanka.

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सविभीषणसुग्रीवाः सर्वे ते वानरर्षभाः ।

प्रतस्थिरे विनर्दन्तो धृतानाम् द्विषताम् वधे ॥ ६-२१-१५

15. **sarve-** = all; **te** = those; **vaanarshhabhaaH** = excellent monkeys; **savibhiishhaNasugrivaaH** = together with Vibhishana and Sugriva; **vinardantaH** = making roaring sounds; **pratasthire** = surged forth; **vadhe** = for the destruction; **dvishhataam** = of enemies; **dhR^itaanaam** = the audacious.

All those excellent monkeys, together with Vibhishana and Sugriva making roaring sounds surged forth for the destruction of the audacious enemies.

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राघवस्य प्रियार्थम् तु सुतराम् वीर्यशालिनाम् ।

हरीणाम् कर्मचेष्टाभिस्तुतोष रघुनन्दनः ॥ ६-२१-१६

16. **raghunandanaH** = Rama; **tutoshha** = was pleased; **karmacheshhTaabhiH** = by the acts and gestures; **sutaraam** = of very; **viirya shaalinaam** = strong; **hariiNaam** = monkeys; **priyaartham** = for the sake of their beloved; **raaghavasya** = Rama.

Rama on his part was pleased by the act and gestures of those very strong monkeys, with their intention to gratify him.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये युद्धकाण्डे त्रयोविंशः सर्गः

Thus completes 23rd Chapter of Yuddha Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

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Book VI : Yuddha Kanda - Book Of War

Chapter [Sarga] 24

Verses converted to UTF-8, Nov 09

Introduction

Seeing Lanka and describing it, Rama instructs Lakshmana to draw up his army in battle array. Rama orders for release of Shuka who was captured by the army earlier. Shuka approaches Ravana and describes the strength of Rama's side of the army. Ravana boasts himself of his own army's strength.

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सा वीरसमिती राज्ञा विरराज व्यवस्थिता ।
शशिना शुभिनक्षत्रा पौर्णमासीव शारदी ॥ ६-२४-१

1. saa = that; viira samitiiH = assemblage of valiant monkeys; raajN^aa = along with the king Sugriva; viraraaja = looked charmingly; pournamaapi iva = like a full moon night; sharadii = in autumn; shashivaa = along with moon; shubha nakshhatraa = and bright stars.

That army of valiant monkeys along with the king Sugriva looked charming like a full moon night in autumn presided over by the moon and illuminated by bright stars.

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प्रचचाल च वेगेन त्रस्ता चैव वसुन्धरा ।
पीड्यमाना बलौ घेन तेन सागरवर्चसा ॥ ६-२४-२

2. vasundharaa = the earth; piiDyamaanaa = pressed under foot; tena = by that; baloughena = multitude of army; saagara varchasaa = which was energetic like a sea; prachachaala = was trembled; trastaa = with fear; vegena = by the rapid movement of the army.

The earth pressed under foot by that multitude of army which was energetic like a sea, was trembled with fear by the rapid movement of that army.

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ततः शुश्रुपुराकुष्ठम् लङ्कायाः काननौकसः ।
भेरीमृदङ्गसम्पुष्टम् तुमुलम् रोमहर्षणम् ॥ ६-२४-३

3. tataH = then; kaananoukasaH = the monkeys; shushruvaH = heard; aakrushhTam = a great tumult; laN^kaayaaH = arising in Lanka; tumulam = and noisy; bheriimR^idaNga samghushhTam = sounds of kettledrums and tabours; romaharshhaNam = which caused their hair to stand on end.

Then the monkeys heard a great tumult arising in Lanka and noisy sounds of kettledrums and tabours, which caused their hair to stand on end.

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बभ्रुवुस्तेन घोषेण सम्हृष्टा हरियूथपाः ।

अमृष्यमाणास्तम् घोषम् विनेदुर्घोषवत्तरम् ॥ ६-२४-४

4. hariyutaapaH = the leaders of monkeys; samhR^ishhTaaH = were rejoiced; tena ghosheNa = by that sound; amR^ishhyamaaNaaH = not tolerating; tam = that; ghoshham = sound; vineduH = they emitted shouts; ghoshhavattaram = which surpassed that uproar.

The leaders of monkeys were rejoiced by that sound. But by not tolerating that sound, they emitted shouts, which surpassed that uproar.

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राक्षसास्तम् प्लवङ्गानाम् शुश्रुवुस्तेऽपि गर्जितम् ।

वर्दतामिव दृप्तानाम् मेघानामम्बरे स्वनम् ॥ ६-२४-५

5. te = those; raakshhasaaH = demons too; shushruvuH = heard; garjitam = the roaring; dR^iptaanaam = of the wildly delighted; plavaN^gaanaam = monkeys; svanam iva = which was like the sound; nardataam meghaanaam = of thundering clouds; ambare = in the sky.

Those demons too heard the roaring of the wildly delighted monkeys, which roar sounded like thundering of clouds in the sky.

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दृष्ट्वा दाशरथिर्लङ्काम् चित्रध्वजपताकिनिम् ।

जगाम मनसा सीताम् दूयमानेन चेतसा ॥ ६-२४-६

6. dR^ishhTvaa = seeing; laN^kaam = Lanka; chitradhvaja pataakiniim = dressed with multicolored flags and butings; daasharathiH = Rama; manasaa = by his mind; jagaama = went; siitaam = to Sita; chetasaa = and his heart; duuyamaanena = was filled with grief.

Seeing Lanka dressed with multi colored flags and buntings, Rama bethought himself of Sita and his heart was filled with grief.

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अत्र सा मृगशाबाक्षी रावणेनोपरुध्यते ।

अभिभूता ग्रहेणेव लोहिताङ्गेन रोहिणी ॥ ६-२४-७

7. saa = that Sita; mR^igashabaakshhii = whose eyes resemble like a young deer; uparudhyate = was detained; raavaNena = by Ravana; atra = there; rohiNiiva = as Rohini star; abhibhuutaa = is overshadowed; lohitaaNgena = by red bodied; graheNa = planet(Mars).

"Sita whose eyes resemble those of a young deer, was detained by Ravana there, as Rohini star is overshadowed by the red bodied planet (mars)."

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दीर्घमुष्णम् च निःश्वस्य समुद्रीक्ष्य च लक्ष्मणम् ।

उवाच वचनम् वीरस्तत्कालहितमात्मनः ॥ ६-२४-८

8. niHshvasya = sighing; ushhNamcha = warmly; diirgham = and deeply; samudviikshhyacha = and seeing; lakshhmaNam = Lakshmana; viiraH = the heroic Rama; vuvaacha = spoke; vachanam = the following words; tatkaalahitam = beneficial at that time; aatmaanaH = for him.

Seeing Lakshmana after a warm and deep sigh, the heroic Rama spoke the following words, which were beneficial for him at that time :-

आलिखन्तीमिवाकाशमुत्थिताम् पश्य लक्ष्मण ।

मन्सेव कृताम् लङ्काम् नगाग्रे विश्वकर्मणा ॥ ६-२४-९

9. lakshhmanNa = O; Lakshmana! Pashya = look; laN^kaam = at Lanka; kR^itaam iva = which appears as though constructed; nagaagre = on a hill top; vishvakarmaNaa = by Visvakarma; manasaa = with his imagination; utthitaam = so elevated; aalikhantim = scraping; aakaasham = the sky.

"O, Lakshmana! Look at this Lanka, which appears as though constructed on a hilltop by Visvakarma with his imagination and so elevated scraping the sky."

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विमानैर्बहुभिर्लङ्क सम्कीर्णा रचिता पुरा ।

विष्णोः पदमिवाकाशम् चादितम् पाण्डुभिर्घनैः ॥ ६-२४-१०

10. laNkaa = the city of Lanka; puraa = was formerly; rachitaa = constructed; kiirNaa = and filled with; bahubhiH = many; vimaanaiH = seven storied buildings; chhaaditam iva = as though covered; paaN^DubhiH = with white; ghanaiH = clouds; aakaasham = the sky; padam = the abode; vishhNoH = of Vishnu; the all pervaded.

The city of Lanka was constructed densely with many seven storied buildings and appears like a sky the abode of Vishnu (the all pervaded), covered with white clouds."

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पुष्पितैः शोभिता लङ्का वनैश्चत्ररथोपमैः ।

नानापतगसम्युष्टफलपुष्पोपगैः शुभैः ॥ ६-२४-११

11. lankaa = Lanka; shobhitaa = is made beautiful; vanaiH = by the gardens; chaitrarathaiH = vying with Chaitraratha; naanaapatagasamghushhTaphala pushhpopagaiH = with various sounds of birds; fruit bearing flowers; shubhaiH = and charms; pushhpitaiH = in bloom.

"Lanka is made beautiful by the garden vying with chaitraratha (the garden of Kubera the god of riches) with songs of birds of various species, with fruit bearing flowers and charms in bloom.

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पश्य मत्तविहङ्गनि प्रलीनभ्रमराणि च ।

कोकिलाकुलखण्डानि दोधवीति शिवोऽविलः ॥ ६-२४-१२

12. pashya = see; (how); shivaH = a gentle; anilaH = breeze; dodhaviiti = sways; kokilaakula khan^Daani = the branches where the cuckoos abound; praliinabhramaraanicha = where bees swarm; mattavihaN^gaani = and where the birds are excited with joy.

"See how a gentle breeze sways the branches where the cuckoos abound where bees swarm and where the birds are excited with joy."

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इति दाशरथीरमो लक्ष्मणम् समभाषत ।

बलम् च तत्र विभजच्चास्त्रदृष्टेन कर्मणा ॥ ६-२४-१३

13. **raamaH** = Rama; **daasharathiH** = son of Dasaratha; **samabhaashhata** = spoke; **iti** = thus; **lakshhmaNam** = to Lakshmana; tatra = there; **balam** = the army; **vibhajachcha** = was divided into battalions; **karmaNaa** = according to method; **shaastradR^ishhTena** = found in the scriptures.

Rama the son of Dasaratha spoke as aforesaid to Lakshmana. The army there was divided into battalions according to the procedure found in scriptures.

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शशास कपिसेमाम् ताम् बलादादाय वीर्यवान् ।
अङ्गदः सह नीलेन तिष्ठे दुरपि दुर्जयः ॥ ६-२४-१४

14. **shashaasa** = (He issued the following) commands; **aadaaya** = taking; **taam** = these; **kapisenaam** = troops of monkeys; **balata** = from the army; (let) **viiryavaan** = the valiant; **durjayaH** = and the invincible; **aN^gadaH** = Angada; **tishhThaat** = take up his position; **niilena saha** = with Nila; **urapi** = at the center of the formation.

He issued the following commands: --"Taking these troops of monkeys from the army, let the valiant and the invincible Angada take up his position with Nila at the center of the formation.

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तिष्ठेद्वा नरवाहिन्या वानरौघसमावृतः ।
आशितो दक्षिणम् पार्श्वमृषभो नाम वानरः ॥ ६-२४-१५

15. **vaanaraH** = (let)the monkeys; **R^ishhabhonaama** = named Rishabha; **vaanarougha samavR^itaH** = along with the multitude of monkeys; **tishhThet** = take up his position; **aashritaH** = having recourse to ; **dakshhiNam** = to the right; **paarshvam** = side; **vaanara vaahinyaaH** = of the monkey-troops.

Let Rishabha along with the multitude of monkeys take up his position, having recourse to the right side of the army."

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गन्धहस्तीव दुर्धर्षस्तरस्वी गन्धमादनः ।
तिष्ठेद्वा नरवाहिन्याः सव्यम् पक्षमधिष्ठतः ॥ ६-२४-१६

16. **gandhamaadanaH** = (let)Gandhamadana; **tarasvii** = the strong; **durdarshhaH** = and the unconquerable; **gandhahastiiva** = like an elephant in rut; **tishhThet** = take his position; **adhishhThitaH** = superintending; **savyampakshham** = the left side; **vaanara vaahinyaaH** = of the monkey troops.

"Let Gandhamadana, the strong and unconquerable, resembling an elephant in rut, take his position superintending the left side of the monkey troops."

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मूर्ध्नि स्थास्याम्यहम् यत्तो लक्ष्मणेन समन्वितः ।
जाम्बवांश्च सुषेणश्च वेगदर्शी च वानरः ॥ ६-२४-१७
ऋक्षमुख्या महात्मानः कुक्षिम् रक्षन्तु ते त्रयः ।

17. **aham** = I; **sthaasyaami** = shall stand; **yattaH** = alert; **muurdhni** = in the forefront of the army; **samanvitaH** = along with; **lakshhmaNena** = Lakshmana; **jambavaashcha** = and Jambavan; **sushheNashcha** = Sushena; **vegadarshhiicha** = and Vegadarshi; **vaanaraaH** = the monkey; **te** = those; **trayah** = three; **mahaatmanaaH** = exceedingly wise ones; **R^ikshhamukhyaaH** = the leaders of the bears; **rakshhanti** = protect; **kukshhim** = the belly.

"I shall stand alert in the forefront of the army along with Lakshmana. Let Jambavan, Sushena and Vegadarshi the monkey - those three exceeding wise leaders of bears and monkeys- protest the belly portion of the army."

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जघनम् कपिसेनायाः कपिराजोऽभिरक्षतु ॥ ६-२४-१८
पश्चार्धमिव लोकस्य प्रचेतास्तेजपा वृतः ।

18. **kapiraaJaH** = Sugriva; the king of monkeys; **abhirakshhatu** = protect; **jaghanam** = the hips and loins; **kapisenaayaaH** = of the monkey troops; **pravetaaH** = as Varuna (the god of water); **vR^itaH** = who remains enveloped; **tejasaa** = with splendor; (protects); **pashchaardhamiva** = the western quarter; **lokasya** = of the earth.

"Let Sugriva the king of monkeys protect the rear guard of the army, resembling Varuna (the god of water) who remains enveloped with splendor protects the western quarter of the earth."

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सुविभक्तमहाव्यूहा महावानररक्षिता ॥ ६-२४-१९
अनीकिनी सा विबभौ यथाद्यौः साभ्रसम्प्लवा ।

19. **saa amiikinii** = that army; **suvibhakta mahaavyuuhaa** = with innumerable divisions being skillfully distributed; **mahaa vaanararakshhitaa** = led by the foremost of monkeys; **vibabhou** = shone; **yathaa dyouH** = like heavens; **baabhrasamplavaa** = with mass of clouds.

That army with innumerable divisions, being skillfully distributed led by the foremost of monkeys, resembled heavens with their mass of clouds.

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प्रगृह्य गिरिशृङ्गाणि महतश्च महीरुहान् ॥ ६-२४-२०
आसेदुर्वानरा लङ्काम् मिमर्दयुषवो रणे ।

20. **mimardayishhavah** = with a desire to crush(the demons); **raNe** = in battle; **vaanaraah** = the monkeys; **pragR^ihya** = seizing; **girishR^iNgaaNi** = peaks of mountains; **mahataH** = and gigantic; **mahiiruhaan** = trees; **aaseduH** = reached; **laN^kaam** = Lanka.

With a desire to crush the demons in battle, the monkeys, seizing peaks of mountains and gigantic trees, reached Lanka.

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शिखरैर्विकिरामैनाम् लङ्काम् मुष्टिभिरेव वा ॥ ६-२४-२१
इति स्म दधिरे सर्वे मानांसि हरिपुङ्गवाः ।

21. **sarve** = all; **haripuN^gavaaH** = the heroic monkeys; **dadhire** = held; **manaamsi** = in their minds; **iti** = the following resolve; **"shikharaiH** = with the peaks of mountains; **mushhTibhireva vaa** = or with our bare fists; **vikiraama** = we shall shatter into pieces; **enaam** = this; **laNkaam** = Lanka.

All the heroic monkeys held the following resolve in their minds, "It is with peak of mountains or with our bare fists even, we shall shatter this Lanka into pieces."

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ततो रामो महातेजाः सुग्रीव मिदमब्रवीत् ॥ ६-२४-२२

सुविभक्तानि सैन्यानि शुक एष विमुच्यताम् ।

22. tataH = then; raamaH = Rama; mahaatejaaH = with great splendor; abraviit = spoke; idam = these words; sugrivam = to Sugriva; sainyaani = our forces; suvibhaktaam = are properly marshaled; eshaH shukaH = let this Shuka; vimuchyataam = be released.

Then, Rama with great splendor spoke the following words to Sugriva, "Our forces are properly marshaled. Let this Shuka be released."

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रामस्य तु वचः श्रुत्वा वानरेन्द्रो महाबलः ॥ ६-२४-२३

मोचयामास तम् दूतम् शुकम् रामस्य शासनात् ।

23. Shrutvaa = hearing; vachanam = the words; raamasya = of Rama; vaanarendraH = Sugriva the lord of monkeys; mochayaamaasa = released; shukam = Shuka; tam duutam = that messenger; shaasanaat = by the order; raamasya = of Rama.

Hearing the words of Rama, Sugriva the lord of monkeys released Shuka the messenger, as per the order of Rama.

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मोचितो रामवाक्येन वानरैश्च निपीडितः ॥ ६-२४-२४

शुकः परमसम्त्रस्तो रक्षोधिपमुपागमत् ।

24. shukaH = Shuka; nipiiDitaH = who was harassed; vaanaraiH = by monkeys; mochitaH = and released; raamavaakyaena = through the words of Rama; paramasamtrastaH = was trembling with great fear; upaagamat = and reached; rakshhodhipam = Ravana.

Shuka who was harassed by the monkeys and released then as per the words of Rama, was trembling with great fear and reached Ravana.

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रावणः प्रहसन्नेव शुकम् वाक्यमुवाच ह ॥ ६-२४-२५

किमिमौ ते सितौ पक्षौ लूनपक्षश्च दृश्यसे ।

कच्चिन्नानेकचित्तानाम् तेषाम् त्वम् वशमागतः ॥ ६-२४-२६

25; 26. raavaNaH = Ravana; prahasanneva = even while laughing; uvaachaha = enquired; shukam = Shuka; vaakyam = with the following words: kim = why; imou = these; te = your; pakshhou = wings; sitou = were tied up? dR^ishyase = you are appearing; luunapakshhashcha = with your wings plucked up; tvam na aagataH kachchit = Have you not fallen; teshhaam = into their; anekachittaanaam = various(fickle)minds?

Ravana, even while laughing, enquired Shuka with the following words: " why were your wings tied up? You appear with your wings plucked up. Have you not fallen as a victim to their various fickle minds?"

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ततस्य भयसम्बिग्न स्तदा राज्ञाभिचोदितः ।

वचनम् प्रत्युवाचेदम् राक्षसाधिपमुत्तमम् ॥ ६-२४-२७

सागरस्योत्तरे तीरेऽब्रुवम् ते वचनम् तथा ।

यथासंदेशमक्लिष्टम् सान्त्वयन् श्लक्ष्णया गिरा ॥ ६-२४-२८

27; 28. tataH = then; saH = that Shuka; bhayasamvignaH = agitated with fear; tadaa = then; abhichoditaH = prompted; raaj^Naa = by the king Ravana; pratyuvaacha = replied; idam = with these; uttamam = excellent; vachanam = words; raakshhasaadhhipam = to Ravana: uttare tiire = on the northern shore; saagarasya = of the ocean; abravam = I spoke; tathaa = as; te = your; vachanam = words; shlakshhNayaa = conciliating; yathaasandesham = as per your instructions; aklishhTam = without any ambiguity.

Asked as aforesaid by the king Ravana, Shuka agitated as he was with fear, gave him the following excellent reply: "On the northern shore of the ocean, I conveyed your message in a smooth tone, conciliating and without any ambiguity exactly as per your instructions."

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क्रुद्धैस्तेरहमुत्प्लुत्य दृष्टमात्रः प्लवङ्गमैः ।
गृहितोऽस्यपि चारब्धो हन्तुम् लोप्तुम् च मुष्टिभिः ॥ ६-२४-२९

29. aham = I; dR^ishhTamaatraH = on just being seen; gR^ihiitaH = by those monkeys; kruddhaiH = in rage; apicha = and; aaraabddhaiH = started; hantum = beating; loptumcha = and plucking; mushhTibhiH = with their fists.

"Just on seeing me, the enraged monkeys jumped on me and seized me. They soon started beating and plucking me with their fists."

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न ते सम्भाषितुम् शक्याः सम्प्रश्नोऽत्र न विद्यते ।
प्रकृत्या कोपनास्तीक्ष्णा वानरा राक्षसाधिप ॥ ६-२४-३०

30. raakshhasaadhipa = O; lord of demons! Te = those monkeys; nashakyaH = are not capable of being; sambhaashhitum = spoken to; navidyate = nor possible; samprashnaH = of being questioned; atra = in this matter; vaanaraaH = monkeys; prakR^ityaaH = by their nature; kopanaaH = are angry; tiikshhNaaH = and ferocious.

"O, Lord of demons! Those monkeys are not capable of being spoken to, or possible of being questioned in this matter. Monkeys, by their very nature, are angry and ferocious."

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स च हन्ता विराधस्य कबन्धस्य खरस्य च ।
सुग्रीवसहितो रामः सीतायाः पदमागतः ॥ ६-२४-३१

31. saH raamaH = that Rama; hantaa = the killer; viraadhasya = of Viradha; kabandhasya = Kabandha; kharasyacha = and Khara; aagataH = came; sugriiva sahitaH = along with Sugriva; padam = to the place; siitaayaaH = of Sita.

"That Rama the killer of Viraadha, Kabandha and Khara came along with Sugriva to the place of Sita."

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स कृत्वा सागरे सेतुम् तीर्त्वा च लवणोदधिम् ।
एष रक्षासि निर्धूय धन्वी तिष्ठति राघवः ॥ ६-२४-३२

32. kR^itvaa = having constructed; setum = a bridge; saagare = across the sea; tiirtvaa = and having crossed; lavaNodadhim = the salty ocean; nirdhuuya = and expelling; rakshaamsi = the demons; raaghavaH = Rama; eshaH = as such; tishhThati = stands; dhanvii = wielding a bow.

"Having constructed a bridge across the sea and crossed the salty ocean and expelling the demons, here stands Rama wielding a bow."

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ऋक्षवानरसम्घानामनीकानि सहस्रशः ।
गिरिमेघनिकाशानाम् चादयन्ति वसुन्धराम् ॥ ६-२४-३३

33. sahasrashaH = thousands; aniikaani = of divisions; R^ikshhavaanarasamghavaam = of crowds of bears and monkeys; girimegha nikashaanaam = resembling mountains and clouds; chhaadayanti = cover; vasundharaam = the earth.

"Thousands of divisions of hordes of bears and monkeys resembling mountains and clouds, cover the earth."

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राक्षसानाम् बलौघस्य वानरेन्द्रबलस्य च ।
नैतयोर्विद्यते संधिर्देवदानवयोरिव ॥ ६-२४-३४

34. navidyate = there is no more possibility; samdhiH = of an alliance; etayoH = between these two armies; baloughasya = the army; raakshhasaanaam = of demons; vaanarendra balasya = and the army of Sugriva; the lord of monkeys; devadaanavayoriva = than between a god and a demon.

"There is no more possibility of an alliance between these two armies - the army of demons and the army of monkeys- than between a God and a demon."

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पुरा प्राकारमायान्ति क्षिप्रमेकतरम् कुरु ।
सीताम् वास्मै प्रयच्चाशु युद्धम् वापि प्रदीयताम् ॥ ६-२४-३५

35. puraa aayanti = very soon; (they) can come; praakaaram = to the rampart; kuru = do; ekataram = any one of the two acts; kshhipram = immediately; prayachchha vaa = either to restore; siitaam = Sita; yuddhamvaapi = or combat ; pradiiyataam = may be offered; asmai = to him; aashu = soon.

"Very soon they will come to our rampart. Immediately, do any one of these two acts- either to restore Sita or to offer a combat to him."

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शुकस्य वचनम् श्रुत्वा रावणो वाक्य मब्रवीत् ।
रोषसम्रक्तनयनो निर्दहन्निव चक्षुषा ॥ ६-२४-३६

36. shrutvaa = hearing; vachanam = the words; shukasya = of Shuka; raavaNaH = Ravana; roshhasamraktanayanaH = with his eyes becoming blood red in anger; abraviit = spoke; vaakyam = these words; nirdahanniva = as if he would consume him; chakshhusaa = with his glance.

Hearing the words of Shuka, Ravana with his eyes becoming blood red in anger, as if he would consume him with his glance, said as follows:

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यदि माम् प्रतियुध्येरन् देवगन्धर्वदानवाः ।
नैव सीताम् प्रदास्यामि सर्वलोकभयादपि ॥ ६-२४-३७

37. sarva loka bhayaadapi = even if I were frightened by all worlds; maam pratiyuddhyerannapi = or even if I were to face a battle; devagandharva daanavaaH = with celestials; Gandharvas(celestial singers) or demons; naiva pradaasyaami = I would not give back; siitaam = Sita.

"Even if I were frightened by all the worlds or even if I were to face a battle with celestials or Gandharvas (celestial singers) or demons, I would not give back Sita."

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कदा समभिधानन्ति मामका राघवम् शराः ।
वसन्ते पुष्पितम् मत्ता भ्रमरा इव पादपम् ॥ ६-२४-३८

38. kadaa = when; maamakaaH = will my; shavaaH = arrows; samabhidhaavanti = soon fall; raaghavam = upon Rama; bhramaraaH iva = as large black bees; mattaaH = exited with joy; (fall upon) paadapam = a tree; pushhpitam = in bloom; vasante = at spring time?

"When will my arrows soon fall upon Rama, as large black bees excited with joy fall upon a tree in bloom at spring time?"

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कदा शोणितदिग्धाङ्गम् दीपैः कार्मुकविच्युतैः ।
शरैरादीपयिष्यामि उल्काभिरिव कुञ्जरम् ॥ ६-२४-३९

39. kadaa = when; aadii payishhyaami = shall I consume; diiptaiH = by the blazing; sharaiH = arrows; kaarmuka vichyutaiH = released from my bow; shoNita digdhaaNgam = his body flowing with blood; ulkaabhiriva = as flaming torches; (destroy) kuN^jaram = an elephant?

"When shall I consume his body flowing with blood, by the blazing arrows released from my bow, as flaming torches destroy an elephant?"

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तच्चास्य बलमादास्ये बलेन महता वृतः ।
ज्योतिषामिव सर्वेषाम् प्रभामुद्यन्दिवाकरः ॥ ६-२४-४०

40. vR^itaH = endowed with; mahataa = a huge; balena = army; aadaasye = I shall eclipse; tat = the aforesaid; balam = army; asya = of Rama; prabhaamiva = as the brilliance; sarveshaam jyotishhaam = of all stars; udyan = at the rising; divaakaraH = of the sun.

"Endowed with a huge army I shall eclipse the aforesaid army of Rama, as the brilliance of all stars is obscured at the rising of the sun."

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सागरस्येव मे वेगो मारुतस्येव मे बलम् ।
न च दाशरथिर्वेद तेन माम् योद्धुमिच्छति ॥ ६-२४-४१

41. me = my; vegaH- = rashness; sagarasyeva = is like that of the sea. Me = my; balam = strength; marutasyeva = is like that of the wind; daasharathiH = Rama; nachaveda = is not aware of it; tena = that is why; ichchati = he desires; maam yoddhum = to meet me in combat.

"My rashness is like that of the sea and my strength is like that of the wind. Rama is not aware of it. That is why, he is desirous of meeting me in a combat."

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न मे तूणीशयान् बाणान् सनिषानिव पन्नगान् ।

रामः पश्यति सम्ग्रामे तेन माम् योद्धुमिच्चति ॥ ६-२४-४२

42. raamaH = Rama; na pashyati = has not seen; me baanaan = my arrows; savishhaan pannagaaniva = resembling venomous serpents; tuuNiishayaan = in my quiver; tena = that is why; ichchhati = he desires; yoddhum = to fight; maam = with me.

"Rama has not seen my arrows resembling venomous serpents lying in my quiver. That is why, he desires to fight with me."

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न जानाति पुरा वीर्यम् मम युद्धे स राघवः ।

मम चापमयीम् वीणाम् शरकोणैः प्रवादिताम् ॥ ६-२४-४३

ज्याशबदतुमुलाम् घोरामार्तगीतमहास्वनाम् ।

नाराचतलसम्नादाम् ताम् ममाहितवाहिनीम् ॥ ६-२४-४४

अवगाह्य महर्ङ्गम् वादयिष्यान्तगन् रणे ।

43; 44. saH raaghavaH = that Rama; puraa = formerly; najaanaati = was not aware; mama = of my; viiryam = prowess; Yuddhe = in battle; vaadayishhyaami = I shall cause to resound; viiNaam = Vina; mama chaapa mayiim = in the form of my bow; naaraachatala samvaadaam = which is played on; with the heads of my arrows; ज्याashabda tumulaam = the bow string producing a tumultuous sound; aartagiita mahaasvanaam = the huge cries of the wounded ; ghoraam = its terrible accompaniment; shara koNaiH = the darts; pravaaditaam = sounding its innumerable notes; (when) aham = I; avagaahya = enter; mahaaraN^gam = a vast stage; maam ahitavaahiniim = in the form of my enemy ranks; taam = in that; raNe = battle.

Rama was not formerly aware of my prowess in battle. I shall cause to resound Vina (a musical instrument) in the form of my bow, which is played on with the heads of my arrows, the bow string producing a tumultuous sound, the huge cries of the wounded its terrible accompaniment, the darts sounding its innumerable notes, when I enter a vast stage in the form of my enemy ranks in that battle."

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न वासवेनापि स हस्रचक्षुषा ।

युद्धेऽस्मि शक्यो वरुणेन वास्वयम् ।

यमेव वा धर्षयितुम् शराग्निना ।

महाहवे वैश्रवणेन वा स्वयम् ॥ ६-२४-४५

45. vaaasavenaapi = neither by Devendra; the god of celestials; sahasrachakshhushhaa = the thousand eyed; varuNenaapi = nor by Varuna; the god of waters; svayam = in person; yuddhe = in combat; yamanaivaa = nor by Yama the god of death; sharaagninaa = with the fire of his arrows; vaishravaNenavaa = nor by Kubera the lord of riches; svayam = in person; shakyaH = can I be able; dharshhayitum = to be attacked; mahaahave = in a great battle.

"Neither by the thousand eyed Indra the god of celestials nor by Varuna the God of waters in person in a combat, nor by Yama the god of death with the fire of his arrows, nor by Kubera the lord of riches in person, can I be able to be attacked in a great battle."

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये युद्धकाण्डे चतुर्विंशः सर्गः

Thus completes 24th Chapter of Yuddha Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

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Book VI : Yuddha Kanda - Book Of War

Chapter [Sarga] 25 Verses converted to UTF-8, Nov 09

Introduction

While Rama crossed over to the other shore of the sea, Ravana instructs his ministers, Suka and Sarana to enter the enemy's army in disguise and to bring all the required information about them. When Suka and Sarana entered the enemy's ranks, Vibhishana recognises and captures them. But Rama sets them free. Going back to Ravana, they explain the might strength of the enemy's ranks and exhort him to restore Seetha to Rama.

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सबले सागरम् तीर्णे रामे दशरथ आत्मजे ।
अमात्यौ रावणः श्रीमान् अब्रवीत् शुक सारणौ ॥ ६-२५-१

1. **raame** = (While) Rama; **dasharathaatmaje** = the son of Dasaratha; **tiirNe** = crossed; **saagaram** = the ocean; **sabale** = along; with his army; **shriimaan** = the illustrious; **raavaNaH** = Ravana; **abraviit** = spoke; **shukasaaraNau** = to Shuka and sarana; **amaatyau** = his ministers (as follows)

While Rama, the son of Dasaratha, crossed the ocean along with his army, the illustrious Ravana spoke to Shuka and Sarana, his ministers as follows:

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समग्रम् सागरम् तीर्णम् दुस्तरम् वानरम् बलम् ।
अभूत पूर्वम् रामेण सागरे सेतु बन्धनम् ॥ ६-२५-२

2. **samagram** = the entire; **bala** = army; **vaanaram** = of monkeys; **tiiraNam** = crossed; **dustaram** = the impassable; **saagaram** = ocean; **abhuutapurvam** = the unprecedented; **setubandhanam** = construction of the bridge; **saagare** = across the ocean (was done); **raameNa** = by Rama.

"The entire army of monkeys crossed the impassable ocean. The construction of the bridge, unprecedented, across the ocean was executed by Rama."

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सागरे सेतु बन्धम् तु न श्रद्दध्याम् कथंचन ।
अवश्यम् च अपि सम्ख्येयम् तन् मया वानरम् बलम् ॥ ६-२५-३

3. **na shraddhadhyaam** = I am not able to believe; **kathamchana** = under any circumstances; **tam** = that; **setubandham** = construction of the bridge; **saagare** = across the ocean; **avashyam** = certainly; **tat** = that; **vaanaram balam** = army of monkeys; **samkhyeyamcha** = is worth to be conduted (carried weight); **mayaa** = by me.

"I am not able to believe under any circumstances that a pass-way has been constructed across the ocean. Certainly, that army of monkeys is worth to be counted (carried weight) by me."

भवन्तौ वानरम् सैन्यम् प्रविश्य अनुपलक्षितौ ।
 परिमाणम् च वीर्यम् च ये च मुख्याः प्लवम् गमाः ॥ ६-२५-४
 मन्त्रिणो ये च रामस्य सुग्रीवस्य च सम्मताः ।
 ये पूर्वम् अभिवर्तन्ते ये च शूराः प्लवम् गमाः ॥ ६-२५-५
 स च सेतुर् यथा बद्धः सागरे सलिल अर्णवे ।
 निवेशः च यथा तेषाम् वानराणाम् महात्मनाम् ॥ ६-२५-६
 रामस्य व्यवसायम् च वीर्यम् प्रहरणानि च ।
 लक्ष्मणस्य च वीरस्य तत्त्वतो ज्ञातुम् अर्हथ ॥ ६-२५-७

4; 5; 6; 7. **bhavantau** = both of you; **anupalakshitau** = unperceived (to others); **pravishya** = enter; **sainyam** = the army; **vaanaram** = of monkeys; **arhathaH** = and ought; **N^aatum** = to know; **tattvataH** = actually; **parimaaNamcha** = the quantum of the army; **viiryamcha** = their prowess; **ye** = as to which; **plavaN^gamaaH** = monkeys; **mukhyaaH** = are important ones; **ye** = which; **mantriNaH** = ministers; **raamasya** = of Rama; **sugriivasya cha** = and of Sugreeva; **sangataaH** = have come together; **ye** = which; **abhivartante** = are abiding; **puurvam** = in front; **ye** = which; **plavaNgamaa** = monkeys; **shuuraH** = are valiant; **yathaa** = how; **saH** = that; **setuH** = bridge; **baddhaH** = was constructed; **saagare** = across the ocean; **salilaarNave** = full of water; **yathaa** = how; **nivesham** = the encamping (is done); **teSaam vaanaraaNaam** = for those monkeys; **mahaatmaanaam** = the great souled; **vyavasaayamcha** = the determination; **viiryam** = the strength; **praharaNaanicha** = and the striking senses; **raamasya** = of Rama; **viirasya** = and of the heroic; **lakshmaNasya** = Lakshmana.

"Become unrecognisable to others, enter the army of monkeys and make out the real quantum of their army, their prowess, as to which monkeys are important among them, which ministers of Rama and Sugreeva have come together, which monkeys are abiding in front, which monkeys are valiant, how that bridge was constructed across the ocean full of water, how the encamping is done for those great-souled monkeys; the determination, strength and the striking senses of Rama and of the heroic Lakshmana."

Verse Locator

कः च सेना पतिस् तेषाम् वानराणाम् महाओजसाम् ।
 एतज् ज्ञात्वा यथा तत्त्वम् शीघ्रम् अगन्तुम् अर्हथः ॥ ६-२५-८

8. **kaH** = who; **senaapatiH** = is the chief of army; **teSaam** = of those; **mahaatmanaam** = high-souled; **vaanaraaNaam** = monkeys; **N^aatvaa** = knowing; **tatcha** = that also; **yathaatattvam** = actually; **shiighram** = and quickly; **arhathaH** = you ought; **aagantum** = to come.

"Knowing also accurately who the Chief of Army of those high-souled monkeys is, you have to come back quickly."

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इति प्रतिसमादिष्टौ राक्षसौ शुक सारणौ ।
 हरि रूप धरौ वीरौ प्रविष्टौ वानरम् बलम् ॥ ६-२५-९

9. **pratipamaadiSTau** = having thus been commanded; **viirau** = the valiant; **raakSasau** = demons; **shukasaaraNau** = Shuka and Sarana; **hariruupadhaarau** = both possessing the form of monkeys; **praviSTau** = entered; **bala** = (that) army; **vaanaram** = of monkeys.

Having thus been commanded by Ravana, the valiant demons Shuka and Sarana , both in the disguise of monkeys, entered that army of monkeys.

ततस् तद् वानरम् सैन्यम् अचिन्त्यम् लोम हर्षणम् ।
सम्ख्यातुम् न अध्यगच्चेताम् तदा तौ शुक सारणौ ॥ ६-२५-१०

10. tataH = thereafter; tau = those; shuka saaraNau = Shuka and Sarana; tadaa = then; naadhyagachchhetaam = were not able; samkhyaatum = to count; sainyam = the army; tat = of those; vaanaram = monkeys; achintyam = which was inconceivable; lomaharSaNam = and causing their hair to stand erect.

Shuka and Sarana were not able to count then that inconceivable army of monkeys, causing their hair to stand on end.

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तत् स्थितम् पर्वत अग्रेषु निर्दरेषु गुहासु च ।
समुद्रस्य च तीरेषु वनेषु उपवनेषु च ॥ ६-२५-११
तरमाणम् च तीर्णम् च तर्तु कामम् च सर्वशः ।
निविष्टम् निविशच् चैव भीम नादम् महाबलम् ॥ ६-२५-१२
तद्बलार्णवमक्षोभ्यम् ददृशाते निशाचरौ ।

11; 12. tat = that army; sthitam = was stationed; parvataagreSu = on the tops of mountains; nirjhareSu = round about the water-falls; guhaasucha = in the caves; tiireSu = on the shores; samudrasya = of the ocean; vaneSu = in the woodlands; upavaneSu = and in the gardens; taramaaNam = (It was either in) the process of crossing the ocean; tiirNam cha = or had crossed it; tartukaamamcha = or was intending to cross it; sarvashaH = in its entirety; niviSTam = (It had either) encamped; nivishachchaiva = or was still encamping; bhiima naadam = making a terrible noise; nishaacharau = the two demons; dadR^iSaate = saw; mahaabalam = that very strong; akSobhyam = and imperturbable; tadbalaarNavam = sea of army.

That army was stationed on the tops of mountains, round about the waterfalls, in the caves, on the sea-shores, in the woodlands and in the gardens. It was either in the process of crossing the ocean, or was intending to cross it in its entirety. It had either encamped or was still encamping, making a terrible noise. The two demons saw that very strong and imperturbable sea of army.

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तौ ददर्श महातेजाः प्रच्चन्नौ च विभीषणः ॥ ६-२५-१३
आचक्षे अथ रामाय गृहीत्वा शुक सारणौ ।

13. vibhiiSaNaH = Vibhishana; mahaatejaaH = with great splendour; dadarshau = beheld; tau = both of them; praticchannau = in disguise; saH = He; gr^ihiitva = laid hold of; shuka saaraNau = Shuka and Sarana; aacacakSe = and said; raamaaya = to Rama (as follows)

Vibhishana with great splendour beheld both of them in disguise. He caught hold of Shuka and Sarana and told Rama as follows:

[Verse Locator](#)

तस्यैतौ राक्षसेन्द्रस्य मन्त्रिणौ शुक्सारणौ ॥ ६-२५-१४
लंकायाः समनुप्राप्तौ चारौ पर पुरम् जयौ ।

14. parapuramjaya = O; Rama the conqueror of hostile citadels!; etau = these; shukasaaraNau = Shuka and Sarana; mantriNau = the two ministers; tasya raakSasendrasya = of that Ravana; samanupraaptau = and came; caarau = as spies; laNkaayaaH = from Lanka.

"O, Rama the conqueror of hostile citadels! These two demons are Shuka and Sarana, the ministers of Ravana and they came here as spies from Lanka."

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तौ दृष्ट्वा व्यथितौ रामम् निराशौ जीविते तदा ॥ ६-२५-१५
कृत अन्जलि पुटौ भीतौ वचनम् च इदम् ऊचतुः ।

15. tau = both of the them; dR^iSTvaa = having seen; vaamam = Rama; vyathitau = were trembled; tathaa = and ; niraashau = were without hope; jiivite = for their lives; bhiitau = were frightened; chedam = and; uuchatu = spoke; idam = these; vachanam = words; kR^itaan^jalipuTau = having joined their palms.

Both of them, having seen Rama, were trembled with fear, without any hope for their lives and having joined their palms, spoke the following words:

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आवाम् इह आगतौ सौम्य रावण प्रहिताव् उभौ ॥ ६-२५-१६
परिज्ञातुम् बलम् कृत्स्नम् तव इदम् रघु नन्दन ।

16. raghunandana = O; Rama! Saumya = O; excellent man! aavaam ubhau = we both; raavaNaprahitau = as sent by Ravana; aagatau = came; iha = here; parijJNaatum = to know; idam = this; tat = and that; sarvam = entire; balam = army.

"O, excellent man! O, Rama! We both of us, as sent by Ravana, came here together to know everything about your entire army."

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तयोस् तद् वचनम् श्रुत्वा रामो दशरथ आत्मजः ॥ ६-२५-१७
अब्रवीत् प्रहसन् वाक्यम् सर्व भूत हिते रतः ।

17. raamaH = Rama; dasharathaatmajaH = the son of Dasaratha; rataH = who was interested; sarvabhuutahite = in the welfare of all being; shrutvaa = after hearing; tat = those; vachanam = words; tayoH = of them both; prahasan = smilingly; abraviit = spoke; vaakyam = (the following) words.

Hearing their aforesaid words, Rama the son of Dasaratha who was interested in the welfare of all beings, smilingly spoke the following words:

[Verse Locator](#)

यदि दृष्टम् बलम् कृत्स्नम् वयम् वा सुसमीक्षिताः ॥ ६-२५-१८
यथा उक्तम् वा कृतम् कार्यम् चन्दतः प्रतिगम्यताम् ।

18. sarvam = (Has) the entire; balam = army; dR^iSTam = yadi = been seen? vayam susamiikSitaH vaa = have we been seen well? kaaryam kR^itam vaa = has the operation been accomplished; yathoktam = as instructed? pratigamyataam = you may go back; chandataH = according to your own wish.

"Has the entire army been observed by you? Have you observed us well? Have you accomplished the task, as entrusted to you? If so, you may go back now according to your free will."

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अथ किञ्चिददृष्टम् वा भूयस्तद्द्रष्टुमर्हथः ॥ ६-२५-१९
विभीषनो वा कात्स्न्येन पुनः संदर्शयिष्यति ।

19. **atha** = or; **adR^iSTam vaa** = even if you have not seen; **kimchit** = something; **arhathaH** = you ought; **draSTum** = to see; **tat** = that; **bhuuyaH** = also; **vaa** = otherwise; **vibhiiSaNaH** = Vibhishana; **samdarSayati** = will show you; **punaH** = again; **kaartsnyena** = entirely.

"Even if you have not seen something you may see it now also. Otherwise, Vibhishana will show it to you again entirely."

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न चेदम् ग्रहम् णम् प्रप्य भेतव्यम् जीवितम् प्रति ॥ ६-२५-२०
व्यस्तशस्त्रौ गृहीतौ च न दूतौ वधमर्हतः ।

20. **praapya** = having obtained; **idam** = this; **grahaNam** = seizure; **nabhetavyam** = you need not fear; **jivitam prati** = about your life; **gR^ihiitau** = the seized; **ddutau** = messengers; **nyastashastrau** = without weapons; **arhataH** = deserve; **na vadham** = no killing.

"You, having been caught, need not fear about your life. The captured messengers holding no weapons indeed deserve no killing."

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प्रच्चन्नौ च विमुञ्चएमौ चारौ रात्रिच रावुभौ ॥ ६-२५-२१
शत्रुपक्षस्य सततम् विभीषण विकर्षिणौ ।

21. **vibhiSaNa** = O; **Vibhishana! satatam** = always; **vikarSaNau** = draw; a bow-string; **shatrupakSasya** = on the opponents; **vimuJNca** = set free; **ubhau** = the two; **raatrimaharau** = deomns; **chaarau** = who are spies; **pracchanau** = in disguise.

"O, Vibhishana! Always try to draw a bow-string on the opponents and not on these two demons. Set them both, who are spies in disguise, free."

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प्रविश्य नगरीम् लंकाम् भवद्भ्याम् धनद अनुजः ॥ ६-२५-२२
वक्तव्यो रक्षसाम् राजा यथा उक्तम् वचनम् मम ।

22. **pravishya** = after entering; **laN^kaam nagariim** = the city of Lanka; **dhanadaanujaH** = Ravana the younger half-brother of Kubera the god of riches; **raajaa** = and the king; **rakSasaam** = of demons; **vaktavyaH** = be told; **bhavadbhyaam** = by you; **yathoktam** = as told; **mama vachanam** = in my words.

"When you return to the city of Lanka, repeat my words faithfully to Ravana the younger half-brother of Kubera and the king of demons."

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यद् बलम् च समाश्रित्य सीताम् मे हृतवान् असि ॥ ६-२५-२३
तद् दर्शय यथा कामम् ससैन्यः सह बान्धवः ।

23. **yat** = that; **balam** = force; **samaashritya** = on which you relied; **hR^itavaan asi** = when you were taking away; **siitaam** = Seetha; **darshaya** = display; **yathaakaamam** = at your will; **tat** = that force; **sasainyaiH** = along with your troops; **sahabaandhavaH** = and with your allies.

"That force on which you relied when you were taking away Seetha from me, display that force at your will along with your troops and allies."

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श्वः काले नगरीम् लंकाम् सप्राकाराम् सतोरणाम् ॥ ६-२५-२४

राक्षसम् च बलम् पश्य शरैर् विध्वंसितम् मया ।

24. shvaH = tomorrow; kaalye = at break of day; pashya = you will see; laN^kaa nagariim = the city of Lanka; sapraakaaraam- with its ramparts; satoraNaam = and arches; balam = (as well as) the army; rakSasaam = of demons; vidhavamsitaam = demolished; mayaa = by me; shariaH = by my arrows.

"Tomorrow, at break of day, you will see my arrows demolish the city of Lanka with its ramparts and arches as well as the army of demons."

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खोधम् भीममहम् मोक्ष्ये बलम् धारय रावण ॥ ६-२५-२५

श्वः काले वज्रवान् वज्रम् दानवेष्व् इव वासवः ।

25. raavaNa = O; Ravana! shvaH = tomorrow; kaalye = at break of day; aham = I; mokSyaami = shall cast; bhiimam = my terrific; krodham = andger; tvayi = on you; sasainye = with your army; vajram iva = as casting a thunderbolt; daanaveSu = on demons; vaasavaH = Indra the Lord of Celestials; vajravaan = wielding the thunder-bolt.

"O, Ravana! Tomorrow, at break of day I will cast my dreadful anger on you and your army as Indra the Lord of celestials wielding a thunderbolt casts the thunderbolt on demons."

[Verse Locator](#)

इति प्रतिसमादिष्टौ राक्षसौ शुक सारणौ ॥ ६-२५-२६

जयेति प्रतिनन्दैनम् राघवम् धर्मवत्सलम् ।

आगम्य नगरीम् लंकाम् अब्रूताम् राक्षस अधिपम् ॥ ६-२५-२७

26; 27. iti = thus; pratisamaadiSTau = commanded; shuka saaraNau = Shuka and Sarana; raakSasau = the demons; pratinandya = admired; iti = that; jaya = "May you be Victorious!" enam = on this; raaghavam = Rama; dharmavatsalam = who was intent on righteousness; aagamyaa = reached; laN^kaam nagariim = the city of Lanka; abruutaam = and spoke; raakSasaadhipam = to Ravana.

Receiving this command, the two demons, Shuka and Sarana, admiring his justice, cried out: "May you be victorious!"; reached the city of Lanka and spoke to Ravana as follows:

[Verse Locator](#)

विभीषण गृहीतौ तु वध अहौ राक्षस ईश्वर ।

दृष्ट्वा धर्म आत्मना मुक्तौ रामेण अमित तेजसा ॥ ६-२५-२८

28. raakSaseshvara = O; king of demons! vibhiSaNagR^ihiitau = we were seized by Vibhishana; vadhaartham = with the intention of killing us; raameNa = but by Rama; dharmaatmanaa = the pious minded; amita tejasaa = whose valour is immeasurable; muktau = we were released; dR^iSTvaa = on seeing.

"O, king of demons! We were seized by Vibhishana with the intention of killing us. But, Rama, the pious minded wose valour is immeasurable, seeing us, set us free."

[Verse Locator](#)

एक स्थान गता यत्र चत्वारः पुरुष ऋषभाः ।

लोक पाल उपमाः शूराः कृत अस्त्रा दृढ विक्रमाः ॥ ६-२५-२९

रामो दाशरथिः श्रीमाम् लक्ष्मणः च विभीषणः ।

सुग्रीवः च महातेजा महाइन्द्र सम विक्रमः ॥ ६-२५-३०

एते शक्ताः पुरीम् लंकाम् सप्राकाराम् सतोरणाम् ।

उत्पाट्य सम्क्रामयितुम् सर्वे तिष्ठन्तु वानराः ॥ ६-२५-३१

29; 20; 31. yatra = where; chatvaaraH = the four; puruSarSabhaaH = eminent persons; lokapaalasamaaH = who are equal to the protector of the worlds; shuuraH = the valiant ones; kR^itaasthraH = skilled in the use of weapons; dR^iDhavigrahaH = and of proven prowess; raamaH = Rama; daasharathiH = son of Dasartha; shriimaan = the illustrious; lakSmaNaH = Lakshmana; mahaatejaH = the great resplendent; vibhiiSaNaH = Vibhishana; sugriivashca = and Sugreeva; mahendra samavikramaH = whose valour is equal to that of Indra the Lord of celestials; ekasthaanagataaH = are stationed at the same place; ete = they; utpaaTya = having plucked up; laN^kaampuriim = the city of Lanka; sapraakaaraam = with its ramparts; satoranaam = and arches; shaktaaH = are able; samkraamayitum = to transplant it elsewhere; sarve = (even if) all; vaanaraaH = (the) monkeys; tiSThantu = keep aloof.

"Where the four eminent persons who are equal to the protector of the worlds, the valiant ones skilled in the use of weapons and of proven prowess namely Rama the son of Dasaratha, the illustrious Lakshmana, the great resplendent Vibhishana and Sgreeva whose valour is equal to Indra the Lord of celestials, are stationed at the same place, they can pluck up the city of Lanka with its ramparts and arches and transplant it elsewhere, even if all the monkeys keep aloof."

[Verse Locator](#)

यादृशम् तस्य रामस्य रूपम् प्रहरणानि च ।

वधिष्यति पुरीम् लंकाम् एकस् तिष्ठन्तु ते त्रयः ॥ ६-२५-३२

32. tat = such; raamasya = is Rama's; ruupam = from; yaadR^iSham = and such; praharaNaanicha = are his weapons; ekaH = that he can alone; vadhiSyati = overthrow; laN^kaampurim = the city of Lanka; te trayaH = his three companions; tiSThantu = standing by.

"Such is Rama's form and such are his weapons, that he can alone overthrow the city of Lanka, his three other companions standing by."

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राम लक्ष्मण गुप्ता सा सुग्रीवेण च वाहिनी ।

बभूव दुर्धर्षतरा सर्वैर् अपि सुर असुरैः ॥ ६-२५-३३

33. saa vaahinii = that army; raamalakSmaNaguptaa = protected by Rama and Lakshmana; sugreeveNaca = as well as by sugreeva; babhuuva = are; durdharSataraa = exceedingly unconquerable; sarvaiH = by all; suraasuraiH api = the gods and demons even.

"That army protected by Rama and Lakshmana as well as Sugreeva, are exceedingly unconquerable even by all the gods and demons."

[Verse Locator](#)

प्रहृष्ट रूपा ध्वजिनी वन ओकसाम् ।

वनौकसाम् सम्प्रति योद्धुम् इच्छताम् ।

अलम् विरोधेन शमो विधीयताम् ।

प्रदीयताम् दाशरथाय मैथिली ॥ ६-२५-३४

34. samprati = now; dhvajinii = the army; vanaukasaam = of the monkeys; mahaatmanaam = the mighty ones; icchataam = who are inclined; yoddhum = to fight; prahr^iSTayodhaaH = has cheerful warriors; alaim = enough; virodhena = of the

enmity; **shamaH** = (Let) peace; **vidhiyataam** = be made; **pradiiyataam** = restore; **maithilii** = Seetha; **daasharathaaya** = to Rama.

"Now, the army of the mighty monkeys, who are readily inclined to fight, consists of cheerful warriors. Mae peace, insted of enmity with them. Restore Seetha to Rama."

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये युद्धकाण्डे पञ्चविंशः सर्गः

Thus completes 25th Chapter of Yuddha Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book VI : Yuddha Kanda - Book Of War : Chapter 25

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Book VI : Yuddha Kanda - Book Of War

Chapter [Sarga] 26 Verses converted to UTF-8, Nov 09

Introduction

Hearing the submission of Sarana, Ravana climbs up the roof of his palace and sees the entire army of monkeys from there. Ravana enquires about the various monkey leaders and Sarana shows him Nila, Angada, Nala, Sweta, Kumuda, Rambha, Sarabha, Panasa, Vinata and Krathana the army-generals along with their distinguishing characteristics.

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तद् वचः पथ्यम् अक्लीबम् सारणेन अभिभाषितम् ।
निशम्य रावणो राजा प्रत्यभाषत सारणम् ॥ ६-२६-१

1. nishamya = hearing; tat = those; vachaH = words; tathyam = which were truthful; akliibam = and cowardless; abhibhaaSitam = as spoken; saaraNena = by Sarana; raajaa = the king; raavanaH = Ravana; paryabhaSata = spoke; saaraNam = to Sarana (as follows):

Hearing those words, which were truthful and coward less, as spoken by Sarana, the king Ravana spoke to Sarana as follows:

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यदि माम् अभियुञ्जीरन् देव गन्धर्व दानवाः ।
न एव सीताम् प्रदास्यामि सर्व लोक भयाद् अपि ॥ ६-२६-२

2. aham = I; naiva daasyaami = do not give; siitaam = Seetha; yadi = even if; devagandharva daanavaaH = celestials; celestial musicians or demons; abhiyuNjiiran = attack (me); sarvalokabhayaadapi = or even if there is terror from all the worlds.

"I do not give Seetha even if the celestials, celestial musicians or demons attack me or even if there is a terror from all the worlds."

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त्वम् तु सौम्य परित्रस्तो हरिभिर् निर्जितो भृशम् ।
प्रतिप्रदानम् अद्य एव सीतायाः साधु मन्यसे ॥ ६-२६-३

3. O; gentle one! tvamtu = as you were; bhR^isham = very much; piiDitaH-harassed; haribhiH = by the monkeys; paritrastaH = (and hence) fearful; manyase = you are thinking; pratipradaanam = of giving back; siitaayaaH = Seetha; adyaiva = now itself; saadhu = as good.

"O, gentle one! As you were harassed very much by the monkeys and hence fearful; you are thingking of giving back Seetha now itself as good."

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को हि नाम सपत्नो माम् समरे जेतुम् अर्हति ।
इति उक्त्वा परुषम् वाक्यम् रावणो राक्षस अधिपः ॥ ६-२६-४
आरुरोह ततः श्रीमान् प्रासादम् हिम पाण्डुरम् ।
बहु ताल समुत्सेधम् रावणो अथ दिदृक्षया ॥ ६-२६-५

4; 5. **kaH** = which; **sapatnaH** = enemy; **arhati** = is fit; **jitum** = to defeat; **maam** = me; **samare** = in battle? **raavaNaH** = Ravana; **raakShasaadhipaH** = the lord of demons; **raavaNaH** = causing (the world) to cry; **shriimaan** = the illustrious demon; **uktvaa** = spoke; **paruSam** = harsha; **vaakyam** = words; **iti** = as aforesaid; **atha** = and then; **tataH** = from there; **aaruroha** = ascended; **praasaadam** = the roof of his palace; **hitapaaNDuuram** = which was white like snow; **bahutaala samutsedham** = and equal in height to several; palmyra trees; **didR^ikSayaa** = with a desire to see (the army of monkeys).

"Which enemy can defeat me in battle?" The illustrious Ravana, the lord of demons, causing the world to cry, spoke harsh words as aforesaid and then from there ascended the roof of his palace which was shining white like his snow and which was equal to the height his snow and which was equal to the height of several palmyrah trees, with a desire to see the army of monkeys.

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ताभ्याम् चराभ्याम् सहितो रावणः क्रोध मूर्चितः ।
पश्यमानः समुद्रम् च पर्वतामः च वनानि च ॥ ६-२६-६
ददर्श पृथिवी देशम् सुसम्पूर्णम् प्लवम् गमैः ।

6. **raavanaH** = Ravana; **krodhamurchhitaH** = stupefied with anger; **sahitaH** = along with; **taabhyaam** = those; **charaabhyaam** = spies; **pashyamaanaH** = was seeing; **tam samudram** = that ocean; **parvataamshca** = the mountains; **vanaanicha** = and the forest; **dadarsha** = and beheld; **pR^ithiviidasham** = the entire land; **susampuurNam** = completely filled; **plavaNgamaiH** = with monkeys.

Ravana, stupefied with anger, along with his spies, saw that ocean, the mountains and the forests and beheld the entire land completely filled with monkeys.

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तद् अपारम् असम्ख्येयम् वानराणाम् महद् बलम् ॥ ६-२६-७
आलोक्य रावणो राजा परिपप्रच्च सारणम् ।

7. **aalokya** = seeing; **tat** = that; **mahaabalam** = great army; **vaanaraaNaam** = of monkeys; **apaaram** = which was boundless; **asahyamcha** = and intolerable; **raajaa** = the king; **raavaNaH** = Ravana; **paripaprachchha** = asked; **saaraNam** = sarana; (as follows):

Seeing that great army of monkeys, which was boundless and intolerable, the king Ravana asked Sarana as follows:-

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एषाम् वानर मुख्यानाम् के शूराः के महाबलाः ॥ ६-२६-८
के पूर्वम् अभिवर्तन्ते महाउत्साहाः समन्ततः ।

8. **ke** = which; **vaanaraaH** = monkeys; **mukhyaaH** = are importat; **eSaam** = in them? **ke** = who; **shuuraH** = are valiant? **ke** = who; **mahaabalaaH** = are very strong? **ke** = who; **abhivartante** = will stay; **puurvam** = in front; **samantataH** = at all places; **mahatsaahaaH** = with great energy?

"Which monkeys are important among them? Who are valiant ones? Who are the very strong ones? Who will stay in front at all places, with great energy?"

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केषाम् शृणोति सुग्रीवः के वा यूथप यूथपाः ॥ ६-२६-९
सारण आचक्ष्व मे सर्वम् के प्रधानाः प्लवम् गमाः ।

9. keSaam = to whom; sugriivaH = will Sugreeva; shruNoti = hear? ke vaa = who; yuuthapa yuthapaaH = are the generals of the commanders of the monkey- hordes? kimprabhaavaaH = what is the influence; plavangamaaH = of the monkeys?saaraNa = O; Sarana! aachakshva = tell; me = me; sarvam = all.

"To whom Sugreeva will hear? Who are the generals of the commanders of the monkey-heads? What is the influence of the monkeys? O, Sarana! Tell me all."

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सारणो राक्षस इन्द्रस्य वचनम् परिपृच्छतः ॥ ६-२६-१०
आचक्षे अथ मुख्यज्ञो मुख्यांस् तांस् तु वन ओकसः ।

10. atha = then; saraNaH = Sarana; mukhyaajjNaH = who knew the chiefs of monkeys; aababhaaSati = spoke; vachanam = (the following) words; mukhyaan = about the chiefs; vanaukasaH = of the monkeys; tatra = in them; raakSasendrasya = to the lord of demons; paripR^ichchhataH = who was enquiring (about them).

Then, Sarana who knew the chiefs of monkeys, spoke the following words about the chiefs of the monkeys i them, to the lord of demons who was enquiring about them.

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एष यो अभिमुखो लंकाम् नर्दस् तिष्ठति वानरः ॥ ६-२६-११
यूथपानाम् सहस्राणाम् शतेन परिवारितः ।
यस्य घोषेण महता सप्राकारा सतोरणा ॥ ६-२६-१२
लंका प्रवेपते सर्वा सशैल वन कानना ।
सर्व शाखा मृग इन्द्रस्य सुग्रीवस्य महात्मनः ॥ ६-२६-१३
बल अग्रे तिष्ठते वीरो नीलो नाम एष यूथपः ।

11; 12; 13. eSaH = he; niilonaama = is named Nila; viiraH = the heroic; yuuthapaH = chief of army; yasya = by whose; mahataa = great; ghoSeNa = battle-ery; sarvaa = the entire; laN^kaa = Lanka; sapraakaraa = with its ramparts; sashailavanakaanaanaa = with its mountains; gardens and forest; pratihataa = is resounding; yaH = which; eSaH = this; vaanaraH = monkey; parivaaritaH = is encircled; shatena = by hundreds; sahasreNaa = and thousands; yuuthapaanaam = of chiefs of the troops; tiSThati = and who is staitoned; laN^kaam abhi mukhaH = with his face directed towards Lanka; nardan = and making a roaring sound; tiSThate = (He is) standing; blaagre = in front of the army; sugriivasya = of Sugreeva; mahaatmanaH = the high-souled; sarv ashakhaa mR^igendrasya = lord of all the monkeys.

"He, the valiant one, who holds his arms high, who tramples the earth under his feet as he marches, whose face is turned towards Lanka, who in fury is knitting his brows very much, who is resembling a mountain- peak in stature, who is like filaments of a louts in hue, who is excess of anger continuously lashes out his tail and the swish of which is heard in ten regions, he is the prince named Angada, anointed by Sugreeva the king of monkeys and is challenging you to the battle."

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बाहू प्रगृह्य यः पद्भ्याम् महीम् गच्छति वीर्यवान् ॥ ६-२६-१४

लंकाम् अभिमुखः कोपाद् अभीक्षणम् च विजृम्भते ।

गिरि शृङ्गा प्रतीकाशः पद्म किञ्जल्क सम्निभः ॥ ६-२६-१५

स्फोटयति अभिसम्प्रब्धो लान्गूलम् च पुनः पुनः ।

यस्य लान्गूल शब्देन स्वनन्ति इव दिशो दश ॥ ६-२६-१६

एष वानर राजेन सुर्ग्वेण अभिषेचितः ।

यौवराज्ये अनादो नाम त्वाम् आह्वयति सम्युगे ॥ ६-२६-१७

14; 15; 16; 17. yaH = He (who); viiryavaan = the valiant one; pratigR^ihya = who hold; baahuu = his arms (hight); gachchhati = and who tramples; mahiim = the earth; padbhyaam = under his feet (as he marches); laN^kaam abhimukhaH = who face is turned towards Lanka; kopaat = and who in fury; vijR^imbhate = is knitting his brows; abhiikSaNam = very much; girishR^iga pratiikaashaH = who is resembling a mountain peak (in stature); padmakiN^jalkasamnibhaH = and like the filaments of a lotus in hue; atisamrabdhaH = who is excess of anger; punaH punaH = continuously; sphoTayati = lashes out; laN^guulam = his tail; yasya = whose; laN^guulashabdena = swish of the tail; svananti = is heard; dasha = in ten; pradishaH = regions; eSaH = he; yuvaraajaH = is the prince; aNgadonaama = named Angada; abhiSechitaH = anointed; sugriiveNa = by Sugreeva; vaanararajena = the king of monkeys; aahvayati = and is inviting; tvam = you; samyuge = to battle.

"He, the valiant one, who holds his arms high, who tramples the earth under his feet as he marches, whose face is turned towards Lnaka, who in fury is knitting his brows very much, who is remsebling amountain- peak in stature, who is like filaments ofa louts in hue, who is excess of anger continuously lashes out his tail and the swish of hwich is heard in ten regions, he is the prince named Angada, anointed by Sugreeva the king of monkeys and is challenging you to the battle."

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वालिनः सदृशः पुत्रः सुग्रीवस्य सदा प्रियः ।

राघवार्थे पराक्रान्तः शक्रार्थे वरुणो यथा ॥ ६-२६-१८

18. (This Angada) sadR^ishaH = a worthy; putraH = son; vaalinaH = of Vali; sadaa = and always; priyaH = dear; sugriivasya = to Sugreeva; paraakraantaH = is coming forward; raaghavaarthe = for Rama's interest; varuNoyathaa = as Varuna; shakraarthe = is to Indra's.

"This Angada, a worthy son of Vali and always dear to Sugreeva, is coming forwards for Rama's interests, as Varuna is to Indra's."

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एतस्य सा मतिः सर्वा यदृष्टा जनकात्मजा ।

हनुमता वेगवता राघवस्य हितैषिणा ॥ ६-२६-१९

19. saa sarvaa = It is all; etasya = in his (Angada's) matiH = wisdom; itiyat = that; janakaatmajaa = Seetha; dR^iSTaa = was found; hanuumataa = by Hanuman; vegavataa = the swift monkey; hitaiSiNaa = who desires the welfare; raaghavasya = of Rama.

"It is all due to Angada's design that Seetha was found by Hanuman, who is a swift monkey and a well-wisher of Rama."

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बहूनि वानरेन्द्राणामेष यूथानि वीर्यवान् ।
परिगृह्णाभियाति त्वाम् स्वनानीकेन मर्दितुम् ॥ ६-२६-२०

20. eSaH = this Angada; viiryavaan = the valiant; parigR^ihya = taking along with him; bahuuni = innumerable; yuthaani = chiefs of monkeys; abhiyaati = is approaching; marditum to crush; tvaam = you; svena aniikena = with the help of his own army.

"This valiant Angada, bringing along with him innumerable chiefs of monkeys, is approaching to crush you, with the help of his own army."

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अनुवालिसुतस्यापि बलेन महता वृतः ।
वीरस्तिष्ठति सम्ग्रामे सेतुहेतुरयम् नलः ॥ ६-२६-२१

21. ayam = this; nalaH = Nala; setu hetuH = who is the creator of the bridge; viiraH = and the valiant one; samgraame = in battle; tiSThati = stands; anuvaalisutasya = next to Angada; son of Vali; vR^itaH = surrounded by; mahataa = a large; balena = army.

"Surrounded by a large army, here stands the valiant Nala the creator of the bridge, next to Angada the son of Vali, prepared for the battle."

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ये तु विष्टभ्य गात्राणि क्ष्वेडयन्ति नदन्ति च ।
उत्थाय च विजृम्भन्ते क्रोधेन हरि पुमावाः ॥ ६-२६-२२
एते दुष्प्रसहा घोराः चण्डाः चण्ड पराक्रमाः ।
अष्टौ शत सहस्राणि दश कोटि शतानि च ॥ ६-२६-२३
य एनम् अनुगच्छन्ति वीराः चन्दन वासिनः ।
एष आशंसते लंकाम् स्वेन अनीकेन मर्दितुम् ॥ ६-२६-२४

22; 23; 24. ye = which; aSTau = eight; shatasahasraaNi = laksha; dashakoti and shataanicha = ten hundred crores; haripuNgavaaH = of excellent monkeys; chandana vaasinaH = lodging in sandalwood groves; vadanticha = who are yelling kSveDayanti = with a lions roar; viSTabhya = having stiffened; gatraaNi = their limbs; vijR^imbhante = are knitting their eye-brow; utthaaya = raised; krodhena = in anger; ye = which; viiraaH = valiant monkeys; anugacchhanti = who are going after; enam = him; duSprasahaaH = are difficult to be conquered; ghoraH = the terrific; chaNDaah = the fierce; chaNDaparaakramaaH = having feroceous zeal; eSaiva = Nala himself; svena = with his; aniikena; army; aashamsate = aspires marditum = to smash; laN^kaam = Lanka.

"These excellent monkeys, numbering a thousand crores and eight lakhs, lodging in sandalwood groves, yelling with a lion's roar and having stiffened their limbs, are knitting their eye=brows raised in anger. These valiant monkeys, who are terrific and fierce having a feroceous zeal are going after Nala. Nala himself with his aforesaid army aspires to smash Lanka forthwith."

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श्वेतो रजत सम्काशः सबलो भीम विक्रमः ।
बुद्धिमान् वानरः शूरस् त्रिषु लोकेषु विश्रुतः ॥ ६-२६-२५
तूर्णम् सुग्रीवम् आगम्य पुनर् गच्छति वानरः ।
विभजन् वानरीम् सेनाम् अनीकानि प्रहर्षयन् ॥ ६-२६-२६

25; 26. **vaanaraH** = a monkey; **shvetaH** = called Sveta; **rajatasamkaashaH** = of silver hue; **chapalaH** = who is quick-witted; **bhiimavikramaH** = and of terrific prowess; **buddhimaan** = an intelligent monkey; **shuuraH** = a warrior; **vishrutaH** = renowned; **triSu lokeSu** = in the three worlds; **aagatya** = has come; **sugriivam** = to Sugreeva; **tuurNam** = swiftly; **vibhajan** = dividing; **senaam** = the army; **vaanariim** = of monkeys; **praharSayan** = and bringing great delight; **aniikaani** = to the troops; **gachchhati** = he goes; **punaH** = back; **satvaraH** = at once.

"A monkey called Sweta of silver hue who is quick-witted and clever, of terrific prowess and a warrior renowned in the three worlds, has come to Sugreeva swiftly, dividing the army of monkeys and bringing great delight to the troops, he goes back at once."

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यः पुरा गोमती तीरे रम्यम् पर्येति पर्वतम् ।
नाम्ना सम्कोचनो नाम नाना नग युतो गिरिः ॥ ६-२६-२७
तत्र राज्यम् प्रशास्ति एष कुमुदो नाम यूथपः ।
यो असौ शत सहस्राणाम् सहस्रम् परिकर्षति ॥ ६-२६-२८
यस्य वाला बहु व्यामा दीर्घ लान्गूलम् आश्रिताः ।
ताम्राः पीताः सिताः श्वेताः प्रकीर्णा घोर कर्मणः ॥ ६-२६-२९
अदीनो रोषणः चण्डः सम्ग्रामम् अभिकान्क्षति ।
एष एव आशंसते लंकाम् स्वेन अनीकेन मर्दितुम् ॥ ६-२६-३०

27; 28; 29; 30. **puraa** = long ago; **yaH** = which; **giriH** = mountain; **ramaym** = called Ramya; **gomatiitiire** = on the banks of Gomati; **(that mountain) naanaanagayutaH** = filled with various kinds of trees; **naamnaa** = was called; **samrochanonaama** = by another name; Samrochana; **yuuthapaH** = an army chief; **kumudonaama** = named Kumuda; **eSaH** = this; **parvatam** = mountain; **prashaasti** = and was ruling; **raajyam** = the kingdom; **tatra** = there; **yaH** = who; **parikarSati** = was leading; **saharSam** = happily; **shatasahasraaNi** = lakhs (of monkeys); **yasya** = whose; **bahuvyaamaaH** = very long; **valaaH** = hair; **tamraaH** = coppery; **piitaaH** = yellow; **siitaaH** = pale; **shvetaaH** = and white; **ghoradarshanaaH** = and hideous to look upon; **prakiirNa** = thrown about (and) **aashritaH** = resting on; **diirghalaaN^guulam** = his long tail; **vaanaraH** = that monkey; **adiinaH** = is undepressed in spirit; **chaNDaH** = and fierce; **abhikaaNkSati** = yearns; **saN^graamam** = the battle; **eSaiva** = he even; **aashamsate** = desires; **marditum** = to smash; **laN^kaam** = Lanka; **svena** = with his; **aniikena** = foreces.

"There was mountain called Ramya, on the banks of River Gomati. That mountain filled with various kinds of trees was also called Samrochana. An army-chief, named Kumuda used to roam around that mountainous region. He also used to rule that kingdom. He is the leader for lakhs of monkeys. He has a very long hair-coppery, yellow, pale and white and hideous to look upon- thrown about on his tail is the intrepid and fierce monkey called Kanda. He yearns to fight and boast that he will destroy Lanka his forces."

[Verse Locator](#)

यस् त्व एष सिम्ह सम्काशः कपिलो दीर्घ केसरः ।
निभृतः प्रेक्षते लंकाम् दिधक्षन् इव चक्षुषा ॥ ६-२६-३१
विन्ध्यम् कृष्ण गिरिम् सह्यम् पर्वतम् च सुदर्शनम् ।
राजन् सततम् अध्यास्ते रम्भो नाम एष यूथपः ॥ ६-२६-३२
शतम् शत सहस्राणाम् त्रिंशच् च हरि यूथपाः ।

31; 32; 33. **raajan** = O; **king!** **saH** = he; **yaH** = lion; **kapilaH** = of yellowish brown colour; **diirgha kesaraH** = with long mane; **prekSate** = and who is seeing; **laN^kaam** = the city of Lanka; **nibhR^itaH** = attentively; **didhakSanniva** = as though he wishes to consume it; **chakSuSaa** = with his glances; **adhyaaste** = who dwells; **satatam** = mostly; **krishnagirim** = on the mountain of Krishna; **sahyam parvatam** = and Sahya mountain; **vindhyam** = Vindhya range; **sudarshanam** = of pleasing aspect; **yuddhapaH** = is the General; **rambhonaama** = named Rambha; **trimshashca** = thirty; **shatam** = hundred; **shatasahasraaNaam** = laksh; **haripuNgavaaH** = of excellent monkeys; **ghoraaH** = who are formidable; **chaNDaparakramaH** = of impetuous valour; **vaanaraaH** = the monkeys; **ojasaa** = of vigour; **parivaarya** = surround; **yam** = him; **yaantam** = who is moving; **anugachchhanti** = and follow in his steps; **marditum** = to destroy; **laN^kaam** = Lanka.

"O, king! He who resembles a tawny lion with a long mane and who is looking at Lanka attentively as though he wishes to consume it with his glasses, who dwells mostly on the mountains of Krishna and Sahya of Vindhya range of pleasing aspect, is the General named Rambha. Three thousand crores of excellent monkeys, who are formidable of impetuous valour and vigour, surround him who is marching ahead and follow in his goot-sets to destroy Lanka."

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यस् तु कर्णो विवृणुते जृम्भते च पुनः पुनः ॥ ६-२६-३४

न च सम्बिजते मृत्योर् न च यूथाद् विधावति ।

प्रकम्पते च रोषेन तिर्यक्च पुनरीक्षते ॥ ६-२६-३५

पश्यन् लाङ्गूलमपि च क्स्वेडत्येष महाबलः ।

महाबलो वीत भयो रम्यम् साल्वेय पर्वतम् ॥ ६-२६-३६

राजन् सततम् अध्यास्ते शरभो नाम यूथपः ।

34; 35; 36. **pashya** = look! **raajan** = O; **king!** **yaH tu** = the one who; **jR^imbhate cha** = is yawning; **punaH punaH** = again and again; **vipR^iNute** = and who is shaking; **karNau** = his ears **natu samvijate** = he who does not have fear; **mR^ityoH** = about death; **nachapradhaavati** = who never retreats; **yuddhaat** = from a battle; **prakampate** = but violently moves; **roSheNa** = with rage; **iikSate** = who sees; **punaH** = again; **tiryak** = obliquely; **vikSepam** = he who lashes out; **laNguulam** = his tail; **kSveDati** = roars like a lion; **mahaabalaH** = with great vigour; **satatam** = and constantly; **adhyaaste** = dwells; **ramyam** = on the lovely; **saalveyam parvatam** = Salveya mountain; **eSaH** = he; **sharabhonaama** = in Sarabha by name; **yuuthapaH** = the commander of monkeys; **mahaujasaa** = of immense energy; **viitabhyayaH** = devoid of fear.

"O, king! Look! The one who is yawning continuously and shaking his ears, he who does not have fear of death, he who never retreats from a battle, but violently moves with rage, who again sees obliquely, he who lashes out his tail and roars like a lion with great vigour, he who constantly dwells on the lovely Salveya mountain, he is Sarabha by name, the commander of monkeys with immense energy and devoid of fear."

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एतस्य बलिनः सर्वे विहारा नाम यूथपाः ॥ ६-२६-३७

राजन् शत सहस्राणि चत्वारिंशत् तथैव च ।

37. **raajan** = O; **king!** **sarve** = all; **etasya** = his; **shatasahasraaNi** = one lakh; **tathaiva** = and **ehaturvisushat** = forty thousand; **yuuthapaaH** = army-chiefs; **vihaaraaH naama** = named Viharas*; **balinaH** = are strong.

"O, king! All his one lakh and forty thousand army-chiefs called Viharas* are strong.

यस् तु मेघ इव आकाशम् महान् आवृत्य तिष्ठति ॥ ६-२६-३८
मध्ये वानर वीराणाम् सुराणाम् इव वासवः ।
भेरीणाम् इव सम्नादो यस्य एष श्रूयते महान् ॥ ६-२६-३९
घोरः शाखा मृग इन्द्राणाम् सम्ग्रामम् अभिकान्क्षताम् ।
एष पर्वतम् अध्यास्ते पारियात्रम् अनुत्तमम् ॥ ६-२६-४०
युद्धे दुष्प्रसहो नित्यम् पनसो नाम यूथपः ।

38; 39; 40. yaH = the one who; mahaan megha iva = is like a great cloud; aavR^itya; enveloping; aakaasham = space; tiSThati = and who stays; madhye = in the middle; vaanaraviiraaNaam = of monkey-warriors; vaasavaH iva = like Indra (the god of celestials) mahaan = the great; ghoSaH = voice; yasyaiva = of whose; shaakhaa mR^igendraaNaam = monkeys; abhikaaNkSataam = desiring; saNgraamam = for a battle; shruuyate samnaadaH iva = is heard like the roll; bheriiNaam = of drums; eSaH = he; yuuthapaH = the General; panasonaama = named Panasa; nityam = always; duSprasahaH = invincible; yuddhe = in battle; adhyaaste = (and he) dwells; paariyaatram = in Pariyatra; anuttamam = a mountain that is exceeded by none in height."

"The one who is like a great cloud, enveloping the space and who stays in the middle of monkey-warriors like Indra the god of celestials, the great voice of whose monkeys wishing for battle is heard like the roll of drums, is the General named Panasa, who is always invincible in battle. He dwells in Pariyatra, a mountain that is exceeded by none in height."

एनम् शत सहस्राणाम् शत अर्धम् पर्युपासते ॥ ६-२६-४१
यूथपा यूथप श्रेष्ठम् येषाम् यूथानि भागशः ।

41. enam = to him; yuuthapashreSTham = whos is excellent among army-chiefs; eSaam = whose; yuuthaam = troop-commanders; shataartham = numbering fifty; shatasahasraaNaam = laksha; bhaagashaH = in separate units; paryupaasate = attend obediently; enam = to him.

Troop-commanders numbering fifty lakhs commanding separate units attend obediently to him, who is excellent among the Generals."

यस् तु भीमाम् प्रवल्गन्तीम् चमूम् तिष्ठति शोभयन् ॥ ६-२६-४२
स्थिताम् तीरे समुद्रस्य द्वितीय इव सागरः ।
एष दर्दर सम्काशो विनतो नाम यूथपः ॥ ६-२६-४३
पिबमः चरति पर्णाशाम् नदीनाम् उत्तमाम् नदीम् ।
षष्टिः शत सहस्राणि बलम् अस्य प्लवम् गमाः ॥ ६-२६-४४

42; 43; 44. yaH = he who; sthitaam = is encamped; SaSTiH = with sixty; shatasahasraaNi = lakhs; plavaN^gamaaH = monkeys; asya = his; balam = strength of army; samudrasya tiire = on the sea-shore; dvitiiya saagaraH iva = like unto a second ocean; yuuthapaH- is the commander; vinatonaama = called Vinata; eSaH = who; dardurasamkaashaH = resembles the Dardura mountain (in size); shobhayan = lending charm; bhiimaam = to the formidable; chamuum = army; pravalgantiim = marching; charati = and moves about; piban = drinking; naddiim = (the waters of) River; veNaam = Vena; uttamaam = the foremost; nadiinaam = of all rivers.

"He who is encamped with sixty lakhs monkeys as his army-strength on the sea-shore like unto a second ocean is the commander called Vinata who resembles Dardura mountain (in size) and is positioned there lending charm to the formidable army marching ahead and moves about, drinking the water of River Vena, the foremost of all rivers."

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त्वाम् आह्वयति युद्धाय क्रथनो नाम यूथपः ।
विक्रान्ता बलवन्तश्च यथा यूथानि भागशः ॥ ६-२६-४५

45. **vaanaraH** = A monkey; **krathanonaama** = called Krathana; (keeping); **vikrantaaH** = the courageous; **balavantashcha** = and strong monkeys; **yuuthaani** = and the army-chiefs; **yathaa** = according to **bhaagashaH** = separate units; **ahvayati** = and invites; **tvaam** = you; **yuddhaaya** = for the battle."

"A monkey called krathana, keeping the courageous, strong monkeys and the army-lieutenants in separate units, is inviting you for the battle."

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यस् तु गैरिक वर्ण आभम् वपुः पुष्यति वानरः ।
अवमत्य सदा सर्वान्वानरान् बलदर्पितः ॥ ६-२६-४६
गवयो नाम तेजस्वी त्वाम् क्रोधाद् अभिवर्तते ।

46. **yaH** = which; **vaanaraH** = monkey; **puSyati** = nourishes; **vapuH** = his body; **gairika varNaabham** = radiant with the colour of a red-chalk; **sadaa** = who is forever; **baladarpitaH** = proud of his strength; **tejasvii** = and resplendent; **gavapnaama** = is called Gavaya; **tvaam abhivartate** = is stunds facing you; **krodhaat** = with anger; **avamatya** = despising sarvaan = all; **vaanaraan** = the monkeys.

"That resplendent monkey who for his part nourishes his body having the hue of a red chalk and proud of his strength, stands facing you with anger despising all other monkeys."

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एनम् शत सहस्राणि सप्ततिः पर्युपासते ।
एष आशंसते लंकाम् स्वेन अनीकेन मर्दितुम् ॥ ६-२६-४७

47. **saptatiH** = seventy; **shatasahasraaNi** = lakhs; **paryopaasate** = are attending on; **evam** = him; **eSaiva** = he himself; **aashamsate** = wishes; **marditum** = to crush; **laN^kaam** = the city of Lanka; **svena** = (with the help of) his own; **aniikena** = army.

"Seventy lakhs monkeys are attending on him. He himself wishes to crush the city of Lanka with the help of his army."

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एते दुष्प्रसहा घोरा बलिनः काम रूपिणः ।
यूथपा यूथप श्रेष्ठा येषाम् सम्ख्या न विद्यते ॥ ६-२६-४८

48. **ete** = these; **viiraaH** = valiant; **yuuthapaaH** = commanders; **yuuthapashreSThaaH** = and the commander-in-chiefs; **duSprasahaaH** = are difficult to be attacked; **eSaam** = whose; **samkhyaa** = number; **navidyate** = is not know; **teSaam** = their; **yuuthaani** = troops; **bhaagashaH** = are divided in parts.

"These commanders and commanders-in-chief are difficult to be conquered and their number is hard to be counted. Their troops are divided into distinct units."

Thus completes 26th Chapter of Yuddha Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

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Book VI : Yuddha Kanda - Book Of War

Chapter [Sarga] 27

Verses converted to UTF-8, Nov 09

Introduction

Sharana continues to describe the individual strengths of the various commanders in the army of monkeys, mentioning their names one by one, in detail.

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तांस्तु ते सम्प्रक्ष्यामि प्रेक्षमाणस्य यूथपान् ।

राघव अर्थे पराक्रान्ता ये न रक्षन्ति जीवितम् ॥ ६-२७-१

1. pravakSyaami = I shall tell; te = you; prekSamaaNasya = who are looking; taan yuuthapaan = about those army-chiefs; ye = who; paraakraantaH = moved forward; raaghavaarthe = for the sake of Rama; narakSanti = without protecting; jiivitam = their life.

"I on my part shall tell you, who are keenly observing about those army-chiefs, who are ready to show their valour in the case of Rama, even without caring for their lives."

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स्निग्धा यस्य बहु श्यामा बाला लान्गूलम् आश्रिताः ।

ताम्राः पीताः सिताः श्वेताः प्रकीर्णा घोर कर्मणः ॥ ६-२७-२

प्रगृहीताः प्रकाशन्ते सूर्यस्य इव मरीचयः ।

पृथिव्याम् च अनुकृष्यन्ते हरो नाम एष यूथपः ॥ ६-२७-३

2;3. eSaH = he; vaanaraH = is a monkey; haronaama = called Hara; ghora karmaNaH = who has terrific acts; yasya = whose; baalaaH = hair; aashritaH = resting on; laaN^guulam = his tail; bahuvyaamaH = measuring many fathoms; snighdhaaH = which are soft; taamraaH = red in colour; piitaaH = yellow; sitaaH = white; shvetaaH = super white; prakiirNaH = wavy; prakaashante = shining; marrichayaH iva = like the rays; suuryasya = of the sun; pragR^ihiitaa = standing erect; anukR^iSyante = and dragging; pR^ittivyaam = along the ground.

"He is a monkey called Hara, who has terrific acts to his credit. The hair on his tail, measuring many fathoms, soft, red in colour, yellow, white and super-white, wavy and shining like the rays of the sun standing erect thrown about are dragging along the ground."

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यम् पृष्ठतो अनुगच्छन्ति शतशो अथ सहस्रशः ।

वृक्षानुद्यम्य सहसा लङ्का रोहणतत्पराः ॥ ६-२७-४

यूथपा हरिराजस्य किम्कराः समुपस्थिताः ।

4. shatashaH = hundreds; atha = and; sahasrashaH = thousands; yuuthapaaH = of troop-leaders; samupasthitaH = who are resoled; kimkaraaH = to be the servants; hariraajasya = of

Sugreeva; pR^iSThateH = behind; yam = whom; anugachchhanti = they are following; udyamya = carrying; vR^ikSaan = trees; laN^kaarohaNatatparaaH = with an intention to mount the city of Lanka; sahasaa = soon.

"Hundreds and thousands of troop-leaders who are resolved to be the servants of Sugreeva rally behind him, carrying trees with them and with an intention to attack Lanka soon."

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नीलान् इव महामेघांस् तिष्ठतो यांस् तु पश्यसि ॥ ६-२७-५
 असितान् जन सम्काशान् युद्धे सत्य पराक्रमान् ।
 असम्ख्येयान् अनिर्देश्यान् परम् पारम् इव उदधेः ॥ ६-२७-६
 पर्वतेषु च ये केचिद् विषमेषु नदीषु च ।
 एते त्वाम् अभिवर्तन्ते राजन् ऋष्काः सुदारुणाः ॥ ६-२७-७

5; 6; 7. raajam = O; king! tiSThataH = those who appear; niilan = black; mahaameghaamiva = like big clouds; asitaaNjana samkaashaaH = akin to black collyrium; ete = these are; R^ikSaaH = bears; sudaaruNaaH = who are extremely ferocious; satyaparaakramaan = truly mighty; yuddhe = in combat; asamkyeyaan = exceedingly in large number; anirdeshyaan = undefinable ; param paaramiva = like the other shore; udadheH = of the ocean; yaan tu = whom; pashyasi = you are seeing; ye kechit = some of whom; (reside); parvateSu = in mountains; viSayeSu = in plains; nadiiSu cha = and on river-banks abhivartante = and they are coming towards; tvaam = you.

"O, king! Those who appear black like black-clouds and akin to black collyrium are extremely ferocious bears, truly mighty in combat, which are in exceedingly large number, indefinable like the other shore of an ocean, whom you are observing and serve of whom reside in mountains, plains and on river-banks. They are all coming towards you."

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एषाम् मध्ये स्थितो राजन् भीम अक्षो भीम दर्शनः ।
 पर्जन्य इव जीमूतैः समन्तात् परिवारितः ॥ ६-२७-८
 ऋक्षवन्तम् गिरि श्रेष्ठम् अध्यास्ते नर्मदाम् पिबन् ।
 सर्व ऋक्षाणाम् अधिपतिर् धूम्रो नाम एष यूथपः ॥ ६-२७-९

8; 9. raajan = O; king! sthitaH = standing; eSaam madhye = in the middle; bhiimakSaH = with terrific eyes; bhayadarshanaH = of fearful appearance; parivaaritaH = encircled; samantaat = by all; parjanyaH iva = like Parjanya (the Lord of rain); jiimutaiH = (being encircled) by clouds; eSaH = he; yuuthapaH = is the army-chief; dhumraH naama = called Dhumra; adhipatiH = the lord sarvarkSaaNaam = of all bears; piban = who drinks; narmadaam = the waters of River Narmada; adhyaaste = and resides; girishreSTham = on an excellent mountain; R^ikSavantam = called Rikshanvanta.

"O, king! He who is standing in the middle, with terrific eyes and of fearful appearance, encircled by all like Parjanya (the rain-god) being encircled by clouds; is the army-chief called Dhumra, the Lord of all bears, who drinks the waters of River Narmada and resides on an excellent mountain named Rikshavanta."

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यवीयान् अस्य तु भ्राता पश्य एनम् पर्वत उपमम्
 भ्रात्रा समानो रूपेण विशिष्टस् तु पराक्रमे ॥ ६-२७-१०
 स एष जाम्बवान् नाम महायूथप यूथपः ।
 प्रशान्तो गुरु वर्ती च सम्प्रहारेष्वा अमर्षणः ॥ ६-२७-११

10; 11. **pashya** = see; **enam** = him; **parvatopamam** = who is resembling a mountain; **yaniiyaan** = the younger; **bhraataa** = brother; **asya** = of Dhumra; **samaanaH** = resembling; **bhraatraa** = his brother; **ruupeNa** = in appearance; **vishiSTaH** = but distinguished; **paraakrame** = in prowess; **sa eSaH** = he as such; **mahaayuuthapayyuuthapaH** = is a commander of even the mighty generals; **jaambavaannaama** = called jambavan; **prakraantaH** = who is setting on a march (for the battle); **guruvarthiicha** = who has respectful behaviour towards venerable persons; **amarSaNaH** = and who is impatient; **samprahaareSu** = in battle.

"See him who is appearing like a mountain the younger brother of Dhumra, though in form resembling like his brother, is more distinguished in prowess. He as such is a commander of even the mighty generals called Jambavan, who is setting on the march (for the battle). He has a respectful behaviour towards venerable persons impatient in battle."

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एतेन साह्यम् सुमहत् कृतम् शक्रस्य धीमता ।
देव असुरे जाम्बवता लब्धाः च बहवो वराः ॥ ६-२७-१२

12. **etena** = by this; **jaambavataa** = Jambavan; **dhiimataa** = the intelligent; **mahat** = a great; **saahyam** = help; **kR^itam** = was done; **shakrasya** = to Indra (Lord of celestials); **devaasure** in a battle between celestials and demons; **bhavaH** = and many; **varaashcha** = boons also; **labdhaaH** = were obtained.

By the intelligent Jambavan, a great help was rendered to Indra (the lord of celestials) in a battle between celestials and demons and many boons were obtained."

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आरुह्य पर्वत अग्रेभ्यो महाअभ्र विपुलाः शिलाः ।
मुन्वन्ति विपुल आकारा न मृत्योर् उद्विजन्ति च ॥ ६-२७-१३
राक्षसानाम् च सदृशाः पिशाचानाम् च रोमशाः ।
एतस्य सैन्ये बहवो विचरन्ति अग्नि तेजसः ॥ ६-२७-१४

13; 14. **etasya** = his; **vipulaakaaraaH** = gaint bodied; **sainyaaH** = troops; **sadR^ishaaH** = equal to; **raakSasaanaam** = demons; **pishachaanaam cha** = and devils; **romashaaH** = having thick hair; **amitaujasaH** = and endowed with unlimited energy; **vicharanti** = wonder about; **aaruuhya** = climbing; **parvataagrebhyaH** = mountain-heights; **muN^chanti** = and hurl; **mahaabhra vipulaaH** = as big as huge clouds; **shilaaH** = massive rocks; **naudvijanti** = they do not fear; **mR^ityaH** = for death.

"Jambavan's giant bodied troops, resembling demons and devils, having thick hair and endowed with unlimited energy, wander about, climbing mountain-heights and hurl massive rocks as big as huge clouds. They do not have a fear in facing death."

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यम् त्व एनम् अभिसम्रब्धम् प्लवमानम् इव स्थितम् ।
प्रेक्षन्ते वानराः सर्वे स्थितम् यूथप यूथपम् ॥ ६-२७-१५
एष राजन् सहस्र अक्षम् पर्युपास्ते हरि ईश्वरः ।
बलेन बल सम्पन्नो रम्भो नाम एष यूथपः ॥ ६-२७-१६

15; 16. **raajan** = O; **king!** **eSaH** = this; **hariishvaraH** = lord of monkeys; **yuuthapayyuuthapam** = the commander of the commanders; **yam enam** = on whom; **abhisamrabdhm** = whether he is in a hurried fury; **plavamaaniva** = or leaking; **sthitam** = or standing still; **sarve** = all; **vaanaraaH** = the monkeys; **sthitam** = stand; **prekSante** = looking; **eSaH** = he dambhonama = is called Dambha; **balasamyuktaH** = who

along with his army; **balena** = in bulkiness; **parayupaaste** = dwell on; **sahasraakSam** = Sahasraksha mountain.

"O, king! This Lord of monkeys- the commander of commanders on whom, whether he is in a hurried fury or leaping or standing still and all the monkeys stand looking - he is called Dambha who along with his bulky troops dwell on Sahasraksha mountain."

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यः स्थितम् योजने शैलम् गच्छन् पार्श्वेन सेवते ।
ऊर्ध्वम् तथैव कायेन गतः प्राप्नोति योजनम् ॥ ६-२७-१७
यस्मान् न परमम् रूपम् चतुष्पादेषु विद्यते ।
श्रुतः सम्नादनो नाम वानराणाम् पितामहः ॥ ६-२७-१८
येन युद्धम् तदा दत्तम् रणे शक्रस्य धीमता ।
पराजयः च न प्राप्तः सो अयम् यूथप यूथपः ॥ ६-२७-१९

17; 18; 19. **yaH** = he who; **sevate** = walking on all fours; (touches); **paarshvena** = with his flanks; **shailam** = a mountain; **sthitam** = situated; **yogane** = at a distance of one Yogana (eight miles); **tathaiva** = and reaching; (an object); **yojanam** = one Yojana; **uurdhavam** = high; **praapnoti** = obtains it; **kaayena** = with his body; **yasmaat** = more than whose; **paramam** = huge; **ruupam** = from; **na chatuSpaatsu** = no four-legged animal; **vidyate** = is having; **yena** = by whose; **dhiimataa** = intelligence; **yuddham** = battle; **dattam** = was given; **puraa** = earlier; **shakrasya** = to Indra; the Lord of celestials; **raNe** = on a field of battle; **na paraajayaH** = but no defeat; **praaptaH** = was sustained; **ayam** = he; **saH** = as such; **yuuthapa yuuthapaH** = is a commander of commanders; **pitaamahaH**; **shrutaH** = famous; **samnaadanonaama** = as Samnadana by name.

"He who, walking on all fours touches with his flanks, a mountain situated at a distance of one Yojana (eight miles) and reaching an object one Yojana high, obtains it with his body, whose huge form no other four-legged animal is having, by which intelligent monkey, battle was given earlier to Indra the Lord of celestials on a field of battle but no defeat was sustained by him, he is a commander of commanders and the grand-father of monkeys, famous as Samnadana by name."

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यस्य विक्रममाणस्य शक्रस्य इव पराक्रमः ।
एष गन्धर्व कन्यायाम् उत्पन्नः कृष्ण वर्त्मना ॥ ६-२७-२०
तत्र देवासुरे युद्धे साह्यार्थम् त्रिदिवौकसाम् ।

20. **yasya** = whose; **vikramaaNasya** = striding; **paraakramaaH** = prowess; **shakrasyeva** = is like that of Indra the Lord of celestials; **eSaH** = this Samnada; **utpannaH** = was born; **gandharva kanyaayaam** = of a youthful Gandharva maiden; **kR^iSNavartmanaa** = and Krishnavartmana; **tadaa** = then; **devaasurayuddhe** = in a combat between celestials and demons; **saahyaartham** = for the purpose of helping; **trividvaukasaam** = the celestials.

"This Samnada, whose striding prowess is equal to that of Indra the Lord of Celestials was born of a youthful Gandharva maiden and krishnavartman for the purpose of helping the celestials in a combat between celestials and demoneous."

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यत्र वैश्रवणो राजा जम्बूमुपनिषेवते ॥ ६-२७-२१
यो राजा पर्वत इन्द्राणाम् बहु किम्नर सेविनाम् ।
विहार सुखदो नित्यम् भ्रातुस् ते राक्षस अधिप ॥ ६-२७-२२

तत्र एष वसति श्रीमान् बलवान् वानर ऋषभः ।

युद्धेष्व् अकथनो नित्यम् क्रथनो नाम यूथपः ॥ ६-२७-२३

21; 22; 23. raakshasaadhipa = O; king of demons! eSaH = this; yuuthapaH = commander; krathanonaama = named krathane; vaishravaNaH = the son of Visravasa; raajaa = the illustrious one; upaniSevate = who stis; jambuum = beneath the Jambu tree; yatra; on that mountain; parvatendraaNaam = the king of peaks; bahukimnarasevinaam = frequented by kinneras; yaH = which mountain; vihaarasukhadaH = affords delight; te bhraatuH = to your brother; tatra = it is near there; shriimaaan = that fortunate one; balavaan = that powerful vaanarottamaH = lord of the monkeys; akatthanaH = whose prowess is not confined to words; yuddhesu = in battles; (krathana); nityam = forever; ramate = sports.

"O king of demons! This commander named Krathana, the son of Visravasa, the illustrious one, sits beneath the Jambu tree, on that mountain, the king of peaks, which is frequented by Kinneras, and which mountain affords delight constantly to your brother. It is near there, Krathana, that fortunate one, that powerful lord of the monkeys, whose prowess in not confined to words in battles, sports."

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वृतः कोटि सहस्रेण हरीणाम् समवस्थितः ।

एषैवाशंसते लङ्काम् स्वनानीकेन मर्दितुम् ॥ ६-२७-२४

24. eSaiva = he indeed; sthitaH = is standing; vR^itaH = surrounded; koTisahasreNa = by a thousand crores; hariiNaam = of monkeys; aashamsae = and hopes; marditum = to crush; laN^kaam = Lanka; svena = by his; aniikena = army.

"He indeed is standing, surrounded by a thousand crores of monkeys. He hopes to crush Lanka with the help of his army."

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यो गङ्गामनुपर्येति त्रासयन् गजयूथपान् ।

हस्तिनाम् वानराणाम् च पूर्ववैरमनुस्मरन् ॥ ६-२७-२५

एष यूथपतिर्नेता गर्जन् गिरिगुहाशयः ।

गजान् रोधयते वन्यानारुजंश्च महीरुहान् ॥ ६-२७-२६

25; 26. 25; 26. yaH = He who; anuparyet = usually roam; gaN^gaam = by the ganges; traasayan = sowing terror; gaja yuuthapaan = leaders of herds of elephants; anumaran = remembering as he does; puurva vairam = the old quarrel; hastinaam = between elephants; vaanaraaNaam ca = and monkeys; garjan = thundering; aarujamshca = and uprooting; mahiiruhaan = trees; yuuthapatiH = the commander; netaa = and the leader (of monkeys); eSaH = this; pramathigiriguhaashayaH = dwells in the mountain caves; rodhayate = subduing; vanyaana gajaan = wild elephants.

"He who usually roams by the Ganges, sowing terror among leaders of herds of elephants, remembering as he does the old quarrel between elephants and monkeys, thundering and uprooting trees, he is the commander and leader of monkeys called Pramathim who dwells in mountain-caves, subduing wild elephants."

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हरीणाम् वाहिनी मुख्यो नदीम् हैमवतीम् अनु ।

उशीर बीजम् आश्रित्य पर्वतम् मन्दर उपमम् ॥ ६-२७-२७

रमते वानर श्रेष्ठो दिवि शक्र इव स्वयम् ।

27. **vaanarashreSThaH** = this excellent one among monkeys; **vaahinii mukhyaH** = and this army-chief; **hariiNaam** = of monkeys; **aashritya** = taking shelter in; **Mandara** = Mandara; **parvatottamam** = the foremost of mountains; **ushiirabiijam** = and the mountain called Ushirabija; **nadim anu** = alongside the River Ganaga; **ramte** = passes his life happily; **shukraH iva** = like unto Indra; **svayam** = himself.

"This excellent one among the monkeys and this army-chief of monkeys, taking shelter in Mandara the foremost of mountains and the mountain called ushirabija alongside the River Ganga, passes his life happily like unto Indra himself."

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एनम् शत सहस्राणाम् सहस्रम् अभिवर्तते ॥ ६-२७-२८
वीर्यविक्रमदृप्तानाम् नर्दताम् बाहुशालिनाम् ।

28. **shatasahasraaNaam** = a hundred thousands of monkeys; **viirya vikrama dR^iptaanaam** = proud of their strength and prowess; **baahushalinaam** = with radiant fore-arms; **nardataam** = making a roaring sound; **abhivartate** = are following; **enam** = him.

"A hundred thousands of monkeys; proud of their strength and prowess with their radiant fore-arms, making a roaring noise, are following him."

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स एष नेता न्हैतेषाम् वानराणाम् महात्मनम् ॥ ६-२७-२९
स एष दुर्मर्षणो राजन् प्रमाथी नाम यूथपः ।

29. **saH eSaH** = he as such; **netaa** = is the leader; **eteSaam** = of these; **mahaatmanaam** = high-souled; **vaanaraaNaam** = monkeys; **raajan** = O; king!; **saH eSaH** = he as such; **yuuthapaH** = is the commander; **pramaathii naama** = called Pramathi; **durdharaH** = the one difficult to be conquered.

"He is the leader of these high-soled monkeys. O, king! He is the commander called Pramathi, the one difficult to be conquered."

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वातेन इव उद्धतम् मेघम् यम् एनम् अनुपश्यसि ॥ ६-२७-३०
अनीकमपि सम्रब्धम् वानराणाम् तरस्विनाम् ।
उद्धूतमरुणाभासम् पवनेन समन्ततः ॥ ६-२७-३१
विवर्तमानम् बहुशो यत्र एतद् बहुलम् रजः ।

30; 31. **enam** = he; **yam** = whom; **samanupashyasi** = you are seeing; **meghamiva** = as a cloud; **uddhatam** = raised; **vaatena** = by wind; (is Pramathi); **yatra** = in which place; **aruNaabhaasam** = a red illumined; **rajah** = dust; **bahulam** = in great quantity; **uddhuutam** = and raised; **vivartamaanam** = is tossed about; **pavanena** = by wind; (there exists); **tarasvinaam** = energetic; **samrabdham** = ad excited aniikamapi = army also; **vaanaraaNaam** = of monkeys.

"He whom you are beholding a cloud raised by wind is Pramathi. At that place, a great quantity of red illumined dust is tossed about and raised by wind in various ways in different directions. Energetic and excited army of monkeys is also stationed there along with Pramathi."

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एते असित मुखा घोरा गो लान्गूला महाबलाः ॥ ६-२७-३२
शतम् शत सहस्राणि दृष्ट्वा वै सेतु बन्धनम् ।

गो लानूलम् महावेगम् गव अक्षम् नाम यूथपम् ॥ ६-२७-३३

परिवार्य अभिवर्तन्ते लंकाम् मर्दितुम् ओजसा ।

32; 33. mahaaraaja = O; monarch! Shatam = one hundred; shatasahasraaNi = laksha; golaaN^guulaaH = of monkeys; asitamukhaaH = with black faces; ghoraH = fearful; mahaabalaaH = and with great strength; dR^iSTvaa = experiencing (the crossing of); setubandhanam = the bridge; parivaarya = surrounded; yuuthapam = the troop-leaders; gavaakshamnaama = by name Gavaksha; golaaN^guulam = a monkey; abhinardante = and were making a roaring noise; marditum = to crush; laN^kaam = Lanka; ojasaa = by their bodily strength.

"O, monarch! One hundred lakhs of monkeys with their black faces, with fearful appearance and with great strength, experiencing the crossing of the bridge, surrounds the troop-leader by name Gavaksha, a monkey and are making a roaring noise, ready to crush Lanka by their bodily strength."

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भ्रमर आचरिता यत्र सर्व काम फल द्रुमाः ॥ ६-२७-३४

यम् सूर्य तुल्य वर्ण आभम् अनुपर्येति पर्वतम् ।

यस्य भासा सदा भान्ति तद् वर्णा मृग पक्षिणः ॥ ६-२७-३५

यस्य प्रस्थम् महात्मानो न त्यजन्ति महर्षयः ।

सर्वकामफला वृक्षाः सर्वे फलसमन्विताः ॥ ६-२७-३६

मधूनि च महार्हाणि यस्मिन् पर्वतसत्तमे ।

तत्र एष रमते राजन् रम्ये कान्चन पर्वते ॥ ६-२७-३७

मुख्यो वानर मुख्यानाम् केसरी नाम यूथपः ।

34; 35; 36; 37. raajan = O; king! eSaH = this; yuuthapaH = army-chief; kesariinaama = called Kesari; mukhyaH = the chief; vaanaramukhyaanaam = of the commanders of monkeys; ramate = wanders; kaaN^chana parvate = in Kauchana Mountain; yatra = wherein; sarvakaala phaladrumaaH = there are trees which yield fruits in all seasons; bhramaraarachitaa = occupied with large black bees; yam = to which; suuryaH = the sun; anuparyeti = makes a whole round (of the mountain); tulyavarNaabham = equal to its own colour and splendour; yasya = by whose; bhaasaa = brightness; mR^iga pakSiNaH = animals and birds; sadaa = forever; bhaanti = shine; tadvarNaH = with that hue; yasya = whose; prastham = table land on the top of the mountain; maharSayaH = the great sages; na tyajanti = do not leave; vR^ikshaaH = the trees; sarvakaamaphalaaH = all mango trees phalasamanvitattladen with fruits; sarve = on all sides; yasmin = in which; parvata sattame = excellent mountin; madhuuni = honey-bees; mahaarhaaNi = are of most superior variety.

"O, king! This army-chief called Kesari, the chief of the commanders of monkeys, wanders in Kanchana mountain wherein there are trees which yield fruits in all seasons, inhabited by large black-bees, to which the sun circumambulates clock-wise, the mountain shining with its own colour and splendour, by whose brightness, the animals and birds ever shine with the same hue, whose table-land on the top of the mountain the great sages do not leave, wherein trees, all mango-trees laden with fruits on all sides and wherein inhabit honey-bees of excellent variety."

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षष्टिर् गिरि सहस्राणाम् रम्याः कान्चन पर्वताः ॥ ६-२७-३८

तेषाम् मध्ये गिरि वरस् त्वम् इव अनघ रक्षसाम् ।

तत्र एते कपिलाः श्वेतास् ताम्र आस्या मधु पिन्गलाः ॥ ६-२७-३९

निवसन्ति उत्तम गिरौ तीक्ष्ण दम्ष्ट्रा नख आयुधाः ।

सिंह इव चतुर् दम्ष्ट्रा व्याघ्रा इव दुरासदाः ॥ ६-२७-४०

सर्वे वैश्वनर समा ज्वलित आशी विष उपमाः ।

सुदीर्घ अन्वित लान्गूला मत्त मातम्ग सन्निभाः ॥ ६-२७-४१

महापर्वत सम्काशा महाजीमूत निस्वनाः ।

वृत्तपिङ्गलनेत्रा हि महाभीमगतिस्वनाः ॥ ६-२७-४२

मर्दयन्तीव ते सर्वे तस्थुर्लङ्काम् समीक्ष्य ते ।

38; 39; 40; 41; 42. anagha = O; faultless king! SaSTiH = there are sixty; girisahasraaNi = thousand mountains; ramyaaH = in that beautiful; kaaNchana parvataaH = golden mountain ranges; tvamiva = as you are rakshasaam = in the middle of demons; girivaraH = there is an excellent mountain; madhye = in the middle; teSam = of that mountain-range; tatra = in that range; ete = there; antimagirau = in the last mountain; ete = these monkeys; kapilaaH = the tawny coloured one; shvetaaH = the white coloured one; taamraasyaaH = with copper coloured faces; madhupiNgalaaH = honey-like reddish brown coloured; tiikshaNadamSTraaH = having ferocious tusks; nakhaayudhaaH = with nails as their weapons; chaturdamSTraaH = having four tusks; sinhaa iva = like lions; duraasadaaH = difficult to be approached; vyaaghraa iva = like tigers; sarve = all; vaishvaanara samo = equal to fire; jvaladaashiiviSopamaa = like unto serpents vomiting poison; sudiirghaaNchita laaNguulaaH = with their very long coiling tails; matta maataN^ga sannibhaaH = resembling elephants in rut; mahaa parvata samkaasaat = equal to mighty mountains; mahaajiimuutaniHsnaaH = having great thunderous sound like that of cloud; nivasnati are residing; sarve = all of them; tasthuH = stand; samiikshya = looking on; te = your; laN^kaam = Lanka; te mardayantiiva = as if they are about to crush it.

"O, faultless king! There are sixty thousand mountains in that beautiful golden mountain ranges. There is an excellent mountain the middle of that mountain range as you the middle of that demons. In that mountain range there, in the last mountain these monkeys reside. Some of the monkeys are tawny coloured, some are white-coloured and with nails as their weapons; having four tusks, with nails as their weapons having four tusks like lions, difficult to be approached like tigers, resembling fire, like unto serpents vomiting poison with their very long coiling tails, resembling elephants in rut, equal to mighty mountains and making great thunderous sound like that of clouds. All of them stand looking on your Lanka as if they are about to crush it."

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एष चैषामधिपतिर्मध्ये तिष्ठति वीर्यवान् ॥ ६-२७-४३

जयार्थी नित्यमादित्यमुपतिष्ठति बुद्धिमान् ।

नाम्ना पृथिव्याम् विख्यातो राजन् शत बली इति यः ॥ ६-२७-४४

एष एव आशंसते लंकाम् स्वेन अनीकेन मर्दितुम् ।

43; 44. raajan = O; king! eSaH = he; yaH = who tiSThati = stands; madhye = in the middle; viiryavaan = is the powerful; adhipatiH = leader; eSaam = of the monkeys; nityam = (who) ever; upatiSThate = faces; aadityam = sun; buddhimaan = He is a wise man to conquer you; vikhyaataH = he is famous; pR^ithivyaam = in the world; naamnaa = by the name; shatabaliiti = of Shatabli; eSaiva = Indeed is he; aashamasate = who swears; marditum = to destroy; laN^kaam = Lanka; svena aniikena = with his troops.

"O, king! He who stands in the middle is the powerful leader of the monkeys who ever faces the sun, who is a wise man, eager to conquer you and is famous in the world by the name, Shatabali. He swears to destroy Lanka with his troops."

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विक्रान्तो बलवान् शूरः पौरुषे स्वे व्यवस्थितः ॥ ६-२७-४५

रामप्रियार्थम् प्राणानाम् दयाम् न कुरुते हरिः ।

45. hariH = this monkey; vikraantaH = is courageous; balavaan = strong; shuuraH = valiant; vyavasthitaH = established; sve = in his; paurSe = manliness; na kurute = and does not make; dayaam = pity for; praaNaanaam = his lives; raamapriyaartham = for the sake of Rama.

"This Shatabali the monkey is courageous, strong, valiant and is established in his manliness. He does not care for his life, in the cause of Rama."

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गजो गव अक्षो गवयो नलो नीलः च वानरः ।

एक एक एव यूथानाम् कोटिभिर् दशभिर् वृतः ॥ ६-२७-४६

46. ekaikameva = every single one; gajaH = Gaja; gavaakshaH = Gavaksha; gavayaH = Gavaya; nalaH = Nala; niilaH vaanarashcha = and a monkey called Nila; (each) vR^itaH = is surrounded; dasha koTibhiH = by ten crores; yodhaanaam = of warriors.

"Each and every single one, like Gaja, Gavaya, Nala and a monkey called Nila is surrounded by crores of warriors."

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तथा अन्ये वानर श्रेष्ठा विन्ध्य पर्वत वासिनः ।

न शक्यन्ते बहुत्वात् तु सम्ख्यातुम् लघु विक्रमाः ॥ ६-२७-४७

47. tathaa = besides; anye = other; vaanara shreSThaH = excellent monkeys; vindhya parvata vaasinaH = residing in vindhya mountain; laghuvikramaaH = and are impossible; samkhyaatum = to be counted; bahutvaat = because of their multitude.

"Besides, other excellent monkeys residing in Vindhya mountain are quick-paced and are impossible to be counted because of their multitude."

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सर्वे महाराज महाप्रभावाः ।

सर्वे महाशैल निकाश कायाः ।

सर्वे समर्थाः पृथिवीम् क्षणेन ।

कर्तुम् प्रविध्वस्त विकीर्ण शैलाम् ॥ ६-२७-४८

48. mahaaraaja = O; monarch! Sarve = all of them; mahaa prabhavaaH = are highly prominent; sarve = all of them; mahaashailanikaashakaayaaH = are having their stature equal to great mountains; sarve = all of them; samarthaaH = are capable; kshaNena = in a moment; kartum = to level; pR^ithiviim = the earth; pravidhvasta vikiirNa shailaam = by uprooting and razing to its mountains to the ground.

"O, monarch! All of them are highly prominent, their stature equal to high hills and all of them are capable in a moment to level the earth by uprooting and razing its mountains earth by uprooting and razing its mountains to the ground."

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये युद्धकाण्डे सप्तविंशः सर्गः

Thus completes 27th Chapter of Yuddha Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

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Book VI : Yuddha Kanda - Book Of War

Chapter [Sarga] 28

Verses converted to UTF-8, Nov 09

Introduction

Shuka in his turn enumerates the enemies and completes the account given by Sarana.

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सारणस्य वचः श्रुत्वा रावणम् राक्षस अधिपम् ।

बलम् आलोकयन् सर्वम् शुको वाक्यम् अथ अब्रवीत् ॥ ६-२८-१

1. **atha** = then; **shrutvaa** = hearing; **vachaH** = the words; **saaraNasya** = of Sarana; **shukaH** = Shuka; **aadishya** = pointing out; **sarvam** = all; **tat** = that; **balam** = army; **abraviit** = (and) spoke; **vaakyam** = (the following) words; **raavaNam** = to Ravana; **raakSasaadhipam** = the Lord of demons.

After listening to Sarana's words Shuka, pointing out all that army of monkeys, spoke the following words to Ravana the Lord of Demons.

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स्थितान् पश्यसि यान् एतान् मत्तान् इव महाद्विपान् ।

न्यग्रोधान् इव गान्गोयान् सालान् हैमवतीन् इव ॥ ६-२८-२

एते दुष्प्रसहा राजन् बलिनः काम रूपिणः ।

दैत्य दानव सम्काशा युद्धे देव पराक्रमाः ॥ ६-२८-३

2; 3. **raajan** = O; **king!** **Yaan** = those; **etaan** = whom; **pashyasi** = you are seeing; **sthitaan** = standing (here); **ete** = they; **mahaadvipaanaiva** = are like huge elephants; **mattaan** = in rut; **nyagrodhaaniva** = like banyan trees; **gaan^geyaan** = relating to the River Ganga; **saalaaniva** = like Sala trees; **haimavataan** = on Himalaya mountains; **duSprasahaaH** = who are irresistible; **balinaH** = strong ones; **kaama ruupiNaH** = who can change their form at their will; **daityadaanava samkaashaaH** = equal to celestials and demons; **devaparaakramaaH** = having a prowess of celestials; **yuddhe** = in battle.

"O, king! Do you observe those monkeys resembling huge elephants in rut, rising like banyan trees on the banks of River Ganga or Sala trees on Himalayas? Those warriors, able to change their form at will, are irresistible, equal to celestials and demons, and in a battle, are endowed with the valour of the gods."

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एषाम् कोटि सहस्राणि नव पञ्च च सप्त च ।

तथा शन्ख सहस्राणि तथा वृन्द शतानि च ॥ ६-२८-४

4. **eSaam** = their (are); **nava** = mine; **paN^caca** = five; **saptaca** = seven; (twenty one); **koTisahasraaNi** = thousand crores; **tathaa** = and; **shaNkusahasraaNi** = thousand Shakus*; **tathaa** = and; **vR^indashataanica** = hundred Vrindas.

"There are twenty one thousand crores, a thousand Shankus and a hundred Vrindas of these monkeys."

The number exactly corresponding to a Shanku and a Vrinda should be understood as calculated at the end of this chapter.

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एते सुग्रीव सचिवाः किष्किन्धा निलयाः सदा ।
हरयो देव गन्धर्वैर् उत्पन्नाः काम रूपिणः ॥ ६-२८-५

5. **ete** = these monkeys; **sugriiva sachivaaH** = the attendants of Sugreeva; **utpannaaH** = born; **devagandharvaiH** = of celestials and celestial musicians; **kaama ruupiNaH** = are able to change their form at will; **sadaa** = and always; **kiSkindha nilayaaH** = stay in Kishkindha.

"These monkeys, the attendants of Sugreeva born of celestials and celestial musicians, are able to change their form at will and always stay in Kishkindha."

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यौ तौ पश्यसि तिष्ठन्तौ कुमारौ देव रूपिणौ ।
मैन्दः च द्विविदः च उभौ ताभ्याम् न अस्ति समो युधि ॥ ६-२८-६

6. **tau** = those; **yau** = whom; **pashyati** = you are seeing; **tiSThantau** = standing; **devaruupiNau** = with celestial appearance; **samaanau** = with the same resemblance; **maindashcha** = are Mainda; **dvididashchaiva** = and Dvidida; **naasti** = nonw; **samanaH** = is equal taabhyaam = to both of them; **yudhi** = in battle.

"The two who stand there, who have the same resemblance and have the appearance of celestials, are Mainda and Dvidida. None can equal them in combat."

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ब्रह्मणा समनुज्ञाताव् अमृत प्राशिनाव् उभौ ।
आशंसेते युधा लंकाम् एतौ मर्दितुम् ओजसा ॥ ६-२८-७

7. **eatu** = these; **ubhau** = two; **amR^ita praashinau** = who ate ambrosion; **samanujJNaatau** = with due authorization; **brahmaNaa** = from Brahma; **aashampete marditum** = to destroy; **laN^kaam** = Lanka; **ojasaa** = by their power.

"These two, who ate ambrosion on due authorization by Brahma, are hopefully of destroying Lanka by their power."

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यम् तु पश्यसि तिष्ठन्तम् प्रभिन्नम् इव कुन्जरम् ।
यो बलात् क्षोभयेत् क्रुद्धः समुद्रम् अपि वानरः ॥ ६-२८-८
एषो अभिगन्ता लंकाया वैदेह्यास् तव च प्रभो ।
एनम् पश्य पुरा दृष्टम् वानरम् पुनर् आगतम् ॥ ६-२८-९

8; 9. **yaH** = as for; **vaanaraH** = (that) monkey; **yam** = whom; **pashyasi** = you see (there); **teSThantam** = standing; **kuJNaram iva** = like an elephant; **prabhinnam** = in an intoxicated state; **yaH** = who; **kruddhaH** = in fury; **balata** = and strength; **kSobhayet** = is able to churn up; **samudram api** = the ocean itself; **eSaH** = it is he; **abhigantaa** = who came; **laN^kaayaaH** = to Lanka; **vaidehyaaH** = (to find) Seetha; **tavacha** = (and to spy) on you; (that monkey); **dR^iSTam** = who was seen; **puraa** = earlier; **pashya** = see; **enam** = him; **yanaH** = again; **aagatam** = who came.

"As for that monkey who you see there, resembling an intoxicated elephant, who in strength and fury is able to churn up the ocean itself, it is he who came to Lanka to find Seetha and spy on you, O, Lord! See that monkey, who was seen earlier and who appears here again."

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ज्येष्ठः केसरिणः पुत्रो वात आत्मज इति श्रुतः ।
हनूमान् इति विख्यातो लन्धितो येन सागरः ॥ ६-२८-१०

10. **yena** = by whom; **saagaraH** = the ocean; **laN^kitaH** = was traversed; **jyeSThaH** = is the eldest; **putraH** = son; **kesariNaH** = of Kesari; **shrutaH** = known as; **vaataatmajaH** = the son of wind-god; **vikhyaataH** = and famous; **hanumaaniti** = as Hanuman.

"This monkey, by whom the ocean was traversed, is the eldest son of Kesari. He is known as the son of wind-god and famously called as Hanuman."

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काम रूपी हरि श्रेष्ठो बल रूप समन्वितः ।
अनिवार्य गतिः चैव यथा सततगः प्रभुः ॥ ६-२८-११

11. **harishreSThaH** = this excellent monkey; **kaamaruupaH** = is able to assume any form at will; **balaruupasamanvitaH** = endowed with great strength and good form; **satatagaH** = always moving; **prabhuH yathaa** = like the god (of wind); **anivaaryagatishchaiva** = with an uninterrupted mobility.

"This excellent monkey can assume any form at will. He is endowed with a good strength and form always moving like the wind-god, having an uninterrupted mobility."

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उद्यन्तम् भास्करम् दृष्ट्वा बालः किल पिपासितः ।
त्रियोजन सहस्रम् तु अध्वानम् अवतीर्य हि ॥ ६-२८-१२
आदित्यम् आहरिष्यामि न मे क्षुत् प्रतियास्यति ।
इति संचिन्त्य मनसा पुरा एष बल दर्पितः ॥ ६-२८-१३

12; 13. **baalaH** = this Hanuman; when he was a child; **bubhukSitaH** = he desired to eat; **dR^iSTvaa** = on seeing; **udyantam** = a rising; **bhaaskaram** = sun; **avatiirya** = took off; **adhvaanam** = to a distance; **triyojana sahasram** = of three thousand; **yojanas** (or twenty four thousand miles); **iti** = thus; **nishchitya** = reflecting; **manasaa** = in his mind; **aahariSyaami** = I shall seize hold; **aadityam** = of the sun; **me** = and my; **kSut** = hunger; **na pratiyaasyati** = will not be appeased (otherwise); **pupluve kila** = they say he leapt up(into the air); **baladarpitaH** = intoxicated as he was with his strength.

"While yet a child, seeing the sun rise, he desired to eat it and took off to a distance of three thousand yojanas (or twenty four thousand miles) reflecting: ♦I shall seize hold of the sun and my hunger will not be appeased otherwise' and they say, he leapt up (into the air) intoxicated as he was with his own strength."

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अनाधृष्यतमम् देवम् अपि देव ऋषि दानवैः ।
अनासाद्य एव पतितो भास्कर उदयने गिरौ ॥ ६-२८-१४

14. **anaasaadyaiva** = without even reaching; **devam** = the sun; **anaadhR^iSyatamam** = who cannot be meddled much with; **devarSi raakSasairapi** = even by celestials; sages or demons; **patitaH** = he fell; **girau** = on a mountain; **bhaaskaradoyane** = where that radiant or rises.

"Without even reaching the sun, which is most unassailable even to celestials, sages or demons, he however fell on a mountain, where that radiant orb rises."

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पतितस्य कपेर् अस्य हनुर् एका शिला तले ।
किंचिद् भिन्ना दृढ हनोर् हनूमान् एष तेन वै ॥ ६-२८-१५

15. ekaa = one; hanuH = jaw; asya = of this; kapiH = monkey; patitasya = who fell down; shilaatale = on the head of a rock; bhagnaa = was fractured; kimchit = a little; tena = for that reason; eSaH = he who; dR^iDhahanuH = has a strong jaw; hanuumaan = is called Hanuman.

"One of the jaws of this monkey who fell down on the head of the rock, was a little fractured. For this reason, because of his strong jaw, he is called Hanuma."

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सत्यम् आगम योगेन मम एष विदितो हरिः ।
न अस्य शक्यम् बलम् रूपम् प्रभावो वा अनुभाषितुम् ॥ ६-२८-१६

16. eSaH = this; hariH = monkey; viditaH = is known; mama = to me; satyam = actually; aagamayogena = through the words of my bosom friends; na shakyam = It is not possible; anubhaSitam = to describe; asya = his; balam = strength; ruupam = or physical form; prabaavovaa = or glory.

"This monkey is known to me actually through the words of my bosom friends. It is not possible to describe his strength or physical form or glory."

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एष आशंसते लंकाम् एको मर्दितुम् ओजसा ।
येव जाज्वल्यतेऽसौ वै धूमकेतुस्तवाद्य वै ॥ ६-२८-१७
लंकायाम् निहितश्चापि कथम् विस्मरसे कसिम् ।

17. eSaH = He; ekaH = alone; aashamsate = experts; mathitum = to destroy; laN^kaam = Lanka; ojasaa = by his; valour; katham = how; vismarate = do you forget; kapim = this monkey; yena = by whom; nihitaH = was kept; asau = this; dhuumaketuH = fire; adyavai = which is still; jaajvalyate = blazing up; tava = in your; laN^kaayaam = Lanka.

"He alone wants to destroy Lanka by his valour. How do you forget this monkey by whom this fire was lighted and is still blazing up Lanka."

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यः च एषो अनन्तरः शूरः श्यामः पद्म निभ ईक्षणः ॥ ६-२८-१८
इक्ष्वाकूणाम् अतिरथो लोके विख्यात पौरुषः ।
यस्मिन् न चलते धर्मो यो धर्मम् न अतिवर्तते ॥ ६-२८-१९
यो ब्राह्मम् अस्त्रम् वेदामः च वेद वेदविदाम् वरः ।
यो भिन्द्याद् गगनम् बाणैः पर्वतामः च अपि दारयेत् ॥ ६-२८-२०
यस्य मृत्योर् इव क्रोधः शक्रस्य इव पराक्रमः ।
यस्य भार्या जन्स्थानात्सीता चापि हता त्वया ॥ ६-२८-२१
स एष रामस् त्वाम् योद्धुम् राजन् समभिवर्तते ।

18; 19; 20; 21. eSaH = He; ekaH = alone; aashamsate = experts; mathitum = to destroy; laN^kaam = Lanka; ojasaa = by his; valour; katham = how; vismarate = do you forget; kapim = this monkey; yena = by whom; nihitaH = was kept; asau = this; dhuumaketuH = fire; adyavai = which is still; jaajvalyate = blazing up; tava = in your; laN^kaayaam = Lanka. "he alone wants to destroy Lanka by his valour. How do you forget this monkey by whom this fire was lighted and is still blazing up Lanka." 18. raajan = O; king!; yaH eSaH = this warrior; anantaraH = who is immediately after Hanuma; shyaamaH = dark of hue; padmanibhekSaNaH = with eyes like lotuses; atirathaH = a chief warrior; ikSvaakuuNaam = among Ikshvakus; vishruta pauruSaH = his heroism is well-known; loke = in the world; yasmin = whose; dharmaH = sense of duty; nachalate = never wavers; naativartate = nor does he ever transgress; dharmam = the righteousness; yaH = who; veda = to know (to loose); braahmam agram = Bhrahma's weapon; vedaamshcha = and is conversant with the Veda; varaH = he is the most learned; veda vidaam = of Vedic scholars; yaH = who; bindyaat = shatters; yaganam = the firmament; baaNaiH = with his arrows; daarayet = and rends; mediniimchaapi = the earth even; yasya = whose; krodhaH = anger; mR^ityoriva = is equal to that of Death; paraakramaH = and valour; shakrasyeva = equal to that of Indra the god of celestials; yasya = whose; bhaaryaa = consort; siitaa = is Seetha; hR^itaa = who was taken away; tvayaa = by you; janasthaanaat = from a place called Janasthana; saH = he; eSaH = is this; raamaH = Rama; abhivartate = is approaching; tvaam = you; yoddhum = to wage war.

"Nearby is a warrior, dark of hue with eyes like lotuses, a chief warrior among Ikshvakus, his heroism is well-known in the world, his sense of duty never wavers, nor does he ever transgress the righteousness, he knows to loose Brahma's weapon and is conversant with Veda, he is the most learned of the Vedic scholars, he shatters the firmament with his arrows, and rends even the earth, his anger is akin to that of Death, his valour equal to that of Indra the god of celestials, his consort is Seetha who was taken away by you from a place called Janasthana, he is Rama who has come to wage war on you, O king!"

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यः च एष दक्षिणे पार्श्वे शुद्ध जाम्बू नद प्रभः ॥ ६-२८-२२
विशाल वक्षास् ताम्र अक्षो नील कुन्वित मूर्धजः ।
एषो अस्य लक्ष्मणो नाम भ्राता प्राण समः प्रियः ॥ ६-२८-२३
नये युद्धे च कुशलः सर्व शास्त्रभृताम् वरः ।

22; 23. eSaH = this (man); shuddha jaambuunada prabhaH = having a radiance of pure gold; vishaalavakSaaH = with a broad chest; taamraakSaH = having red eyes; niilakuN^chita muurdhajaH = with black and curled hair; dakSiNe paarshve = standing at the right side; yasya = of which Rama; eSaH = he; lakshmaNonaama = is Lakshmana by name; rataH = interest; priyahite = in care and welfare; bhraatruH = of his brother; kushalaH = skilled; maye = in leadership; yuddheca = in a combat; varaH = excellent; sarvashastrabhR^itaam = among the wielders of all weapons.

"This man, having the radiance of pure gold, with a broad chest, having red eyes, with black and curled hair, standing at the right side of Rama, he is called Lakshmana, who is interested in the care and welfare of his brother, skilled in leadership of combat and excellent among the wielders of all weapons."

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अमर्षी दुर्जयो जेता विक्रान्तो बुद्धिमान् बली ॥ ६-२८-२४
रामस्य दक्षिणो बाहुर् नित्यम् प्राणो बहिः चरः ।

24. (This Lakshmana is); amarSii = an angry person; durjayaH = difficult to be conquered; jetaa = a conqueror; buddhimaan = a wise man; balii = a strong man; nityam = forever; dakSiNaH baahuH = a right arm; raamasya = of Rama; bahishcharaH = and an outward moving; praaNaH = life (of Rama).

This Lakshmana is an angry person, difficult to be conquered, victorious, wise and mighty. He has always been the right arm of Rama and in outward moving life (of Rama).

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न हि एष राघवस्य अर्थे जीवितम् परिरक्षति ॥ ६-२८-२५
एष एव आशंसते युद्धे निहन्तुम् सर्वं राक्षसान् ।

25. eSaH = He; na parirakSati hi = does not indeed care; jiivitam = for his life; raaghavasyaarth = in the cause of Rama; eSaiva = He alone; aashamsate = wishes; nihantum = to kill; sarvaraakshasaan = all the demons; yuddhe = in battle.

"He does not indeed care for his life in the cause of Rama. He alone wishes to kill all the demons in battle."

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यस् तु सव्यम् असौ पक्षम् रामस्य आश्रित्य तिष्ठति ॥ ६-२८-२६
रक्षो गण परिक्षिप्तो राजा हि एष विभीषणः ।

26. yaHtu = He who; asau = that; tiSThati = is standing; aashritya = taking guard; savyam = at the left; pakSam = side; raamasya = of Rama; rakSogaNa parikSiptaH = surrounded by a troop of demons; eSaH = he; raajaaH = is the king; vibhiiSaNaH = Vibhishana.

"He who is standing there, taking guard at the left side of Rama, surrounded by a troop of demons he is the king Vibhishana."

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श्रीमता राज राजेन लंकायाम् अभिषेचितः ॥ ६-२८-२७
त्वाम् एव प्रतिसम्रब्धो युद्धाय एषो अभिवर्तते ।

27. eSaH = He abhiSechitaH = who was consecrated as a king; laN^kaayaam = for Lanka; raja raajena = by Rama the king of kings; shriimataa = the illustrious man; pratisamrabdhaH = being enraged; tvaameva = with you really; abhivartate = is to attack; yuddhaaya = for the battle.

"He, who was consecrated as a king for Lanka by the illustrious Rama, the king of kings, is enraged really with you and is to attack us in the battle."

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यम् तु पश्यसि तिष्ठन्तम् मध्ये गिरिम् इव अचलम् ॥ ६-२८-२८
सर्वं शाखा मृग इन्द्राणाम् भर्तारम् अपराजितम् ।
तेजसा यशसा बुद्ध्या ज्ञानेन अभिजनेन च ॥ ६-२८-२९
यः कपीन् अति बभ्राज हिमवान् इव पर्वतान् ।
किष्किन्धाम् यः समध्यास्ते गुहाम् सगहन द्रुमाम् ॥ ६-२८-३०
दुर्गाम् पर्वत दुर्गस्थाम् प्रधानैः सह यूथपैः ।
यस्य एषा कान्चनी माला शोभते शत पुष्करा ॥ ६-२८-३१
कान्ता देव मनुष्याणाम् यस्याम् लक्ष्मीः प्रतिष्ठिता ।
एताम् च मालाम् ताराम् च कपि राज्यम् च शाश्वतम् ॥ ६-२८-३२
सुग्रीवो वालिनम् हत्वा रामेण प्रतिपादितः ।

28; 29; 30; 31; 32. **yam** = (the other) whom; **pashyasi** = you see; **girimiva** = like a mountain; **achalam** = which is unshakable; **tiSThantam** = and standing; **madhye** = in the midst of monkeys; **bhartaaram** = as a Lord; **sarvashaakhaa mR^igendraaNam** = of all chiefs of monkeys; **amitaujasam** = with a boundless energy; **yaH** = who; **himavaan parvataH iva** = like a Himalayan hill; **atibabhraaja** = very much; radiating; **kapiin** = the other monkeys; **tejasaa** = by his splendour; **yashasaa** = by his glory; **buddhyaa** = by his wisdom; **balena** = by his strength; **abhijanena** = and by his noble descent; **yaH** = who; **samdhyaaaste** = occupies; **pradhaanaiH** = yuuthapaiH saha = along with chiefs of army generals; **guhaam** = secret place; **kiSkindhaam** = called Kishkindha; **sagahana drumaam** = with forsts and trees; **durgaam** = and inaccessible; **parvatadurgamyaam** = because of impassable mountains; **yasyaam** = in which; **pratiSThita** = is established; **lakshmiiH** = in good fortune; **devamanuSyaaNaam** = of celestials and human beings; **yasya** = whose; **kaantaa** = charming; **shata puSkaraa** = hundred lotused; **kaaNchanii** = golden coloured; **maalaa** = garland; **shobhate** = is beautifying; **eSaa** = this sugriivaH = is Sugreeva; **taam** = this; **maalaam** = garland; **taaraam** = Tara; **shaasvatam** = as well as permanent; **kapiraaajyam cha** = kingdom; **pratipaaditaH** = were presented; **raameNa** = by Rama; **hatvaa** = after having killed; **vaalinam** = Vali.

"The other whom you see as an unshakable mountain and standing in the centre of monkeys as a Lord of all chiefs of monkeys, with a boundless energy and who, like a Himalayan hill, very much radiating the other monkeys by his splendour, glory, wisdom, strength and his noble descent, who occupies along with the chiefs of Army Generals, a secret place called Kishkindha, with its forests and trees and the place inaccessible because of its impassable mountains, in which is established a good fortune of celestials and human beings, whose charming and golden coloured garland with hundred lotuses is beautifying, that person is Sugreeva. This garland along with a lady called Tara as well as the permanent kingdom of monkeys were presented to him by Rama after having killed Vali (Sugreeva's brother)."

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शतम् शतसहस्राणाम् कोटिमाहुर्मनीषिणः ॥ ६-२८-३३
शतम् कोटिसहस्राणाम् शङ्कुरित्यभिधीयते ।

33. **maniiSiNaH** = wise men; **aahuH** = say; **shatam** = a hundred; **shata sahasraaNam** = lakhs; **koTim** = as a crore; **(and) shatam** = a hundred; **koTisahasraaNam** = thousand crores; **abhidhiyate** = is reckoned; **shankuH** = as a Shanku.

"Wise men call a hundred lakhs as a crore. A hundred thousand crores is reckoned as a Shanku."

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शतम् शङ्कुसहस्राणाम् महाशङ्कुरिति स्मृतः ॥ ६-२८-३४
महाशङ्क्यसहस्राणाम् शतम् वृन्दमिहोच्यते ।
शतम् नृन्दसहस्राणाम् महावृन्दमिति स्मृतम् ॥ ६-२८-३५
महावृन्दसहस्राणाम् शतम् पद्ममिहोच्यते ।
शतम् पद्मसहस्राणाम् महापद्ममिति स्मृतम् ॥ ६-२८-३६
महापद्मसहस्राणाम् शतम् खर्वमिहोच्यते ।
शतम् खर्वसहस्राणाम् महाखर्वमिति स्मृतम् ॥ ६-२८-३७
महाखर्वसहस्राणाम् समुद्रमभिधीयते ।
शतम् समुद्रसाहस्रमोघ इत्यभिधीयते ॥ ६-२८-३८
शतमोघसहस्राणाम् महौघ इति विश्रुतः ।

34; 35; 36; 37; 38. **shatam** = a hundred; **shaN^kusahasraaNaam** = thousand Shakus; **smR^itaH** = are said; **mahaashaN^kuH iti** = one Maha Shanku; **shatam** = a hundred; **mahaashaNku sahasraaNaam** = thousand Maha Shankus; **uchyate** = are called; **vR^indam** = one Vrindam; **iha** = here; **shatam** = a hundred; **vR^inda sahasraaNaam** = thousand Vrindas; **smR^itam** = are said; **mahaavR^indam iti** = to be one Mahavrindam; **shatam** = a hundred; **mahaavR^inda sahasraaNaam** = thousand Mahavrindas; **uchyate** = are called; **padmam** = one Pdmam; **iha** = here; **shatam** = a hundred; **padmasahasraaNaam** = thousand Padmas; **smR^itam** = are said; **mahaapadmaniti** = to be one Maha padmam; **shatam** = a hundred; **mahaapadmashasraaNaam** = thousand Mahapadmas; **uchyate** = are called; **kharvam** = one kharvam; **iha** = here; **shatam** = A hundred; **kharvasahasraam** = thousand; kharvas; **smR^itam** = are said; **mahaakharvamiti** = to be one; Mahakharva; **shatam** = a hundred; **mahaakharva sahasraaNaam** = thousand Mahaknarvas; **abhidhiyate** = are called; **samudram** = one Samudra; **shatam** = A hundred; **samudra sahasraam** = thousand Samudras; **abhidhiyate** = are said; **oghaH iti** = to be one ogha; **shatam** = a hundred; **oghasahasraaNaam** = thousand oghas; **vishrutaH** = are acclaimed; **mahaughaH iti** = as one Mahaugha.

"A hundred thousand Shankus are said to be one Maha Shanku. A hundred thousand Maha Shankus are called one Vrindam here. A hundred thousand Vrindas are said to be one Maha vrindam. A hundred thousand Mahavrindas are called one Padmam here. A hundred thousand padmas are said to be one Mahapadmam. A hundred thousand Mahapadmas are called one Kharvam here. A hundred thousand kharvas are said to be one Mahakharvam. A hundred thousand Mahakharvas are called one Samundram. A hundred thousand Samudras are said to be one ogha here. A hundred thousand oghas are acclaimed a one Mahaugha."

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एवम् कोटि सहस्रेण शङ्कूनाम् च शतेन च ॥ ६-२८-३९
महाशङ्कुसहस्रेण तथा वृन्दशतेन च ।
महावृन्दसहस्रेण तथा पद्मशतेन च ॥ ६-२८-४०
महापद्मसहस्रेण तथा खर्वशतेन च ।
समुद्रेण च तेनैव महुधेन तथैव च ॥ ६-२८-४१
एष कोटिमहौघेन समुद्रसदृशेन च ।
विभीषणेन वीरेण सचिवैः परिवारितः ॥ ६-२८-४२
सुग्रीवो वानर इन्द्रस् त्वाम् युद्ध अर्थम् अभिवर्तते ।
महाबलवृत्तो नित्यम् महाबलपराक्रमः ॥ ६-२८-४३

39; 40; 41; 42; 43. **eSaH sugreevaH** = this Sugreeva; **vaanarandraH** = the king of monkeys; **mahaabala paraakramaH** = having great strength and valour; **nityam** = always; **mahaabalavR^itaH** = surrounded by a large army; **anuvartate** = is approaching; **tvaam** = you; **yuddhaartham** = for the sake of doing war; **parivaaritaH** = accompanied by; **viireNa** = by the valiant; **vibhiSaNena** = Vibhishana; **sachivaiH** = the ministers; **evam** = and indeed; **shatenacha** = hundred; **koTisahasreNa** = thousand crores; **shaN^kuunaam** = of Shankus; **mahaashaN^ku sahasreNa** = a thousand of Mahashankus; **tathaa** = and; **vR^inda shatenacha** = a hundred Vrindas; **mahaavrinda sahasreNa** = a thousand Mahavrindas; **tathaa** = and; **padmashatenacha** = a hundred Padmas; **mahaapadma sahasreNa** = a thousand Mahapadmas; **tathaa** = and; **kharva shatena** = a hundred kharvas; **tenava** = Same numbered (a hundred) samudreNa = Samudras; **tathaivacha** = and; **mahanghena** = Mahanghas; **koTimahanghena** = a crore of Mahanghas; **samudra sadR^ishena cha** = and (the whole army) of identical an ocean.

"This Sugreeva, the king of monkeys, having great strength and valour, always surrounded by a colossal army, is approaching you to make war, accompanied by the valiant Vibhishana and the ministers, as also a hundred thousand crores of Shankas, a thousand Mahashankus, a hundred Vrindas, a thousand mahavrindas, a hundred padmas, a thousand Mahapadmas, a hundred

kharves, samudras and Mahaughas of the same number, and a crore of Mahanghas wholearmy as such is identical of an ocean."

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इमाम् महाराज समीक्ष्य वाहिनीम् ।

उपस्थिताम् प्रज्वलित ग्रह उपमाम् ।

ततः प्रयत्नः परमो विधीयताम् ।

यथा जयः स्यान् न परैः पराजयः ॥ ६-२८-४४

44. mahaaraaja = O; king!; samiikshya = carefully observing; imam = this; vaahiniim = army; upasthitaam = which arrived; prajvalita grahopamaam = much the same as a blazing planet; vidhiyataam = perform; paramaH = a great; prayatnaH = effort; yathaa = so as; syaat = to obtain; jayaH = victory; tataH = thereafter; ma = and not (to get); paraabhavaH = defeat; pariaH = from the enemies.

"O, king! Carefully observing this army, which appears much the same as a blazing planet, prepare yourself for a great effort to get victory and take measures to avoid defeat from the enemies."

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये युद्धकाण्डे अष्टाविंशः सर्गः

Thus completes 28th Chapter of Yuddha Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

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Book VI : Yuddha Kanda - Book Of War

Chapter [Sarga] 29

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Introduction

Ravana reprimands Shuka and Sarana, asking them to leave the assembly. He again sends some spies to the place of Rama and Lakshmana. Those spies were got caught by Vibhishana and the monkeys start harassing them. But the compassionate Rama gets them released and the spies reach back Lanka.

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शुकेन तु समाख्यातांस् तान् दृष्ट्वा हरि यूथपान् ।
लक्ष्मणम् च महावीर्यम् भुजम् रामस्य दक्षिणम् ॥ २-२९-१
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हनुमन्तम् च विक्रान्तम् जाम्बवन्तम् च दुर्जयम् ॥ २-२९-३
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गजम् गवाक्षम् शरभम् वैन्दम् च द्विविदम् तथा ॥ २-२९-४
किञ्चिद् आविग्न हृदयो जात क्रोधः च रावणः ।
भर्त्सयाम् आस तौ वीरौ कथा अन्ते शुक सारणौ ॥ २-२९-५

1; 2; 3; 4; 5. dRⁱSTvaa = beholding; hariyuuthapaan = those foremost of monkey-leaders; samaadiSTaan = shown; shukena = Shuka; mahaaviiryam = the most valiant; lakshmaNamcha = Lakshmana; raamasya = Rama's; dakSiNambhujam = right arm; bhraataram = his own brother; vibhiiSaNam = Vibhishana; samiipastham = standing close; raamasya = to Rama; bhiimavikramam = the terribly powerful; sugriivamcha = Sugreeva; sarvavaanararaajam = the king of all monkeys; balinam = the strong; aN[^]gadam chaapi = Angada; vajra hastaatmajaatmajam = grand son of Indra; the Bearer of the Thunder bolt; vikraantam = the powerful; hanuumantam = Hanuman; durjayam = the invincible; jaambavantam = Jambavan; suSeNam = Sushena; kumudam = Kumuda; niilam = Nila; nalamcha = Nala; plavagarSabham = the excellent of monkeys; gajam = Gaja; gavaakSam = Gavaksha; sharabham = Sharabha; maindam = Mainda; tathaa = and; dvididam = Divivida; saHraavaNaH = that Ravana; aavigna hR[^]idayaH = his heart agitated; kimchit = a little; jaatakrodhashcha = became enraged; bhartsayaamaasa = abused; tau = those two; viirau = heroes; shuka saaraNau = Shuka and Sarana; kathaante = who had completed their report.

Beholding those foremost of monkey leaders pointed out by Shuka- the most valiant Lakshmana; Rama's right arm, his own brother Vibhishana standing close to Rama, the terribly powerful Sugreeva the king of all monkeys, the strong Angada grandson of Indra the wielder of thunderbolt, the powerful Hanuman, the invincible Jambavan, Sushena, Kumuda, Nila, Nala the excellent of monkeys, Gaja, Gavaksha, Sharabha, Mainda and Dvidida- that Ravana - his heart

became agitated a little, was enraged and then abused those two heroes Shuka and Sarana who had completed their report.

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अधो मुखौ तौ प्रणताव् अब्रवीत् शुक सारणौ ।
रोष गद्गदया वाचा सम्रब्धः परुषम् वचः ॥ २-२९-६

6. (Ravana) abraviit = spoke; tau = to those; shuka saaraNau = Shuka and Sarana; praNatau = who saluted; adhomukhau = with their faces bent down; vaachaa = in a voice; roSagadgadayaa = choked in anger; samrabdham = excited; tathaa = and paruSam = and harsh.

Ravana spoke (the following) excited and harsh words, in a voice choked in anger to Shuka and Sarana who stood saluting with their faces bent down.

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न तावत् सदृशम् नाम सचिवैर् उपजीविभिः ।
विप्रियम् नृपतेर् वक्तुम् निग्रह प्रग्रहे विभोः ॥ २-२९-७

7. na taavatnaama = It is not; sadR^isham = befitting; vaktum = to utter; vipriyam = unpleasant words; upajivibhiH = by dependent; sachivaiH = ministers; nR^ipate = to their king; prabhoH = who has the power; nigrahe = to mete out punishment; pragrahe = or reward.

"It is not befitting to utter unpleasant words by dependent ministers to their king who has the power to mete out any punishment or reward."

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रिपूणाम् प्रतिकूलानाम् युद्ध अर्थम् अभिवर्तताम् ।
उभाभ्याम् सदृशम् नाम वक्तुम् अप्रस्तवे स्तवम् ॥ २-२९-८

8. sadR^isham naama = Is it proper; vaktum = to utter; stavam = praise; vipuuNaam = of the enemies; pratikuulaanaam = who are adverse to us; abhivartataam = and who are coming; yuddhartham = for war; ubhaabhyaam = by both of you; aprastave = irrelevantly?

"Is it proper for both of you to shower irrelevant praise on our enemies who are adverse to us and are approaching for a war?"

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आचार्या गुरवो वृद्धा वृथा वाम् पर्युपासिताः ।
सारम् यद् राज शास्त्राणाम् अनुजीव्यम् न गृह्यते ॥ २-२९-९

9. vR^ithaa = in vain; paryupaasitaaH = have you sat at the feet; aacharyaH = of your elders; guravaH = and your preceptors; vR^iddhaaH = and the aged; yat = since; saaram = the essence; anujiivyaam = to be followed; raaja shastraNaam = from political sciences; nagR^ihyate = has not been grasped; vaam = by both of you.

"In vain have you sat at the feet of your elders, your preceptors and the aged, since the essence to be followed from political sciences has not been grasped by both of you."

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गृहीतो वा न विज्ञातो भारो ज्ञानस्य वा उच्यते ।
ईदृशैः सचिवैर् युक्तो मूर्खैर् दिष्ट्या धरामि अहम् ॥ २-२९-१०

10. grahitaH = or if you have imbibed them; na vijjNaato raa = you have not remembered them; vaahyate vaa bhaaraH = you are over-burdened; ajjNaanasya = with

ignorance; **yuktaH** = being associated; **iidR^ishaiH** = with such; **sachiraiH** = ministers; **murkhaiH** = who are fools; **diSTyaa** = it is a miracle; **aham** (that) I; **dharaami** = I am able to retain my sovereignty.

"Or if you have imbibed them, you have not remembered them. You are over-burdened with ignorance! Being associated with such foolish ministers, it is a miracle that I am still able to retain my sovereignty."

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किम् नु मृत्योर् भयम् न अस्ति माम् वक्तुम् परुषम् वचः ।
यस्य मे शासतो जिह्वा प्रयच्चति शुभ अशुभम् ॥ २-२९-११

11. **naasti kimnu** = have you no; **bhayam** = fear; **mR^ityoH** = of death; **vaktum** = to speak; **paruSam** = (such) rude; **vachaH** = words; **maam** = to me; **prayachchhati** = who dispenses; **shubhaashubham** = good and evil; **yasyame** = by my; **jihvaa** = tongue; **shaasataH** = which commands.

"Have you no fear of death that you dare address me thus rudely, I whose tongue that you dare tongue dispenses good and evil?"

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अपि एव दहनम् स्पृष्ट्वा वने तिष्ठन्ति पादपाः ।
राज दोष परामृष्टास् तिष्ठन्ते न अपराधिनः ॥ २-२९-१२

12. **paadapaaH** = trees; **tiSThanti** = survive; **vane** = in the forest; **spR^iSTvaa apyaiva** = even if disturbed; **dahanam** = by fire; (But); **aparaadhinaH** = the guilty; **na tiSThante** = cannot survive; **raja daN^DaparaamR^iSTaaH** = if touched by the royal scepter.

"Trees may survive in the forest, even if disturbed by fire. But the guilty cannot survive, if touched by the royal scepter."

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हन्याम् अहम् इमौ पापौ शत्रु पक्ष प्रशंसकौ ।
यदि पूर्व उपकारैर् मे न क्रोधो मृदुताम् व्रजेत् ॥ २-२९-१३

13. **yadi** = If; **me** = my; **krodhaH** = anger; **na vrajet mR^idutaam** = is not softened; **puurvopakaaraiH** = by the services they rendered earlier; **aham** = I; **hanyaam** = would have killed; **imau paapau** = these two miscreants; **satrupakSaprashamsinau** = who are praising the band of enemies.

"If my anger is not softened by the services they rendered earlier, I would have killed these two miscreants who are praising the band of enemies."

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अपध्वंसत गच्चध्वम् सन्निकर्षाद् इतो मम ।
न हि वाम् हन्तुम् इच्छामि स्मरन् उपकृतानि वाम् ॥ २-२९-१४
हताव एव कृतघ्नौ तौ मयि स्नेह परान् मुखौ ।

14. **apadhvamsata** = keep away; **mama** = from my; **itaH** = this; **sannikarSaat** = neighbourhood; **na shyadhvam** = do not be seen anywhere here; **smaraani** = I am recollectin; **vaam** = your; **upakR^itaani** = services; **na ichchhaami** = I do not wish; **hantum** = to kill; **vaam** = you; **dvau** = both of you; **kR^itaghnaH** = who are ungrateful; **snehaparaaN^mukhaH** = and affection-less; **mayi** = towards me; **hataaveva** = are just as dead.

"Keep away from my neighbourhood. Do not be seen anywhere here. I am recollecting your past services and hence do not wish to kill you. Both of you, who are ungrateful and unfaithful towards me, are just as dead to me."

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एवम् उक्तौ तु सव्रीडौ ताव् उभौ शुक सारणौ ॥ २-२९-१५
रावणम् जय शब्देन प्रतिनन्द्य अभिनिहसृतौ ।

15. tau shukasaariNau = those Shuka and Sarana; evam = thus; uktau = told; savriidau = they were ashamed; dR^iSTvaa = having seen; raavaNam = Ravana; niHsR^itau = and went away; pratinandya = having enlogised; jayashabdena = with words of victory.

Hearing Ravana's words, Shuka and Sarana felt ashamed to see Ravana paid obeisance to him saying, "Be thou victorious!" and went away.

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अब्रवीत् स दशग्रीवः समीपस्थम् महाउदरम् ॥ २-२९-१६
उपस्थापय शीघ्रम् मे चारान् नीति विशारदान् ।

16. nishaacharaH = the deomon; dashagriivaH = Ravana; abraviit = spoke; mahodaram = to Mahodara; samipastham = who was standing nearby (as follows):- upasthaaya = bring; me = me; chaaraan = spies; shiighram = quickly.

The demon Ravana spoke to Mahodara who was standing nearby as follows: "Bring me the spies here quickly."

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महोदरस्तथोक्तस्तु शीघ्रमाज्ञापयच्चरान् ॥ २-२९-१७
ततश्चाराः सम्वरिताः प्राप्ताः पार्थिवशासनात् ।
उपस्थिताः प्राञ्जलयो वर्धयित्वा जयाशिषः ॥ २-२९-१८

17; 18. mehodaraH = Mahodara; tathaa = thus; uktaH = spoken; shiighram = quickly; aajJNaapayat = ordered; charaan = for the spies; tataH = then; chaaraaH = the spies; praaptaaH = who came; samtvaritaaH = hurriedly; paarthiva shaasanat = as per the order of the king; praaJNjalayaH = paid obeisance by joining their palms; upasthitaaH = and approached; vadhayitvaa = having felicitated (Ravana); jayaashiSaH = expressing their desire to see him victorious.

Hearing those words, Mahodara immediately ordered for the spies. The spies came hurriedly as per the orders of the king, paid obeisance to him by joining their palms and approached him, having made a complement expressing their desire to see him victorious.

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तान् अब्रवीत् ततो वाक्यम् रावणो राक्षस अधिपः ॥ २-२९-१९
चारान् प्रत्ययिकान् शूरान् भक्तान् विगत साध्वसान् ।

19. tataH = then; raavaNaH = Ravana; raakshasaadhipaH = the king of demons; abraviit = spoke; vaakyam = (these) words; taan charaan = to those spies; praatyayikam = who were faithful; shuuraan = brave; dhiiraan = energetic; vigata saadhvasaan = and free from fear.

Then, Ravana the king of demons spoke the following words to those spies, who were faithful, brave, energetic and free from fear:

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इतो गच्चत रामस्य व्यवसायम् परीक्षथ ॥ २-२९-२०

मन्त्रेष्व् अभ्यन्तरा ये अस्य प्रीत्या तेन समागताः ।

20. **gachchhata** = you go; **itaH** = from here; **pariikshitum** = to investigate; **vyavasaayam** = about the first impression; **raamasya** = about Rama; **ye** = (as regards) who; **abhyantaraaH** = are the intimate friends; **asya** = to him; **samaagataaH** = and those who joined; **tena** = with him; **priityaa** = in affection.

"You go from here to investigate about the first impression concerning Rama, as regards who are his intimate friends and in respect of those who joined on his side with a liking towards him."

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कथम् स्वपिति जागर्ति किम् अन्यच् च करिष्यति ॥ २-२९-२१

विज्ञाय निपुणम् सर्वम् आगन्तव्यम् अशेषतः ।

21. **katham** = how; (is he); **svapiti** = sleeping? Jaagarti = and waking up? Kim = what; **kariSyati** = will he do; **adya** = now? Aagantavyam = you ought to come; **vijJNaaya** = after acquainting with; **sarvam** = all this; **asheSaaH** = completely; **nipuNam** = and skillfully.

"Find out what are his hours of sleeping and waking and what he intends to do next. You ought to come here, after acquainting with all this information completely and skillfully."

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चारेण विदितः शत्रुः पण्डितैर् वसुधा अधिपैः ॥ २-२९-२२

युद्धे स्वल्पेन यत्नेन समासाद्य निरस्यते ।

22. **vasudhaadhipaiH** = by kings; **paNDitaiH** = who are shrewd; **shatruH** = an enemy; **yuddhe** = in battle; **samaasaadhyaa** = who is got; **chaareNa** = through spies; **nirasyate** = will be defeated; **svalpena** = with a little; **yatnena** = of effort.

"An enemy in battle, got known through spies by kings, will be defeated with only a little of effort."

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चारास् तु ते तथा इति उक्त्वा प्रहृष्टा राक्षस ईश्वरम् ॥ २-२९-२३

शार्दूलमग्रतः कृत्वा ततश्चक्रुः प्रदक्षिणम् ।

23. **te** = those; **chaaraastu** = spies on their part; **prahR^iSTaaH** = were delighted; **uktvaa** = spoke; **tatheti** = "May it be so"; **kR^itvaa** = kept; **shaarduulam** = Shardula; **agrataH** = in front; **chakruH** = and made; **pradakshiNam** = clockwise circumambulation; **raakshasesvaram** = around Ravana.

Those spies on their part delightfully replied, "May it be so", kept Shardula in their front and made their circumambulation clockwise around Ravana.

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ततस्तम् तु महात्मानम् चारा राक्षससत्तमम् ॥ २-२९-२४

कृत्वा प्रदक्षिणम् जग्मुर् यत्र रामः सलक्ष्मणः ।

24. **tataH** = then; **chaaraaH** = the spies; **pradakSiNam kR^itvaa** = having made the circumambulation; (around); **tam** = that; **raakSasa sattamam** = excellent demon; **mahaatmaanam** = the distinguished; **jagmuH** = and went; **yatra** = to the place where; **raamaH** = Rama; **salakSmaNaH** = along with Lakshmana (were there).

Having thus made circumambulation to Ravana the excellent and the distinguished demon, the spies went to the place where Rama along with Lakshmana were there.

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ते सुवेलस्य शैलस्य समीपे राम लक्ष्मणौ ॥ २-२९-२५
प्रच्चन्ना ददृशुर् गत्वा ससुग्रीव विभीषणौ ।

25. **gatvaa** = having gone; **prachchhannaaH** = in a disguised manner; **te** = they; **dadR^ishuH** = saw; **raamalakshmaNau** = Rama and Lakshman; **sa sugriiva vibhiiSaNau** = together with Sugreeva and Vibhishana; **saniipe** = in the vicinity; **suvelasya shailasya** = of mountain Suvela.

Having gone in a disguised manner, those spies saw Rama and Lakshman together with Sugreeva and Vibhishana in the neighbourhood of Mountain Suvela.

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प्रेक्षमाणाश्चमूम् ताम् च बभूवुर्भयविह्वलाः ॥ २-२९-२६
ते तु धर्म आत्मना दृष्टा राक्षस इन्द्रेण राक्षसाः ।

26. **prekshamaaNaaH** = seeing; **taam chamuum** = that army; **te raakshasaaH** = those demons; **babhuuvuH** = became; **bhayavihvalaaH** = overwhelmed with fear; **dR^iTaaH** = and were observed; **raakshasendreNa** = by Vibhishana the Lord of demons; **dharmaatmanaa** = the high-souled.

Seeing that army, those demons became overwhelmed with fear. However, they were observed by the high-souled Vibhishana the Lord of demons.

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विभीषणेन तत्रस्था निगृहीता यदृच्चया ॥ २-२९-२७
शार्दूलो ग्राहितस्त्वेकः पापोऽयमिति राक्षसः ।

27. **yard^ichchhayaa** = accidentally; **tatrasthaaH** = the demons there; **nigR^ihiitaaH** = were caught; **vibhiiSaNena** = by Vibhishana; **iti** = saying that; **ayam** = this; **raakSasaH** = demon; **paapaH** = was a wicked person; **shaarduulaH tu** = Shardula; **ekaH** = alone; **graahitaH** = was got seized.

Accidentally, the deomons there were caught by Vibhishana, who said that the demon Shardula among them was wicked and got him alone seized.

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मोक्षितः सोऽपि रामेण वध्यमानः प्लवङ्गमैः ॥ २-२९-२८
अनृशंसेन रामेण मोक्षिता राक्षसाः सरे ।

28. **so.api** = that Shardula also; **vadhyamaanaH** = who was about to be killed; **plavaN^gamaiH** = by the monkeys; **mochitaH** = was got released; **raameNa** = by Rama; **pare** = the other; **raakSasaaH** = demons; **mokSitaaH** = wee got released; **raameNa** = by Rama; **anR^ishamsena** = the kind man.

That Shardula also, who was going to be killed by the monkeys, was got released by Rama. The other demons also were got released by Rama, the kind man.

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वानरैर् अर्दितास् ते तु विक्रान्तैर् लघु विक्रमैः ॥ २-२९-२९
पुनर् लंकाम् अनुप्राप्ताः श्वसन्तो नष्ट चेतसः ।

29. **te** = those demons; **arditaaH** = harassed; **vaanaraiH** = by the monkeys; **vikraantaiH** = the courageous; **laghuvikramaiH** = and the quick-footed; **naSTachetasaH** = became insensible; **shvasantaH** = heaved a sigh; **anupraaptaaH** = and reached; **laN^kaam** = Lanka; **punaH** = again.

Those demons, harassed by the courageous and the quick-paced monkeys, became insensible, heaved a sigh and reached back Lanka.

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ततो दशग्रीवम् उपस्थितास् ते ।
 चारा बहिर् नित्य चरा निशा चराः ।
 गिरेः सुवेलस्य समीप वासिनम् ।
 न्यवेदयन् भीम बलम् महाबलाः ॥ २-२९-३०

30. **chaaraaH** = (those) spies; **nityacharaaH** = mahaabalaaH = valiant; **nishaacharaaH** = rangers of the night; **tataH** = thereafter; **upasthitaH** = approached; **dashagriivam** = Ravana; **nyavedayan** = and informed him; **raama balam** = that Rama's army; **samiipavaasinam** = was camping in the vicinity; **suvelasya** = of the Suvela mountain.

Those spies, who always wander outside and who were valiant rangers of the night, thereafter approached Ravana and informed him that Rama's army was camping in the vicinity of the Suvela mountain.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये युद्धकाण्डे एकोनत्रिंशः सर्गः

Thus completes 29th Chapter of Yuddha Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

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Book VI : Yuddha Kanda - Book Of War

Chapter [Sarga] 30

Verses converted to UTF-8, Nov 09

Introduction

Dispatched by the king Ravana to ascertain the strength of the army in the opposition-camp, Shardula the demon-spy acquaints his master with the important leaders of the monkeys.

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ततस्तमक्षोभ्य बलम् लंका अधिपतये चराः ।

सुवेले राघवम् शैले निविष्टम् प्रत्यवेदयन् ॥ ६-३०-१

1. tataH = thereafter; charaaH = the spies; pratyavedayan = informed; laN^kaadhipate = Ravana; tam = about that; raaghavam = Rama; akshobhyabalam = with his unperturbable army; suvela shaile = on Suvela Mountain.

Thereafter, the spies informed Ravana about Rama, with his unperturbable army, having encamped on Suvela Mountain.

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चाराणाम् रावणः श्रुत्वा प्राप्तम् रामम् महाबलम् ।

जात उद्वेगो अभवत् किञ्चित् शार्दूलम् वाक्यम् अब्रवीत् ॥ ६-३०-२

2. shrutvaa = hearing; chaaraaNaam = from the spies; praaptam = about the arrival; mahaabalam = of the exceedingly strong; raamam = Rama; raavaNaH = Ravana; abhavat = became; kimchit = a little; jaatodvegaH = perturbed; abraviit = (and) spoke; vaakyam = (the following) words; sharduulam = to Shardula.

Hearing from the spies about the arrival of Rama, the exceedingly strong man, Ravana became a little perturbed and spoke to Shardula as follows:

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अयथावच् च ते वर्णो दीनः च असि निशा चर ।

न असि कच्चिद् अमित्राणाम् क्रुद्धानाम् वशम् आगतः ॥ ६-३०-३

3. nishaachara = O; demon! Te = your; varNaH = complexion; ayathaavat cha = is not so as it should be; asi = you (look); diinashcha = miserable too; na aagataH kachchit = I hope that you have not fallen; vasham = a victim; kruddhaanaam = to the enraged; amitraaNaam = enemies.

O, demon! Your complexion is not so as it should be. You look miserable too. I hope that you have not fallen a victim to the enraged monkeys."

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इति तेन अनुशिष्टस् तु वाचम् मन्दम् उदीरयत् ।
तदा राक्षस शार्दूलम् शार्दूलो भय विह्वलः ॥ ६-३०-४

4. iti = thus; anushiSTaH = questioned; tena = by Ravana; shaarduulaH = Shardula; bhaya vihvahaH = afflicted with fear; tadaa = then; mandam = sluggishly; udiirayat = spoke; vaacham = (these) words; raakshasa shaarduulam = to Ravana the tiger among demons.

Thus questioned by Ravana, Shardula afflicted with fear, then sluggishly spoke the following words to Ravana the tiger among demons:

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न ते चारयितुम् शक्या राजन् वानर पुमावाः ।
विक्रान्ता बलवन्तः च राघवेण च रक्षिताः ॥ ६-३०-५

5. raajan = O; king! Te = those; vaanara puNgavaaH = excellent monkeys; vikraantaaH = bold; balavantashcha = strong; rakSitaaH cha = and protected; raaghavaNa = by Rama; na shakyaH = are not capable of being; chaarayitum = spied upon.

"O, king! Those strong, bold and excellent monkeys protected by Rama are not capable of being spied upon."

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न अपि सम्भाषितुम् शक्याः सम्प्रश्नो अत्र न लभ्यते ।
सर्वतो रक्ष्यते पन्था वानरैः पर्वत उपमैः ॥ ६-३०-६

6. na shakyaH = they are not capable of being; sambhaaSituMapi = talked with; na labhyate = nor can be found anything; samprashna = by interrogating; atra = with them; sarvataH = the entire; panthaaH = path; rakshyate = is being protected; vaanaraiH = by the monkeys; parvatopamaiH = looking like mountains.

"They are not capable of being talked with and nothing can be found in interrogating with them. The entire path is being protected by the monkeys looking like mountains."

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प्रविष्ट मात्रे ज्ञातो अहम् बले तस्मिन् अचारिते ।
बलाद् गृहीतो बहुभिर् बहुधा अस्मि विदारितः ॥ ६-३०-७

7. aham = I; jJNaataH = was identified; (when); tasmin = that; bale = army; praviSTamaatre = was merely penetrated into (by me); achaarite = and began to be examined; gR^ihiitaH = I was seized; balata = forcibly; rakshobhiH = by the demons (forming the retinue of Vibhishana); asmi = I was; vichaaritaH = investigated (by them); babhudhaaH = in various ways.

"I was identified when that army was merely penetrated into (by me) and began to be examined. I was seized forcibly by the demons (forming the retinue of Vibhishana), who investigated me in various ways."

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जानुभिर् मुष्टिभिर् दन्तैस् तलैः च अभिहतो भृशम् ।
परिणीतो अस्मि हरिभिर् बलवद्भिर् अमर्षणैः ॥ ६-३०-८

8. abhihataH = I was beaten; bhR^isham = very much; jaambhiH = with knees; muSTibhiH = fists; dantaiH = teeth; talaishcha = and palms; amarSaNaaiH = by the enraged; haribhiH = monkeys; asmi = I was; pariNiitaH = paraded round; balamdhye = in the middle of the army.

"I was beaten on all sides with knees, fists, teeth and palms by the enraged monkeys. I was also paraded round in the midst of their army."

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परिणीय च सर्वत्र नीतो अहम् राम संसदम् ।
रुधिर आदिग्ध सर्व अङ्गो विह्वलः चलित इन्द्रियः ॥ ६-३०-९

9. **pariNiiya** = having been paraded; **sarvatra** = all around; **aham** = I; **niitaH** = was taken; **raamasamsadi** = to the court of Rama; **rudhiraadidighdhasarvaan^gaH** = all my limbs were anointed with blood; **vihvalaH** = being trembled; **chalitendriyaH** = my senses were disturbed.

"Having been paraded all around thus, I was finally taken to the court of Rama. All my limbs were bleeding and Rama. All my limbs were bleeding and I was trembling, with my senses disturbed."

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हरिभिर् वध्यमानः च याचमानः कृत अञ्जलिः ।
राघवेण परित्रातो जीवामि ह यदृच्चया ॥ ६-३०-१०

10. **vadhyamaanaH** = while being plaged; **haribhiH** = by the monkeys; **yaachamaanaH** = and asked for protection; **kR^itaN^jaliH** = with joined palms; **paritraataH** = I was saved; **yad^ichchayaa** = fortunately; **raaghavaNa** = by Rama; **maameti cha** = saying "stay! Stay!".

"While being plagued by the monkeys and asked for protection with joined palms, I was saved fortunately by Rama, saying ♦stay!stay!"

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एष शैलैः शिलाभिः च पूरयित्वा महाअर्णवम् ।
द्वारम् आश्रित्य लंकाया रामस् तिष्ठति सायुधः ॥ ६-३०-११

11. **eSaH** = that; **raamaH** = Rama; **puurayitvaa** = has filled; **mahaarNavam** = the sea; **shailaiH** = with boulders; **shilaabhischa** = and rocks; **aashritya** = taking up his position; **dvaaram** = at the gates; **laN^kaayaaH** = of Lanka; **tiSThati** = and stands there; **saayndhaH** = well equipped with weapon.

"Rama has filled the sea with boulders and rocks, taking up his position at the gates of Lanka and stands there, well-equipped with weapons."

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गरुड व्यूहम् आस्थाय सर्वतो हरिभिर् वृतः ।
माम् विसृज्य महातेजा लंकाम् एव अभिवर्तते ॥ ६-३०-१२

12. **visR^ijya** = having released; **maam** = me; **mahaatejajaaH** = Rama of great splendour; **aasthaaya** = arranged; (the army); **garuDa vyyuham** = in the form of Garuda (an eagle); **vR^itaH** = (He is) encircled; **sarvataH** = on all sides; **haribhiH** = by monkeys; **abhivartate** = and is approaching; **laN^kaameva** = towards Lanka.

"Having released me, Rama of great splendour arranged the army in the form of Garuda (an eagle). He is encircled on all sides by the monkeys and is approaching towards Lanka."

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पुरा प्राकारम् आयाति क्षिप्रम् एकतरम् कुरु ।

सीताम् च अस्मै प्रयच्च आशु सुयुद्धम् वा प्रदीयताम् ॥ ६-३०-१३

13. **puraa aayaati** = he may reach; **praakaaram** = the ramparts; **kuru** = do; **ekataram** = one thing or the other; **kshipram** = quickly; **vaa** = or; **prayaachchha** = give away; **siitaam** = Seetha; **aashu** = immediately; **pradiiyataam vaapi** = or even give him; **yuddham** = a battle.

"Before he reaches the ramparts, do one thing or the other quickly or give away Seetha immediately or even offer him battle."

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मनसा सम्तताप अथ तत् श्रुत्वा राक्षस अधिपः ।

शार्दूलस्य महद् वाक्यम् अथ उवाच स रावणः ॥ ६-३०-१४

14. **shrutvaa** = having heard; **tat** = those words; **saH** = that; **raavaNaH** = Ravana; **raakshasaadhipaH** = the Lord of demons; **tadaa** = then; **prekshya manasaa** = reflected; **tat** = on it; **atham** = and thereafter; **uvaacha** = spoke; **sumahat vaakyam** = the significant words; **shaarduulam** = to shardula.

Having heard those words, Ravana the lord of demons reflected on it and thereafter spoke the following significant words to Shardula.

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यदि माम् प्रतियुध्येरन् देव गन्धर्व दानवाः ।

न एव सीताम् प्रदास्यामि सर्व लोक भयाद् अपि ॥ ६-३०-१५

15. **naira pradaasyaami** = I will not give away; **siitaam** = Seetha; **yadi** = even if; **deva gandharva daanavaaH** = the celestials or Gandharvas the celestial musicians or the demons; **pratiyudhyerannapi** = were to fight again; **maam** = me; **sarva loka bhayaadapi** = or even under danger from all beings.

"I will not give away Seetha even if the celestials or Gandharvas the celestial musicians or the demons were to fight against me or even under danger from all beings."

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एवम् उक्त्वा महातेजा रावणः पुनर् अब्रवीत् ।

चारिता भवता सेना के अत्र शूराः प्लवम् गमाः ॥ ६-३०-१६

16. **mahaatejaaH** = the heroic; **raavaNaH** = Ravana; **evam** = thus; **uktvaa** = uttered; **punaH** = and again; **abraviit** = spoke (as follows); **senaa** = (has) the army; **charitaa** = been espied; **bhavataa** = by you? Ke = who; **shuuraaH** = are the valiant; **plavaN^gamaaH** = monkeys; **atra** = among them?

After uttering the aforesaid words, the heroic Ravana again spoke as follows: "Has the army been espied by you? Who are the valiant monkeys among them?"

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कीदृशाः किम् प्रभावाः च वानरा ये दुरासदाः ।

कस्य पुत्राः च पौत्राः च तत्त्वम् आख्याहि राक्षस ॥ ६-३०-१७

17. **suurata** = O; the virtuous; **saumya** = gentle man!; **kimprabhaaH vaanaraaH** = what radiance do the monkeys have; **ye** = who; **duraasadaaH** = an difficult to be conquered? **kiidR^ishaaH** = of what kind? **Kasya** = whose; **putraaH** = sons (are they?) **pautrashcha** = whose grandsons are they? **Tvam** = you; **aakhyaahi** = describe; **tat** = it.

"O, the virtuous gentle Shardula! What radiance do the monkeys, who are difficult to be conquered possess of? what kind? Whose sons and grandsons are they? You tell me that information."

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तथात्र प्रतिपत्स्यामि ज्ञात्वा तेषाम् बल अबलम् ।
अवश्यम् बल सम्ख्यानम् कर्तव्यम् युद्धम् इच्छता ॥ ६-३०-१८

18. jJNaatvaa = after knowing; teSaam = their; balaabalam = strength and weakness; pratipatsyaami = I will decide; atra = in this matter; tathaa = accordingly; kartavyam khalu = Is it not necessary; samkhyaanam = to count; avashyam = clearly; ichchhataam = those who are yearning; yuddham = for battle?

"After knowing their strengths and weakness, I will decide in this matter accordingly. Is it not necessary to count clearly those who are really yearning to fight the battle?"

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अथ एवम् उक्तः शार्दूलो रावणेन उत्तमः चरः ।
इदम् वचनम् आरेभे वक्तुम् रावण सम्निधौ ॥ ६-३०-१९

19. evam = thus; uktaH = spoken; raavaNena = by Ravana; shaarduulaH = Shardula; uttamaH charaH = the excellent spy; atha = then; aarebhe = started; vaktum = to tell; idam = these; vachanam = words; raavaNa samvidhau = for Ravana's clearance.

Hearing Ravana's words, Shardula the excellent spy then started to narrate these words for Ravana's information:

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अथ ऋक्ष रजसः पुत्रो युधि राजन् सुदुर्जयः ।
गद्गदस्य अथ पुत्रो अत्र जाम्बवान् इति विश्रुतः ॥ ६-३०-२०

20. atha = certainly; raajaa = king Sugreeva; putraH = the son; R^iksharajasaH = of Riksharajasa; duraasadaH = is difficult to be conquered; yudhi = in battle; atra = here; sutraH = is the so; gadgadasya = of Gadgada; vishrutaH = famously; jaambavaaniti = called as Jambavan.

"Certainly, king Sugreeva, the son of Riksharajasa, is difficult to be conquered in battle. Here is the son of Gadgada, famously called as Jambavan."

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गद्गदस्य एव पुत्रो अन्यो गुरु पुत्रः शत क्रतोः ।
कदनम् यस्य पुत्रेण कृतम् एकेन रक्षसाम् ॥ ६-३०-२१

21. asyaH = the other one; putraH = is the son; gadgadasyaiva = of the same Gadgada. (another one); guruputraH = is the son of Brihaspati; the teacher; shatakratoH = of Indra the god of celestials; (called Kesari); yasya = by whose; putreNa = son (Hanuman); ekena = alone; kadanam = the destroyal; rakshasaam = of demons; kR^itam = was done.

"The other one is the son of the same Gadgada. Another one is the son of Brihaspati the teacher of Indra the lord of celestials, called Kesari by whose son Hanuman the demons were destroyed."

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सुषेणः च अपि धर्म आत्मा पुत्रो धर्मस्य वीर्यवान् ।

सौम्यः सोम आत्मजः च अत्र राजन् दधि मुखः कपिः ॥ ६-३०-२२

22. raajan = O; king! Atra = here is; suSeNashcha = Sushena; putraH = the son; dharmasya = of Yama the lord of Death; viiryavaan = who is valiant; dharmaatmaa = and virtuous minded; dadhimukhaH kapiH = and a monkey called Dadhimukha; somaatmajaH = who is the son of moon; saumyaH = and cool-minded.

"O, king! Here is Sushena the son of Yama the Lord of Death who is valiant and virtuous, as well as a monkey called Dadhimukha, the cool-minded, who is the son of moon."

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सुमुखो दुर्मुखः च अत्र वेग दर्शी च वानरः ।

मृत्युर् वानर रूपेण नूनम् सृष्टः स्वयम्भुवा ॥ ६-३०-२३

23. sumukhaH = Sumukha; durmukhashchaiva = Durmukha; vaanaraH = and monkey called; vegadarshiicha = called Vegadarshi; nuunam = are surely; mR^ityuH = the death; sR^iSTaH = created; vaanara rapeNa = in the form of monkeys; svayambhuva = by Brahma the Lord of creation.

"Sumukha, Durmukha and a monkey called Vegadarshi are surely the personifications of death in the form of monkeys, created by Brahma, the Lord of creation."

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पुत्रो हुत वहस्य अथ नीलः सेना पतिः स्वयम् ।

अनिलस्य च पुत्रो अत्र हनूमान् इति विश्रुतः ॥ ६-३०-२४

24. atra = here is; niilaH = Nila; senaapatiH = the army-general; svayam = himself; putraH = the son; hutavahasya = of Agni the Lord of Fire; atra = here is; anilasya putraH = the son of Vayu the Lord of Wind; vishrutaH = well-know; hanumaaniti = as Hanuman.

"Here is Nila the army-general himself, the son of Agni the Lord of Fire. Here is the son of Vayu the Lord of Wind well-known as Hanuman."

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नप्ता शक्रस्य दुर्धर्षो बलवान् अन्गदो युवा ।

मैन्दः च द्विविदः च उभौ बलिनाव् अश्वि सम्भवौ ॥ ६-३०-२५

पुत्रा वैवस्वतस्य अत्र पन्च काल अन्तक उपमाः ।

गजो गव अक्षो गवयः शरभो गन्ध मादनः ॥ ६-३०-२६

दश वानरकोट्यश्च शूराणाम् युद्धकाङ्क्षिणाम् ।

श्रीमताम् देवपुत्राणाम् शेषम् नाख्यातुमुत्सहे ॥ ६-३०-२७

25; 26; 27. yuvaa = the young; an^gadaH = Angada; shakrasya = Indra's; naptaa = grandson; balavaan = the strong; durddharSaH = and invincible; ubhau = both; balinau = the mighty; maindashacha = Mainda; dvividashcha = and Dvividha; ashvisambhavau = born of the two divinities of Ashvin*; atha = and; gaja = Gaja; gavaakSaH = Gavaksha; gavayaH = Gavaya; sharabhaH = Sharabha; gandhamaadhaanaH = and Gandhamadhana; paN^cha = the five; putraaH = sons; vaivasvatasya = of Yama the God of Death; kaalaantkopamaa = resembling Yama at the time of dissolution of the world; dasa = ten; vaanarakoTyashcha = crores of monkeys; shuuraaNaam = the valiant ones; yuddhakaaNkshiNaam = who are yearning for battle (are here); na utsahe = I cannot venture; aakhyaatum = to tell; sheSaam = about remaining; devaputraaNaam = sons of god; shriimataam = the glorious.

"The young Angada, Indra's grandson, the strong and invincible one, both the mighty Mainda and Dvinda born of the two divinties of Ashvin* as well as Gaja, Gavaksha, Gavaya, Sharabha and Gandhamadhana the five sons of Yama the God of Death all of them resembling Yama at the time of dissolution of the world, the valiant ten crores of monkeys who are yearning for battle are all here. I cannot venture to tell about the remaining glorious sons of god."

The two divinities of Ashvin are said to appear in the sky before the dawn in a golden carriage drawn by horses or birds, they bring treasures to men and avert misfortune and sickness; they are considered as the physicians of heaven.

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पुत्रो दशरथस्येष सिम्हसम्हननो युवा ।
दूषणो निहतो येन खरश्च त्रिशिरास्तथा ॥ ६-३०-२८

28. eSaH = this; **yuvaa** = young man; (is Rama); **dasharathasya** = Dasaratha's; **putraH** = son; **simha samhananaH** = who is well-built like a lion; **yena** = by whom; **duuSaNaH** = Dushana; **niyataH** = was killed; **tathaa** = as also; **kharashcha** = Khara; **trishiraaH** = and Trishira.

"This young man is Rama, Dasartha's son, who is well-built like a lion, by whom Dushana was killed as also Khara and Trishana.

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नास्ति रामस्य सदृशो विक्रमे भुवि कश्चन ।
विराधो निहतो येन कबन्धश्चान्तकोपमः ॥ ६-३०-२९

29. **naasti kashchana** = there is no one; **bhuvi** = on earth; **sadR^ishaH** = who is equal; **vikrame** = in prowess; **raamasya** = to Rama; **yena** = by whom; **viraadho** = Viradha; **niyataH** = was killed; **kabandhashcha** = as also Kabandha; **antakopamaH** = who was equal to Yama.

"There is no one on earth who is equal in prowess to Rama, by whom Viradha was killed as also Kabandha who was equal to Yama."

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वक्तुम् न शक्तो रामस्य गुणान् कश्चिन्नरः क्षितौ ।
जनस्थानगता येन तावन्तो राक्षसा हताः ॥ ६-३०-३०

30. **na shaktaH naraH kashchit** = No man is able; **kSitau** = on this earth; **vaktum** = to tell; **guNaan** = the qualities; **raamasya** = of Rama; **yena** = by whom; **taavantaH** = all raakshasaH = the demons; **janasthaanagataaH** = staying in Janasthana; **hataaH** = were killed.

"No man on this earth is able to narrate the qualities of Rama, by whom all the demons staying in Janasthana were killed."

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लक्ष्मणश्चात्र धर्मात्मा मातङ्गवामिवर्षभः ।
यस्य बाणपथम् प्राप्य व जीवेदपि वासवः ॥ ६-३०-३१

31. **praapya** = having stood; **yasya** = on whose; **baaNapatham** = path of arrows; **vaasavaH api** = even Indra the Lord of celestials; **na jiivet** = could not survive; **lakshmaNashcha** = that Lakshmana; **dharmaatmaa** = the virtuous man; **R^iSabhaH iva** = resembling the most excellent of elephants; **maataN^gaanaam** = among elephants.

"Here too is the virtuous Lakshmana, resembling the most excellent elephant among elephants, in the path of whose arrows, even Indra the Lord of celestials himself could not survive

श्वेतो ज्योतिर् मुखः च अत्र भास्करस्य आत्म सम्भवौ ।
वरुणस्य च पुत्रो अथ हेम कूटः प्लवम् गमः ॥ ६-३०-३२
विश्व कर्म सुतो वीरो नलः प्लवग सत्तमः ।
विक्रान्तो वेगवान् अत्र वसु पुत्रः सुदुर्धरः ॥ ६-३०-३३

32; 33. shveta = Sweta; jyotirmukhashcha = and Jyotirmukha; aatmasambhavau = the sons; bhaaskarasya = of the sun-god; plavaN^gamaH = a monkey called; hemakuuTaH = Hemakuta; anyaH putraH = another son; varuNasya = of Varuna; nalaH = Nala; vishvakarmasutaH = the son of Vishvakarma; viiraH = the strong; plavN^gama sattamaH = and the best of monkeys; saH = (as well as) that; durdharaH = Durdhara; vasuputraH = the son of Vasus; vikraantaH = the mighty; vegavaan = and the swift; atra = are here.

"Sweta and Jyotirmukha, the sons of the sun-god, a monkey called Hemakuta, another son of Varuna, Nila the son of Visvakarma the strong and the best of monkeys, as well as that mighty and swift Durdhara the son of Vasus are all here."

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राक्षसानाम् वरिष्ठः च तव भ्राता विभीषणः ।
परिगृह्य पुरीम् लंकाम् राघवस्य हिते रतः ॥ ६-३०-३४

34. variSThashcha = there is the prince; raakSasaanaam = of demons; vibhiiSaNaH = Vibhishana; tava = your; bhraataa = brother; prtigR^ihya = who having secured; laN^kaam puriim = the city of Lanka; (as a prospective gift from Rama); rataH = remains devoted; hite = to be good; raaghavasya = of Rama.

"There is the prince of demons Vibhishana, your brother, who having secured the city of Lanka (as a prospective gift from Rama) remains devoted to the good of Rama."

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इति सर्वम् समाख्यातम् तव इदम् वानरम् बलम् ।
सुवेले अधिष्ठितम् शैले शेष कार्ये भवान् गतिः ॥ ६-३०-३५

35. iti = thus; samaakhyaatam = has been; described; idam = about this; sarvam = entire; vaanaram balam = army of monkeys; adhiSThitam = stationed; suvele shaile = on the Mount Suvela; bhavaan = It is for you; gatiH = to decide; sheSakaarye = what remains to be done!.

"Thus, I have described about the entire army of monkeys stationed on the Mount Suvela. Now, it is for you to decide what remains to be done!"

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये युद्धकाण्डे त्रिंशः सर्गः

Thus completes 30th Chapter of Yuddha Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

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Book VI : Yuddha Kanda - Book Of War

Chapter [Sarga] 31

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Introduction

Agitated to learn that Rama had arrived to Lanka and is stationed at Suvela mountain along with his army, Ravana confers with his ministers and after dismissing them, approaches Seetha with Vidyujjuha, knower of conjuring tricks. Informing Seetha that her husband along with his army had been killed in battle, he produces before her an illusive Rama's head along with bow and arrows created with Vidyujjuha's conjuring trick. Thus, Ravana deceives Seetha about the death of Rama.

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ततस्तमक्षोभ्यबलम् लङ्कायां नृपतेश्वराः ।
सुवेले राघवं शैले निविष्टं प्रत्यवेदयन् ॥ ६-३१-१

1. tataH = then; nR^ipateH = the king's; charaaH = spies; pratyavedan = informed (Ravana); tam raaghavam = that Rama; akSobhya balam = with his imperturbable army; niviSTam = was stationed; suvele shaile = at Mount Suvela; laN^kaayaam = in Lanka.

The spies of king Ravana informed him that Rama with his imperturbable army was encamped at Mount Suvela in Lanka.

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चाराणाम् रावणः श्रुत्वा प्राप्तम् रामम् महाबलम् ।
जातोद्वेगोऽभवत्किञ्चित्सचिवानिदमब्रवीत् ॥ ६-३१-२

2. shrutvaa = Hearing; chaaraaNaam = thought; spies; raamam = that Rama; mahaabalam = with his mighty army; praaptam = had arrived; raavaNaH = Ravana; jaatodvegaH = was agitated; kimchit = a little; abraviit = and spoke; idam = these words; sachivaan = to his counsellors (as follows):

Hearing through his spies that Rama with his mighty army had arrived to Lanka, Ravana was a little agitated and spoke to his counsellors as follows:

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मन्त्रिणः शीघ्रमायान्तु सर्वे वै सु समाहिताः ।
अयम् नो मन्त्रकालो हि सम्प्रास्त इति राक्षसाः ॥ ६-३१-३

3. ayam = this; mantrakaalaH = time for deliberation; sampraaptaH iti = has come; naH = to us; (Let); sarve = all; mantriNaH = the ministerial; raakshhasaaH = demons; shiighram = quickly; aagaantu = come; susamaahitaaH = with keenly attentive minds.

"The time for deliberation has come to us. Let our ministerial colleagues come quickly with their keenly attentive minds."

तस्य तच्चासनम् श्रुत्वा मन्त्रिणोऽभ्यागमन् द्रुतम् ।

ततः स मन्त्रयामास राक्षसैः सचिवैः सह ॥ ६-३१-४

4. **shrutvaa** = hearing; **tat** = that; **shaasanam** = command; **tasya** = of his; **mantriNaH** = the ministers; **abhyaagamam** = came; **drutam** = soon; **tataH** = thereafter; **saH** = he; **mantrayaamaasa** = deliberated; **sachivaiH saha** = with his ministers; **raakshhasaiH** = the ogres.

As per his command, the ministers came instantly. Ravana conferred with the ogres, his ministers.

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मन्त्रयित्वा तु दुर्धर्षः क्षमं यत्तदन्तरम् ।

विसर्जयित्वा सचिवान् प्रविवेश स्वमालयम् ॥ ६-३१-५

5. **durdharshhaH** = Ravana; the dreadful one; **mantrayitvaa** = deliberated; **tat** = that; **yat** = which; **kshhamam** = was befitting to be done; **anantaram** = immediately after; **visarjayitvaa** = sent away sachivaan = the ministers; **pravivesha** = and entered; **svam** his; **aalayam** = palace.

The dreadful Ravana discussed about the ensuing things to be done immediately. He sent away the ministers and entered his palace.

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ततो राक्षसमादाय विद्युज्जिह्वम् महाबलम् ।

मायाविदम् महामायः प्रविशद्यत्र मैथिली ॥ ६-३१-६

6. **tataH** = thereafter; **mahaamayaH** = Ravana; practising conjuring tricks; **aadaaya** = took; **vidyujjihvam** = Vidyujjihva; **mahaabalam** = exceedingly strong; **maayaavidam** = who knew magic spells (along with him); **praavishat** = entered; **yatra** = the place where; **maithilii** = Seetha (was there).

Thereafter, Ravana the practiser of conjuring tricks, took the exceedingly strong Vidyujjihva who was a great sourcerer along with him and went to Seetha's place.

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विद्युज्जिह्वम् च मायाञ्मब्रवीद्राक्षसाधिपः ।

मोहयिष्यावहे सीताम् मायया जनकात्मजाम् ॥ ६-३१-७

7. **raakshaasaadhipaH** = Ravana the lord of demons; **abraviit cha** = spoke; **vidyujjihvam** = to Vidyujjihva; **maagaajN^gam** = who knew deceptions (as follows): **mohayishhvaavahe maayayaa** = we shall create an illusion to deceive; **siitaam** = Seetha; **janakaatmajaam** = the daughter of Janaka.

Ravana the lord of demons spoke to Vidyujjihva, who was a knower of conjuring tricks as follows: "With your spells, create an illusion in order to deceive Seetha, daughter of Janaka."

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शिरो मायामयम् गृह्य राघवस्य विशाचर ।

मां त्वं समुपतिष्ठस्व महच्च सशरम् धनुः ॥ ६-३१-८

8. **nishaachara** = O; demon!; **tvam** = you; **samupatisthasva** = approached; **maam** = me; **gR^ihya** = holding; **mayaamayam** = a deceptive; **raaghasya** = Rama's; **shiraa** = head sa

sharam = along with his arrows; mahat = and the big; dhanuH cha = bow.

"O, demon! Produce a head resembling Rama's along with a great bow and arrows created deceptively and present yourself before me."

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एवमुक्त स्तथेत्याह विद्युज्जिह्वो निशाचतः ।
दर्शयामास ताम् मायाम् सुप्रयुक्ताम् स रावणे ॥ ६-३१-९
तस्य तुष्टोऽभवद्राजा प्रददौ च विभूषणम् ।

9. evam = thus; uktaH = spoken; nishaacharaH = the demon; vidyujjihvaH = Vidyujjihva; aaha = said; tatheti = "be itso"; saH = he; darshayaamaasa = showed; raavaNe = to Ravana; taam maayaam = that conjuring trick; suprayuktaam = well-performed; raajaa = the king; abravat = became well-performed; raajaa = the king; abhaat = became; tushhTaH = satisfied; tasya = of him; pradadecha = and gave too; vibhuushhaNam = an ornament.

Hearing Ravana's words, the demon Vidyujjihva said, "Be it so". He showed to Ravana those things of his conjuring trick, well-performed. The king became satisfied of his work and gave him an ornament (as a gift).

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अशोकवनिकायाम् च सीतादर्शनलालसः ॥ ६-३१-१०
नैरृतानामधिपतिः सम्बिवेश महाबलः ।

10. mahaabalaH = the exceedingly strong; nairR^itaanaam adhipatiH = Ravana the suzerain lord of demons; samvivesha = duly entered; ashoka vanikaayaam = the Ashoka grove; siitaadarshana laalasaH = eagerly longng for the sight of Seetha.

The exceedingly strong Ravana the suzerain lord of demons, duly entered the Ashoka grove, eagerly longing for the sight of Seetha.

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ततो दीनामदन्यार्हाम् ददर्श धनदामजः ॥ ६-३१-११
अधोमुखीं शोकपरामुपविष्टाम् महीतले ।
भर्तारमेव ध्यायन्तीमशोकवनिकाम् गताम् ॥ ६-३१-१२

11; 12. tataH = then; dhanadaanujaH = Ravana; the younger brother of Kubera (the god of riches); dadarsha = saw (Seetha); diinaam = the unfortunate one; adainyaarham = who did not desrve that fate; adhomukhiim = her head bowed; shokaparaam = plunged in grief upaviSTaam = seated; mahiitale = on the ground; gataam = obtained; ashoka vanikaam = in the Ashoka grove; dhyaantiim = absorbed in the thought; bhartaarameva = of her husband.

Then, Ravana the younger brother of Kubera (the god of riches) saw Seetha the unfortunate one, who did not deserve that fate, seated on the ground with her head bent down in the Ashoka grove plunged in grief as she was and absorbed in the thought of her husband.

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उपास्यमानाम् घोराभी राक्षसीभिरदूरतः ।
उपसृत्य ततः सीताम् प्रहर्षं नाम कीर्तयन् ॥ ६-३१-१३
इदम् च वचनम् धृष्टमुवाच जनकात्मजाम् ।

13. tataH = then; upasR^itya = approaching; siitaam = Seetha; upaasyamaanaam = who was attended upon; ghoraabhiH raakshhasiibhiH = by ghastly ogresses; aduurataH = not for

distant from her; **kiirtayan praharshham naama** = and mentioning his own name with great delight; **uvaacha** = spoke; **idam vachanam** = these words; **dhR^ishhTam** = whihwere audacious; **janakaatmajam** = to Seetha.

Then, approaching Seetha who was attended upon by ghastly ogresses seated not far distance from her and mentioning his own name with great delight, Ravana spoke the following audacious words to Seetha.

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सान्त्व्यमाना मया भद्रे यमाश्रित्य विमन्यसे ॥ ६-३१-१४

खरहन्ता स ते भर्ता राघवः समरे हतः ।

14. **bhadre** = O; Beautiful one!; **saH** = He; **yam** = in whom; **aashritya** = you took shelter; **vimanasyase** = and repelled me; **ssantvaanaa** = when you were consoled; **mayaa** = by me; **kharahantaa** = that murderer of Khara; **te bhartaa** = your husband; **raaghavaH** = Rama; **hataH** = has been killed; **samara** = in battle.

"O, Beautiful one! He in whom you trusted and repelled me when I sought to console you - that murderer of Khara, your husband Rama has been killed in battle."

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चिन्नम् ते सर्वथा मूलम् दर्पश्च विहतो मया ॥ ६-३१-१५

व्यसनेनात्मनः सीते मम भार्या भविष्यसि ।

15. **siite** = O Seetha!; **te muulam** = your root; **chhinnaam** = has been cut off; **sarvathaa** = in all ways; **mayaa** = be me; **darpashha** = bhavishhyasi = you will become; **mama** = my; **bhaaryaa** = wife; **aatmaanaH** = by your; **vyasanana** = evil predicament.

"O, Seetha! Your root has been cut off in all ways by me and your pride has been slain. By your present evil predicament, you will become my wife."

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विसृजैतां मतिं मूढे किं मृतेन करिष्यसि ॥ ६-३१-१६

भवस्व भद्रे भार्याणां सर्वासामीश्वरी मम ।

16. **muuDhe** = O; Foolish one!; **visR^ija** = give up etaam = this; **matim** = resolution; **kim kariSyasi** = what will you do; **mR^itena** = with one dead?; **bhadre** = O; beautiful one!; **Bhave** = become; **iishvarii** = the Chief Queen; **sarvaasaam** = over all; **mama** = my; **bharyaaNaam** = consorts.

"O, Foolish one! Give up this resolution. What will you do with one dead. O, beautiful one! Become the Chief Queen over all my consorts."

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अल्पपुण्ये निवृत्तार्थे मूढे पण्डितमानिनि ॥ ६-३१-१७

सृणु भर्तृनधम् सीते घोरं वृत्रवधं यथा ।

17. **munDhe** = O; foolish one; **alpapuNye** = with scant virtue; **nivR^ittaarthe** = and lost purpose!; **panN^Dita maanini** = you think yourself as wise! **Siite** = O; Seetha!; **shR^iNu** = hear; **ghoram bhartR^ivadham** = about the dreadful killing of your husband; **vR^itra vadham yathaa** = as the killing of the demon vR^itra(at the hands of Indra).

"O, Foolish one, with scant virtue and failed purpose! You think yourself as wise! O, Seetha! Hear about the dreadful killing of your husband in battle, as the killing of the demon Vritra (at the hands of Indra)"

समायातः समुद्रान्तं हन्तुं मां किल राघवः ॥ ६-३१-१८

वानरेन्द्रप्रणीतेन बलेव महता वृतः ।

18. **raaghavaH** = Rama; **vR^itaH** = encircled; **mahataa balena** = by an extensive army; **vaanarendra praNiitena** = led forwards by sugreeva; **samaayaataH kila** = at the sea-shore; **hantum** = to kill; **maam** = me.

"Rama, encircled by an extensive army led forward by Sugreeva, is said to have arrived at the sea-shore, to kill me."

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सन्निविष्टः समुद्रस्य पीड्य तीरमथोत्तरम् ॥ ६-३१-१९

बलेन महता रामो व्रजत्यस्तम् दिवाकरे ।

19. **atha** = thereafter; (while); **divaakare** = the sun; **vrajati** = was going; **astam** = to set; **raamaH** = Rama; **savishhTaH** = encamped; **piiDya** = encroaching upon; **uttaram** = the northern; **tiiram** = shore; **samudrasya** = of sea; **mahataa balena** = with his mighty army.

"While sun was going to set, Rama with his mighty army was encamped there, encroaching upon the northern shore of the sea."

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अथाध्वनि परिश्रान्तमर्धरात्रे स्थितम् बलम् ॥ ६-३१-२०

सुखसुप्तं समासाद्य चरितम् प्रथमं चरैः ।

20. **atha** = then; **balam** = their army; **sthitam** = stationed there; **sukhasuptam** = comfortably asleep; **ardharaatre** = at the middle of the night; **parishraantam** = and completely fatigued; **adhvani** = in the course of the journey; **samaasaadya** = was approached; **prathamam** = first; **charitam** = and spied; **charaiH** = by our spies.

"Their army stationed there, comfortably asleep at the middle of the night and completely fatigued in the course of the journey, was approached first and espied by our spies."

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तत्प्रहस्तप्रणीतेन बलेन महता मम ॥ ६-३१-२१

बलमस्य हतम् रात्रौ यत्र रामः सलक्ष्मणः ।

21. **mama balena** = by my army; **mahataa** = which is great; **prahasta praNiitena** = which was led by Prahasta; **asya** = Rama's; **balam** = army; **hatam** = was killed; **raatrau** = in the night; **yatra** = at the place where; **raamaH** = Rama; **salakshhmaNaH** = along with Lakshmana (were there).

"By my great army, which was led by Prahasta, Rama's army was killed in the night at the place where Rama and Lakshmana were there."

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पट्टिशान् परिघांश्चक्रानृष्टीर्दण्डान्महायुधान् ॥ ६-३१-२२

बाणजालानि शूलानि भास्वरान् कूटमुद्गरान् ।

यष्टीश्च तोमरान् प्रासांश्चक्राणि मुसलानि च ॥ ६-३१-२३

उद्यम्योद्यम्य रक्षोभिर्वानरेषु निपातिताः ।

22; 23. paTTishaan = harpoons; parighaan = maes; chakraan = disus; R^iSTiiH = daggers; daN^Daan = sticks; mahaayudhaan = massed weapons; baaNajaalaani = multitude of arrows; shuulaani = spears bhaasvaraan = shining; kuuTamudgaraan = spiked maces; yashhTiishha = picks; tomaraan = lanes; praasaan = darts; chakraaNi = made iruular missiles; musalaani cha = lubs; udyamya udyamya = were made use of again and again; rakSobhiH = by the demons; nipaataH = and struk down; vaanareSu = on the monkeys.

The demons wielding harpoons, maces, discus, daggers, sticks, great arrows spears, shining maces with spikes, picks lances, darts, massed weapons, clubs and circular missiles, made use of them again and again in order to strike down the monkeys."

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अथ सुप्तस्य रामस्य प्रहस्तेन प्रमाथिना ॥ ६-३१-२४

असक्तम् कृतहस्तेन शिरश्छिन्नं महासिना ।

24. atha = thereafter; prahastena = by Prahasta; pramaadhinaa = the impetuous; kR^itahastena = and the steady-handed demon; suptasya = the sleeping; raamasya = Rama's; shiraH = head; hhinnam = was severed; mahaasinaa = by his mighty sword; asaktam = without any resistance.

"The impetuous Prahasta, with his steady hand, severed the head of Rama sleeping there, with his mighty sword without a resistance from any one."

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विभीषणः समुत्पत्य निगृहीतो यदृच्छया ॥ ६-३१-२५

दिशम् प्रव्राजितः सैन्यैर्लक्ष्मणः प्लवगैः सह ।

25. yard^ichchhayaa = fortunately; vibhiiSaNaH = Vibhishana; samut[atua = was overleaped; nigR^ihiitaH = and hel aptive; lakshhmaNaH = Lakshmana; plavangaiH saha = along with monkeys; pravraajitaH = were made to run away; disham = in all diretions.

"Fortunately, Vibhishana was over leaped and held captive. Lakshmana along with the monkeys were made to run away in all directions."

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सुग्रीवो ग्रीवया सीते भग्नया प्लवगाधिपः ॥ ६-३१-२६

निरस्तहनुकः श्रेते हनुमान् राक्षसैर्हतः ।

26. siite = O; Seetha!; sugriivaH = Sugreeva; plavagaadhipaH = the king of monkeys; bhagnayaa = with the broken; griivayaa = neck; hanuman = and Hanuman; nirastahanukaH = with his jaw removed; shete = were laid down; hataH = and killed; raakSasaiH = by the demons.

"O, Seetha! Sugreeva the king of monkeys with his neck broken and Hanuman with his jaw removed were laid down and killed by the demons."

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जाम्बवानथ जानुभ्यामुत्पतन्निहतो युधि ॥ ६-३१-२७

पट्टिशैर्बहुभिश्छन्नो विकृतः सादपो यथा ।

27. atha = thereafter; jaambavaan = Jambavan; utpatan = who was rising up; jaanubhyaam = on his knees; nihataH = was killed; yudhi = in the combat; chhinnaH = (He was) cut off; bahubhiH with many; paTTishaiH = sharp-edged spears; paadapoyatha = like a tree.

"Thereafter Jambavan who was rising up on his knees was killed in the battle. His body was cut off with many sharp-edged spears, like a tree is cut off."

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मैन्दश्च द्विविदश्चोभौ तौ वानरवरर्षभौ ॥ ६-३१-२८
निःश्वसन्तौ रुदन्तौ च रुधिरेण परीवृतौ ।
असिना व्यायतौ चिन्नौ मध्ये ह्यरिनिषूदनौ ॥ ६-३१-२९

28; 29. **maindashcha** = Mainda; **dvividashcha** = and Dvividā; **ubhau** = ariniSuudanau = those two great scourgers of their foes; **vyaayatau** = the long bodied; **vaanararshhabhau** = and the foremost of monkeys; **rudantau** = groaning; **niHshvasantau** = and breathless; **pariivR^itau** = their limbs bathed; **rudhireNa** = in blood; **chhinrau** = wee cut to pieces; **madhye** = at the waist-level; **asinaa** = by a sword.

"Mainda and Dvividā - those two great scourgers of their foes, the long bodied and the foremost of the monkeys, groaning and breathless, their limbs bathed in blood-were cut to pieces at the waist-level, by a sword."

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अनुष्वनति मेदिन्याम् पनसः यथा ॥ ६-३१-३०
वाराचैर्बहुभिश्छन्नः श्रेते दर्याम् दरीमुखः ।
कुमुदस्तु महातेजा निष्कूजन् सायकैर्हतः ॥ ६-३१-३१

30;31. **panasaH** = Panasa; **anuSvanati** = crying for help (was stretched); **medinyaam** = on the earth; **panasoyathaa** = under a tree by the same name; **chhinnaH** = Piered; **bahubhiH** = by a number of naraachaiH = steel arrows; **dariimukhaH** = Darimukha; **shete** = is lying; **daryaami** = in a pit; **mahaa tejaaH** = the exceedingly valiant; **kumudastu** = Kumuda on his part; **nishhkuujan** = shrieking; **hataH** = was killed; **saayakaiH** = by missiles.

"Panasa, crying for help was stretched on the earth under a tree of the same name. Pierced by lying in a pit. The exceedingly valiant kumuda on his part, shrieking, was killed by a hail of missiles."

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अङ्गदो बहुभिश्छन्नः शरैरासाद्य राक्षसैः ।
परितो रुधिरोद्गारी क्षितौ निपतिताङ्गदः ॥ ६-३१-३२

32. **aN^gada** = Angada; **nipataaN^gadaH** = who was adorned with bracelets; lies fallen down; **kshhitau** = on the ground; **rudhirodgaarii** = emitting blood; **saritaH** = on all sides; **chhinnaH** = (as he was) pierced; **raakshhasaiH** = by the demons bahubhiH = with many; **sharaiH** = arrows; **asaadya** = after approaching him.

"Angada, who was adorned with bracelets lies fallen down, emitting blood on all sides, as he was pierced by the demons with many arrows, after approaching him."

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हरयो मथिता वागैरथ जालैस्तथापरे ।
शयाना मृदितास्तत्र वायुवेगैरिवाम्बुदाः ॥ ६-३१-३३

33. **apare** = other; **harayaH** = monkeys; **shayanaaH** = sleeping; **tatra** = there; **mathitaa** = were crushed; **naagai** = by elephants; **tathaa** = and; **rathajaalaiH** = multitude of chariots; **ambudaaH iva** = like clouds; **m^iditaa** = are crushed; **vaayuvegaiH** = by the velocity of wind.

"The monkeys sleeping there were crushed by elephants and multitude of chariots, like clouds are crushed to pieces by the velocity of wind."

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प्रसृताश्च परे त्रस्ताः हन्यमाना जघन्यतः ।

अनुद्रुतास्तु रक्षोBहिः सिम्हैरिव महाद्विपाः ॥ ६-३१-३४

34. **pare** = the enemy; **prasR^itaaH** = fled; **trastaaH** = in terror; **anudrutaaH**; pursued; **rakshhobhiH** = by demons; **hanyamaanaaH** = while being struck; **jaghanyataH** = on the back; **simhaiH iva** = like lions; **mahaadvipaaH** = pursuing great elephants.

"The enemy fled in terror, pursued by demons, while being struck on the bak, like lions pursuing great elephants."

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सागरे पतिताः केचित्केचिद्गगनमाश्रिताः ।

ऋक्षा वृक्षामपारूढा वानरैर्व्यतिमिश्रिताः ॥ ६-३१-३५

35. **kechit** = some; **patitaaH** = fell; **saagare** = in the ocean; **kechit** = some; **aashritaaH** = sought shelter; **gaganam** = in the sky; **R^ikshhaaH** = the bears; **vyatinishritaaH** = combined; **vaanaraiH** = with monkeys; **upaaruuDhaaH** = climbed; **viR^ikshhaan** = the trees.

"Some monkeys fell in the sea and some sought shelter in the sky. The bears with the monkeys climbed the trees."

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सागरस्य च तीरेषु शैलेषु च वनेषु च ।

पिङ्गलास्ते विरूपाक्षे राक्षसैर्बहवो हताः ॥ ६-३१-३६

36. **raakshhasaiH** = by the demons; **viruupaakshhaiH** = with monstrous eyes; **hataaH** = were killed; **te** = those; **bahavaH** = multitude; **piN^galaaH** = of monkeys; **tireshhu** = at the shores; **saagarasya** = of the sea; **shaileshhuha** = in the mountains **vaneshhuha** = and in the woods.

"By the demons with monstrous eyes, were killed a multitude of monkeys, at the shores of the sea, in the mountains an in the woods."

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एवम् तव हतो भर्ता ससैन्यो मम सेवया ।

क्षतजार्द्रं रजोध्वस्तमिदं चाप्याहृतम् शिरः ॥ ६-३१-३७

37. **evam** = thus; **tava** = your; **bharataa** = husband; **sa sainyaH** = together with his army; **hataH** = was killed; **mama senagaaH** = by my army; **idam** = this; **shiraH** = head; **asya kshhata jaardram** = dvenced in his blood; **rajodhvastam** = and covered with dust; **aahR^itam** = is procured.

"Thus, your husband together with his army was killed by my troops. This head, drenched in his blood and besmeared with dust has been gathered up."

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ततः परमदुर्धर्षो रावणो राक्षसेश्वरः ।

सीतायामुपशृण्वत्यां राक्षसीमिदं मब्रवीत् ॥ ६-३१-३८

38. tataH = thereafter; raavaNaH = Ravana; paramadurdharshhaH = very much difficult to be attacked; raakshhashvaraH = and the lord of demns; siitaayaam upashR^iNya = while Seetha was overhearing; abraviit = spoke; idam = these words; raakshhasiim = to an ogress.

Thereafter, Ravana the Lord of demons who was very much difficult to be attacked, spoke the following words to an ogress, while Seetha was overhearing them.

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राक्षसम् क्रूरकर्माणम् विद्युज्जिह्वम् समानय ।
येन तद्रघनशिरः सङ्ग्रमात्स्वयमाहृतम् ॥ ६-३१-३९

39. samaanaya = bring; vidyujjihvam = Vidyujjihva; raakshhasam = the demons; kruurakarmanam = of the cruel deed; yena = by whom; tat = that; raaghava shiraH = Raghava's head; aahR^itam = was brought; svayam = by himself; saN^graamaat = from the battle-field.

"Bring Vidyujjihva, the demon of the cruel deed, by whom himself Raghava's head was brought back from the battle-field."

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विद्युज्जिह्व स्तदा गृह्य शिरस्तत्सशरासनम् ।
प्रणामम् शिरसा कृत्वा रावणस्याग्रतः स्थितः ॥ ६-३१-४०

40. tadaa = then; gR^iya; holding; tat shiraH = that head; sa sharaasanam = along with a bow; vidyujjihvaH = Vidyujjihva; kR^itva = making a respectful salute; shirasaa = with his head bent low; sthitaH = stood; agrataH = in front; raavaNasya = of Ravana.

Holding that head along with a bow, Vidyujjihva making a respectful salute with his head bent low, stood in front of Ravana.

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तमब्रवीत्ततो राजा रावणो राक्षसम् स्थितम् ।
विद्युज्जिह्वम् महाजिह्वम् समीपपरिवर्तिनम् ॥ ६-३१-४१

41. tataH = thereafter; raajaa = the king; raavaNaH = Ravana; abraviit = spoke; tam vidyujjihvam = to that Vidyujjihva; raakshhasam = the demon; mahaajihvam = who had a huge tongue; sthitam = and who was standing; samiipa parivartinam = and moving closely.

Thereafter, the king Ravana spoke the following words to Vidyujjihva, the demon who had a large tongue and who was standing and moving closely.

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अग्रतः कुरु सीतायाः श्रीघ्नं दाशरथेः शिरः ।
अवस्थां पश्चिमां भर्तुः कृपणा साधु पश्यतु ॥ ६-३१-४२

42. kuru = keep; daasharatheH = Rama's; shiraH = head; shiighram = immediately; agrataH = in front; siitaayaaH = of Seetha; kR^ipaNaa = (let) the miserable Seetha; pashyatu = see; saadhu = well; pashchimaam = the find; avasthaam = condition; bhartaH = of her husband.

"Keep Rama's head immediately in front of Seetha. Let the miserable Seetha see well the final condition of her husband.

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एवमुक्तं तु तद्रक्षः शिरस्तत्प्रियदर्शनम् ।
उपनिक्षिप्य सीतायाः क्षिप्रमन्तरधीयत ॥ ६-३१-४३

43. tat rakshhaH = that demon; evam = thus; uktam = spoken; upamikshhipya = deposited in the vicinity; siitaayaaH = of Seetha; tat = that; shiraH = head; priyadarshanam = which was pleasant to look at; kshhipram = and soon; antaradhiiyata = disappeared from the site.

Hearing Ravana's words, that demon deposited the cherished head in the vicinity of Seetha and soon disappeared from the site.

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रावणश्चापि चिक्षेप भास्वरम् कार्मुकम् महत् ।
त्रिषु लोकेषु विख्यातम् रामस्यैतदिति ब्रुवन् ॥ ६-३१-४४

44. etat = this is; raamasya = Rama's; vikhyaatam = (bow) famous; tishhu lokeshhu = in the three worlds; raavaNashhaai = Ravana; bruvan = speaking; iti = thus; hikshhepa = threw (in front of Seetha); bhaasvaram = the shining; mahat = great; kaarmukam = bow.

"Here is Rama's bow famous in the three worlds!" - saying thus, Ravana threw a great shining bow in front of Seetha.

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इदम् तत्तव रामस्य कार्मुकं ज्यासमावृद्धितम् ।
इह प्रहस्तेवानीतम् तम् हत्वा निशि मानुषम् ॥ ६-३१-४५

45. idam = this is; tat = that; kaarmukam = bow; jyaa samaavR^itam = with its cord stretched; tava raamasya = belonging to Rama; aaniitam = that was brought back; prahastena = by Prahasta; iha = here; hatvaa = after killing; tam = that; maanushham = man; nishi = in the night.

"This is the bow with its cord stretched, belonging to Rama, that was brought back by Prahasta here, after killing that hero in the night."

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स विद्युजिह्वेन सहैव तच्छिरो ।
धमश्च भूमौ विनिकीर्य रावणः ।
विदेहराजस्य सुताम् यशस्विनीं ।
ततोऽब्रवीत्ताम् भव मे वशमुगा ॥ ६-३१-४६

46. saH aavaNaH = that Ravana; vidyujihvena sahaiva = along with Vidyujjihva; vinikiirya = threw; tat = that; shiraH = head; dhanushha = and the bow; bhuumau = on the ground; taam = towards Seetha; yashasviniim = the illustrious; sutaam = daughter; videharaajasya = of Janaka; abraviit = and said; bhava = you become; rashaamgaa = but missive; me = to me.

That Rama's head and bow on the ground in front of Seetha the illustrious daughter of Janaka, saying: "You now become submissive to my desire."

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये युद्धकाण्डे एकत्रिंशः सर्गः

Thus completes 31st Chapter of Yuddha Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

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Book VI : Yuddha Kanda - Book Of War

Chapter [Sarga] 32

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Introduction

Seetha was shocked, fell unconscious at the sight of Rama's head and bow. She regained consciousness and asked Ravana to kill her also, so that she would join her husband in heaven. Meanwhile, Ravana is abruptly called away by an emissary and after consultation with his ministers, prepares his army for action against the forces of Rama.

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सा सीता तच्चिरो दृष्ट्वा तच् च कार्मुकम् उत्तमम् । ।
सुग्रीव प्रतिसंसर्गम् आख्यातम् च हनूमता ॥ ६-३२-१
नयने मुख वर्णम् च भर्तुस् तत् सदृशम् मुखम् ।
केशान् केश अन्त देशम् च तम् च चूडा मणिम् शुभम् ॥ ६-३२-२
एतैह सर्वैर् अभिज्जनैर् अभिज्जाय सुदुःखिता ।
विजगर्हं अथ कैकेयीम् क्रोशन्ती कुररी यथा ॥ ६-३२-३

1; 2; 3. dR^{ishh}Tva = seeing; tat = that; shiraH = head; tat = that; uttamam = excellent; kaarmukamcha = bow; sugriivapratisamsargam = (hearing about Rama's) friendly union with Sugreeva; aakhyaatam = as appraised; hanuumataa = by Hanuman; nayane = the eyes; mukhavarNamcha = facial complexion; sadR^{isham} = resembling; bhartuH = (those of) her husband; tat = that; mukham = face; kesham = the hair; keshaanta deshama = the expanse of his fore-head; tam = that; shubham = beautiful; chuDaa maNimcha = jewel worn on the top of his head; abhijN^{aaya} = and recognizing; sarvaiH = all; etaiH = these; abhijN^{aanaiH} = marks of proof; saa siitaa = that Sita; suduHkhitaa = was very much afflicted with sorrow; kroshantii = crying; kurarii yathaa = like an osprey; vijagarhecha = and abused; kaikeyiim = Kaikeyi(as follows):

Seetha saw the illusory head and bow. She heard Ravana narrating about Rama's friendly relationship with Sugreeva, as earlier apprised by Hanuman. Recognizing that head as that of Rama, with a proof resembling her husband's eyes, facial complexion, hair, expanse of his forehead and the beautiful jewel worn on the top of his head, she was very much afflicted with sorrow, cried like an osprey and abused Kaikeyi who was the originator of the present calamity (as follows):

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सकामा भव कैकेयि हतो अयम् कुल नन्दनः ।
कुलम् उत्सादितम् सर्वम् त्वया कलह शीलया ॥ ६-३२-४

4. kaikeyii = O;Kaikeyi ;bhava = = be; sakaamaa = an accomplisher of your desires; ayam = this Rama; kula nandanaH = causing joy to the family;hato = was killed; sarvam = the entire;kulam = race; utsaaditam = has been destroyed; tvayaa = by you; kalaha shiilayaa = of quarrelsome nature.

Kaikeyi! Be a fulfiller of your craving! This Rama, causing a joy to the family, has been slain. The entire race has been destroyed by a woman of squabbling nature.

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आर्येण किम् नु कैकेय्याः कृतम् रामेण विप्रियम् ।
यन्मया चीर वसनस् तया प्रस्थापितो वनम् ॥ ६-३२-५

5. kim = what; vipriyam = harm; kR^itam nu = was done; kaikeyyaaH = to Kaikeyi; aaryeNa = by the venerable; raameNa = Rama?; yat = why; prasthaapito = was he sent on exile; vanam = to the forest; mayaa = along with me; dattvaa = by giving; ciira vasanam = clothes made of bark?

"You gave clothes made of bark to the venerable Rama and sent him on exile to the forest along with me. What harm has he done to you?"

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एवम् उक्त्वा तु वैदेही वेपमाना तपस्विनी ।
जगाम जगतीम् बाला चिन्ना तु कदली यथा ॥ ६-३२-६

6. evam = thus; uktvaa = speaking; vaidehii = Seetha; tapasvini = the miserable; baalaa = girl; vepamaanaa = was trembling; jagaama = and fell; jagatiim = on the ground; kadalii yathaa = like a plantain tree; chhinnaa = which was cut-off.

Thus speaking, Seetha the miserable girl was trembling and fell on the ground like a plantain tree that was cut off. Thus speaking, Seetha the miserable girl was trembling and fell on the ground like a plantain tree that was cut off.

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सा मुहूर्तात् समाश्वस्य प्रतिलभ्य च चेतनाम् ।
तत् शिरह् समुपाघ्राय विललाप आयत ईक्षणा ॥ ६-३२-७

7. saa = she; aayatekshhaNaa = having wide eyes; atha = thereafter; samaashvaasya = was consoled; muhuurtaat = in a moment; parilabhya = obtained; chetanaam = consciousness; samupaasthaaya = approached near; tat = that; shiraH = head; vilaapa = and lamented.

The wide eyed Seetha thereafter was consoled in a moment, regained consciousness, approached near that illusory head and lamented as follows:

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हा हता अस्मि महा बाहो वीर व्रतम् अनुव्रता ।
इमाम् ते पश्चिम अवस्थाम् गता अस्मि विधवा कृता ॥ ६-३२-८

8. mahaabaaho = O; the long armed! Anuvrata = the follower; viira vratam = of a strong will; haa = alas! hataa asmi = I have been killed; gataa asmi = I have become a witness; te = to your; imaam = this; pashcima avasthaam = last fate; kR^itaa = I have been made; vidhavaa = a widow.

"O, the long armed Rama! The pursuer of a strong will! Alas, you have been killed! I have become a witness to your last fate. I have been made a widow."

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प्रथमम् मरणम् नार्या भर्तुर् वैगुण्यम् उच्यते ।
सुवृत्तः साधु वृत्तायाः सम्वृत्तस् त्वम् मम अग्रतः ॥ ६-३२-९

9. **uchyate** = it is said; **prathamam** = the early; **maraNam** = death; **bhartuH** = of a husband; **vaiguN^yam** = is a faultiness; **naaryaah** = of the woman; **tvam** = you; **suvR^itah** = having good conduct; **samvR^ittaH** = died; **agrataH** = earlier; **mama** = to me; **saadhu vR^ittaayaaH** = well surviving.

"It is said that the early death of a husband is the misfortune of a wife. You, having good conduct, have preceded me in death."

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दुःखाद् दुःकः अम् प्रपन्नाया मग्नायाः शोक सागरे ।
यो हि माम् उद्यतस् त्रातुम् सो अपि त्वम् विनिपातितः ॥ ६-३२-१०

10. **tvam** = you; **yaH** = who; **udyataH** = tried; **traatu** = to protect; **(me) magnaayaaH** = who am immersed; **shoka saagare** = in an ocean of grief; **prasannaayaaH** = and obtained; **mahat** = a great; **duHkham** = affliction; **so.api** = such of you also; **vinipaataH** = have been killed.

"Even you who were actually intent on protecting me, fallen in great affliction and immersed in an ocean of grief, have been killed by the enemies"

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सा श्वश्रूर् मम कौसल्या त्वया पुत्रेण राघव ।
वत्सेन इव यथा धेनुर् विवत्सा वत्सला कृता ॥ ६-३२-११

11. **raaghava** = O; **Rama! saa kausalya** = that Kausalya; **mama** = my; **shvashruuH** = mother in law; **vatsalaa** = who cherished you tenderly; **kR^itaa** = has been left; **vivatsaa** = without a son; **tvayaa** = by you; **putreNa** = the son; **vatseneva** = as by a calf; **dhenu yathaa** = as to the cow

"O, Rama! My mother- in-law Kausalya who cherished you tenderly has been left without a son and resembles a cow that has lost its calf."

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उदिष्टम् दीर्घम् आयुस् ते यैर् अचिन्त्य पराक्रम ।
अनृतम् वचनम् तेषाम् अल्प आयुर् असि राघव ॥ ६-३२-१२

12. **raaghava** = O; **Rama! UddishhTam** = It was mentioned; **daivaj^Nairapi** = even by astrologers; **te** = (that) your; **aayuH** = life span; **diirgham** = is lengthy; **raaghava** = O; **Rama! teshhaam** = their; **vachanam** = words; **anR^itam** = are wrong; **asi** = you are; **alpaayuH** = short lived.

"O, Rama! It was mentioned even by astrologers that your life span is lengthy. O, Rama! Their words are wrong. You are short lived."

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अथ वा नश्यति प्रज्ज्ञा प्राज्ज्ञस्य अपि सतस् तव ।
पचत्य् एनम् तथा कालो भूतानाम् प्रभवो ह्ययम् ॥ ६-३२-१३

13. **athavaa** = otherwise; **tava** = your; **prajNaa** = prudence; **nashyati** = is lost; **praajN^asyaapi sataH** = even though you were sagacious; **yathaa** = as to how; **ayam** = this; **kaalaH** = time; **prabhavaH** = which is a master; **bhuutaanaam** = for all beings; **pachati** = has satisfied; **enam** = this you.

"Otherwise, your prudence might have disappeared even though you were sagacious, for, Time the master of all beings has brought you to an end."

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अदृष्टम् मृत्युम् आपन्नः कस्मात् त्वम् नय शास्त्रवित् ।
व्यसनानाम् उपायज्जः कुशलो ह्यसि वर्जने ॥ ६-३२-१४

14. **kasmaat** = how is it possible that; **tvam** = you; **nayashaastravit** = who knew the doctrine of political ethics; **aapannaH** = obtained; **adR^ishhTam** = unforeseen; **mR^ityum** = death? **UpaayajN^aH** = you; who knew the expedients; **asihi** = were indeed; **kushalaH** = skilled; **varjane** = in warding off; **vyasanaani** = calamities.

"How is it possible that you, who knew the doctrine of political ethics obtained an unforeseen death? You, who knew the science of expediency, were indeed skilled in warding off calamities"

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तथा त्वम् सम्परिष्वज्य रौद्रया अतिनृशंसया ।
काल रात्र्या मया आच्छिद्य हतः कमल लोचन ॥ ६-३२-१५

15. **kamala lochana** = O; Rama; **the lotus eyed!** **kaalaraatryaaH** = by the night of all destroying time; **ati nR^ishamsayaa** = which was very much cruel; **roudrayaa** = and terrible; **tathaa**(you were)thus; **samparishhvajya** = encircled ; **hR^itaH** = embezzled; **aachchhidya** = and snatched away; **mama** = from me.

"O, Rama, the lotus eyed! The night of destroying time which was very much cruel and terrible thus has encircled you, embezzled you and snatched you away from me."

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उपशेषे महा बाहो माम् विहाय तपस्विनीम् ।
प्रियाम् इव शुभाम् नारीम् पृथिवीम् पुरुष ऋषभ ॥ ६-३२-१६

16. **mahaabaaho** = O; **the mighty armed!** **Purushharshhabha** = O; **the best of men!** **Vihaaya** = leaving; **maam** = me; **tapasvinim** = who am miserable; **sheshhe** = you lied down; **iha** = here; **samaashlishhya** = embracing; **pR^ithiviim** = the earth; **priyaamiva** = as your beloved.

"O, the mighty armed! O, the best of men! Leaving the miserable me, you lied down here, embracing the earth as your beloved"

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अर्चितम् सततम् यत्नाद् गन्ध माल्यैर् मया तव ।
इदम् ते मत् प्रियम् वीर धनुः कान्वन भूषितम् ॥ ६-३२-१७

17. **viira** = O; **the valiant Rama!** **Idam** = this is; **te** = your; **dhanuH** = bow; **kaaN^chana bhuushhitam** = which was decorated with gold; **matpriyam** = dear to me; **satatam** = which was forever; **architam** = worshipped; **tava** = by you; **yatnaat** = with sandal paste and wreath of flowers.

"O, valiant Rama! Here is your bow which was decorated with gold, dear to me and worshipped diligently by you with sandal paste and wreath of flowers."

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पित्रा दशरथेन त्वम् श्वशुरेण मम अनघ ।
पूर्वैसः च पितृभिः सार्धम् नूनम् स्वर्गे समागतः ॥ ६-३२-१८

18. **anagha** = O; **the faultless Rama!** **evam** = you; **nuunam** = surely; **samaagataH** = have met; **svarge** = in heaven; **mama** = my; **shvashureNa** = father in law; **pitraa** = and your

father; **dasharathena** = Dasaratha; **sarvaiH** = and all; **pitR^ibhiHsaartham** = multitude of manes.

"O, the faultless Rama! Surely, you must have met in heaven your father and my father-in-law Dasaratha as well as all the multitude of manes."

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दिवि नक्षत्र भूतस् त्वम् महत् कर्म कृतम् प्रियम् ।
पुण्यम् राज ऋषि वंशम् त्वम् आत्मनः समुपेक्षसे ॥ ६-३२-१९

19. **samupekshhase** = you have abandoned; **puN^yam** = the pious; **raajarshhi vamsham** = lineage of royal sages; **aatmanaH** = of yourself; **tvam** = you; (by whom) ; **mahat** = a great; **karma** = act; **kR^itam** = has been done; **tatha** = and (which); **nakshhatrabhuutam** = was like a luminary; **divi** = in heaven.

"You have abandoned your own pious lineage of royal sages but whereas you performed a great act, which illuminated the heaven like a luminary."

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किम् मान् न प्रेक्षसे राजन् किम् माम् न प्रतिभाषसे ।
बालाम् बालेन सम्प्राप्ताम् भार्याम् माम् सह चारिणीम् ॥ ६-३२-२०

20. **raajan** = O; prince!; **kim** = why; **naprakshhyase** = don't you look ; **maam** = at me?; **kim** = why; **na pratibhaashhase** = don't you reply; **maam** = me; **bhaaryaam** = a wife; **sahachaariNiim** = who lived with you together; **sampraaptam** = since the time of my obtaining; **baalaam** = as girl; **baalena** = by you as a boy.

"O, prince! Why don't you look at me? Why don't you reply me, a wife who lived with you together since the time of obtaining me as a girl by you as a boy."

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संश्रुतम् गृह्णता पाणिम् चरिष्यामि इति यत् त्वया ।
स्मर तन् मम काकुत्स्थ नय माम् अपि दुःखिताम् ॥ ६-३२-२१

21. **kaakutthsa** = O; **Rama! Smaranaama** = remember; **tat** = that; **yat** = which; **samshrutam** = was promised; **tvayaa** = by you; **paaNim gR^ihNataa** = at the time of our marriage; **charishhyaami iti** = I shall have righteousconduct with you; **naya** = take; **maamapi** = me also with you; **duHkhitaam** = wretched as I am.

"O, Rama! Remember your solemn promise at the time of our marriage, saying I shall have righteous conduct with you' Take me also with you, wretched as I Am."

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कस्मान् माम् अपहाय त्वम् गतो गतिमताम् वर ।
अस्माल् लोकाद् अमुम् लोकम् त्यक्त्वा माम् इह दुःखिताम् ॥ ६-३२-२२

22. **vara** = O; the best; **gatimataam** = among the beings; **kasmaat** = for what reason; **tvam** = you; **gataH** = have gone; **apahaaya** = quitting; **maam** = me? Tyaktvaa = leaving; **maamapi** = even me; **duHkhitaam** = the miserable woman;(why have you gone); **amum** = to that; **lokam** = world; **asmaat** = from this; **lokaat** = world?

"O, Rama the best of beings! Why have you gone away, quitting me like this? Leaving me, the miserable woman, why have you gone to the other world from this world?"

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कल्याणैर् उचितम् यत् तत् परिष्वक्तम् मया एव तु ।

क्रव्य अदैस् तत् शरीरम् ते नूनम् विपरिकृष्यते ॥ ६-३२-२३

23. **kravyaadaaiH** = by wild beasts; **tat** = that; **shariiram** = body; **nuunam** = is now; **viparikR^ishhyate** = being dragged about; **ruchiram** = the beautiful; **gaatram** = body; **parishhvaktam** = was cuddled; **mayaiva** = by me; **kalyaaNaiH** = with divine essences.

"That beautiful body, which was cuddled by me with divine essences, is now being dragged about by wild beasts."

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अग्निष्टोम आदिभिर् यजनैर् इष्टवान् आप्त दक्षिणैः ।

अग्नि होत्रेण संस्कारम् केन त्वम् तु न लप्स्यसे ॥ ६-३२-२४

24. **kena** = why are you; **na tu lapsyase** = not securing; **samskaaram** = the privilege of being cremated; **agnihotreNa** = with sacrificial fire; (even though); **tvam** = you; **ishhTavaan** = have worshipped the Lord; **yajN^aiH** = through sacrificial performances; **agnishhTomaadibhiH** = such as agnishtoma; **aaptadakshhiNaiH** = furnished with abundant gifts?

"Why are you not securing the privilege of being cremated with a sacrificial fire, even though you have worshipped the Lord through sacrificial performances such as Agnishtoma, duly furnished with abundant gifts?"

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प्रव्रज्याम् उपपन्नानाम् त्रयाणाम् एकम् आगतम् ।

परिप्रक्ष्यति कौसल्या लक्ष्मणम् शोक लालसा ॥ ६-३२-२५

25. **kausalyaa** = Kausalya; **shokalaalasaa** = absorbed in grief; **pariprakshhyati** = can see; **lakshhmaNam** = Lakshmana; **aagatam** = returned; **trayaaNaam** = out of the three; **upapannanaam** = who attained; **pravrajyaam** = exile.

"Kausalya absorbed as she was with grief can only see Lakshmana alone returned out of the three who attained exile."

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स तस्याः परिपृच्छन्त्या वधम् मित्र बलस्य ते ।

तव च आख्यास्यते नूनम् निशायाम् राक्षसैर् वधम् ॥ ६-३२-२६

26. **saH** = he; **aakhyaasyate** = will narrate; **nuunam** = surely; **tasyaaH** = to her; **paripR^ichchhantyaH** = when enquired; **tava** = about your; **vadhamcha** = slaughter; **vadham** = as also the killing; **raakshhasaiH** = by the demons; **te mitra balasya** = of the army of your ally; **nishaayaam** = at night.

"He will narrate surely to her when enquired, about your slaughter as also the killing of the army of your ally, by demons at night."

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सा त्वाम् सुप्तम् हतम् श्रुत्वा माम् च रक्षो गृहम् गताम् ।

हृदयेन विदीर्णेन न भविष्यति राघव ॥ ६-३२-२७

27. **raaghava** = O; **Rama! Shrutvaa** = hearing; **tvaam** = that you; **hatam** = having been killed; **suptam** = while sleeping; **maam** = and me; **gataam** = having obtained; **rakshhogR^iham** = the house of ogres; **saa** = she; **na bhavishhyati** = will be no more; **hR^idayana** = with her heart; **avadiirNena** = broken.

"O, Rama! Hearing that you were killed while sleeping and that I was kept in the house of ogres, she will be no more, as her heart will be broken."

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मम हेतोरनार्याया अवघः पार्थिवात्मजः ।
रामः सागमुत्तीर्य वीर्यवान् गोष्पदे हतः ॥ ६-३२-२८

28. **raamaH** = Rama; **anaghaH** = the faultless man; **paarthivaatmajaH** = the prince; **viiryavaan** = and the strong man; **hataH** = was killed; **goshhpade**; in a small puddle; **uttiirya** = after crossing; **saagaram** = the ocean; **hetoH** = for the cause; **mama** = of me; **anaaryaayaaH** = an unworthy woman.

"The strong and faultless prince Rama was killed in a small puddle, after crossing the ocean, for the cause of me, an unworthy woman."

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अहम् दाशरथेनोढा मोहात्स्वकुपांसनी ।
आर्यपुत्रस्य रामस्य भार्या मृत्युरजायत ॥ ६-३२-२९

29. **aham-** I; **svakulapaamsanii** = the obloquy of my race; **uuDhaa** = was wedded; **daasharathena** = by Rama; **moha** = due to ignorance; **bhaaryaa** = a wife herself; **ajaayata** = proved to be; **mR^ityuH** = the death; **raamasya** = of Rama; **aaryaputrasya** = an honorable man.

"I, the obloquy of my race, was wedded by Rama due to ignorance. Thus, a wife herself has eventually proved to be the cause for death of Rama, an honorable man."

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मानमाव्याम् मया जातिम् वारितम् दानमुत्तमम् ।
याहमद्वेह शोचामि भार्या सर्वातिथेरपि ॥ ६-३२-३०

30. **bhaaryaapi** = even though I was his wife; **sarvaatitheH** = of Rama; who showed hospitality to all the guests; **aham** = I; **yaa** = that very person who is weeping; **iha** = here; **adya** = and now; **(as) nuunam** = without doubt; **anyaam** = in a another (previous); **jaatim** = existence; **uttamam** = an excellent; **daanam** = gift; **vaaritam** = was refused; **mayaa** = by me.

"Even though I was a wife of Rama who showed hospitality to all the guests, it is I, that very person, who is weeping here and now, because without doubt, in a previous existence, an excellent gift was refused by me (to an eligible person)."

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साधु पातय माम् क्षिप्रम् रामस्य उपरि रावणः ।
समानय पतिम् पत्न्या कुरु कल्याणम् उत्तमम् ॥ ६-३२-३१

31. **raavaNa** = O; **Ravana!** **samaanaya** = unite; **patnaya** = the wife; **patim** = with the husband; **kshhipram** = and without delay; **ghaataya** = arrange to kill; **maam** = me; **saadhu** = right; **upari** = at the head; **raamasya** = of Rama; **kuru** = perform; **uttamam** = an admirable; **kalyaaNam** = and auspicious act

"Unite the wife with the husband and without delay, arrange to kill me right at the head of Rama. Thus, you will perform an admirable and auspicious act."

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शिरसा मे शिरसः च अस्य कायम् कायेन योजय ।

रावण अनुगमिष्यामि गतिम् भर्तुर् महात्मनः ॥ ६-३२-३२

32. raavaNa = O; Ravana! yojaya = join; me shirasaa = my head; asya = with this Rama's; shiraH = head; kaayam = body; kaayena = with the body; anugamishhyaami = I shall go along ; gatim = the path; mahaatmanaH = of my high soled; bhartuH = Lord.

"O, Ravana! Join my head with his head and my body with his body. I shall go along the path of my magnanimous Lord."

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इति सा दुह्ख सप्तप्ता विललाप आयत ईक्षणा ।

भर्तुः शिरो धनुस् तत्र समीक्ष्य जनक आत्मजा ॥ ६-३२-३३

33. aayatekshhaNaa = the wide eyed Sita; samiikshhya = seeing; tatra = there; bhartuH = her husband's; shiraH = head; dhanushchaiva = and the bow; punaH punaH = again and again; duHkha santaptaa = was tormented with grief; vilalapa = and lamented; itiiva = in this way.

The wide-eyed Sita, seeing her husband's head and bow there again and again, was tormented with grief and lamented as aforesaid.

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एवम् लालप्यमानायाम् सीतायाम् तत्र राक्षसः ।

अभिचक्राम भर्तारम् अनीकस्थः कन्त अन्जलिः ॥ ६-३२-३४

34. siitaayaam = while Seetha; evam = was thus; laalapyaamanayaam = weeping; raakshhasaH = a demon; aniikasthaH = who was a royal guard; abhichakraama = approached; bhartaaram = his Lord; tatra = there; kR^ItaN^jaliH = with his joined palms in salutation. (And cried as follows):

While Seetha was lamenting thus, a demon who was a royal guard approached his Lord there with his joined palms in salutation (and cried as follows):

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विजयस्व आर्य पुत्र इति सो अभिवाद्य प्रसाद्य च ।

न्यवेदयद् अनुप्राप्तम् प्रहस्तम् वाहिनी पतिम् ॥ ६-३२-३५

35. vijayasva = May you be victorious; aaryaputra = O; Noble Lord! saH = he; abhivaadya = respectfully announced; iti = thus; prasaadyacha = got propitiated; nyavedayat = and informed; prahastam = that Prahasta; vaahiniipatim = the army chief; anupraaptam = had come.

"May you be victorious, O noble Lord!" he respectfully announced thus, thereby winning his pleasure and informed that Prahasta the army chief had come.

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अमात्यैः स हितः सर्वैः प्रहस्तस्त्वामुपस्थितः ।

तेन दर्शनकामेन अहम् प्रस्थापितः प्रभो ॥ ६-३२-३६

36. prabho = O; Lord!; prahastaH = Prahasta; upasthitaH = has come; sahitaH = along with; sarvaH = all; amaatyaiH = ministers; darshana kaamena = eager as he is to see; tvaam = you; aham = I; prasthaapitaH = have been sent; tena = by him.

"O, Lord! Prahasta has come with all ministers. He has sent me, eager as he is, to see you."

मानमस्ति महारा ज राजभावात् क्षमान्वित ।

किंचिद् आत्ययिकम् कार्यम् तेषाम् त्वम् दर्शनम् कुरु ॥ ६-३२-३७

37. **mahaaraaja** = O; king; **kshhamaanvita** = endowed with patience; **asti** = there is; **kimchit** = a little; **aatyayikam** = urgent; **kaaryam** = work; **raaja bhaavaat** = by way of king's duty; **tvam** = you; **kuru** = accord; **darshanam** = audience; **teshhaam** = to them; **nuunam** = now.

"O, king, endowed with patience! There is a little urgent work by way of king's duty. Please accord them your audience now."

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एतत् श्रुत्वा दशग्रीवो राक्षस प्रतिवेदितम् ।

अशोक वनिकाम् त्यक्त्वा मन्त्रिणाम् दर्शनम् ययौ ॥ ६-३२-३८

38. **shrutvaa** = hearing; **etat** = the aforesaid; **raakshhasa prativeditam** = communication of the demon; **dashagriivaH** = Ravana; **tyaktvaa** = left; **ashokavanikaam** = the garden of Ashoka; **yayou** = and accorded; **darshanam** = his audience; **mantriNaam** = to the ministers.

Hearing the aforesaid communication of the demon, Ravana left the garden of Ashoka and bestowed audience to his ministers.

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स तु सर्वम् समर्थ्य एव मन्त्रिभिः कृत्यम् आत्मनः ।

सभाम् प्रविश्य विदधे विदित्वा राम विक्रमम् ॥ ६-३२-३९

39. **saH** = he; **samarthaiva** = deliberated; **aatmanaH** = with his; **mantribhiH** = ministers; **sarvam** = about the entire things; **kR^ityam** = to be done; **pravishya** = entered; **sabhaam** = the council chamber; **viditvaa** = and understanding; **raamavikramam** = about the strength of the Rama; **vidhadhe** = arranged for what was to be done.

He deliberated with his ministers as to what action in its entirety to be pursued and entered the council-chamber and issued his commands in accordance with the knowledge he possessed of Rama's forces.

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अन्तर्धानम् तु तत् शीर्षम् तच् च कार्मुकम् उत्तमम् ।

जगाम रावणस्य एव निर्याण समनन्तरम् ॥ ६-३२-४०

40. **niryaaNa samanantaram** = soon after the departure; **raavaNasya** = of Ravana; **tat shiirshham** = that head; **tatuttamam** = and that distinguished; **kaarmukamcha** = bow; **jagama** = attained; **antardhaanam** = disappearance.

Soon after the departure of Ravana, the illusory head and bow had vanished.

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राक्षस इन्द्रस् तु तैः सार्धम् मन्त्रिभिर् भीम विक्रमैः ।

समर्थयाम् आस तदा राम कार्य विनिश्चयम् ॥ ६-३२-४१

41. **tadaa** = then; **raakshhasendrastu** = Ravana; the king of demons; **saartham bhiima vikramaiH** = along with his highly powerful; **mantribhiH** = ministers; **samartha yaamaasa** = decided; **raamakaaryavinishchayam** = on the measures he would adopt against Rama.

Then, Ravana the king of demons in consultation with his highly powerful ministers, decided on the measures he would adopt against Rama.

अविदूर स्थितान् सर्वान् बल अध्यक्षान् हित एषिणः ।
अब्रवीत् काल सदृशो रावणो राक्षस अधिपः ॥ ६-३२-४२

42. **raavaNaH** = Ravana; **raakshhasaadhupaH** = the king of demons; **kaalasadr^ishaH** = resembling Yama; the god of death; **abraviit** = addressed; **sarvaan** = all; **balaadhyakshhaan** = the generals; **hitaishhiNaH** = devoted to his interests; **aviduurasthitaan** = standing nearby.

Ravana the king of demons, resembling Yama the god of death, addressed all the generals standing nearby, devoted to his interests as follows:

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शीघ्रम् भेरी निनादेन स्फुट कोण आहतेन मे ।
समानयध्वम् सैन्यानि वक्तव्यम् च न कारणम् ॥ ६-३२-४३

43. **bheriininaadena** = by the sound of a drum; **sphuTam** = audibly; **koNa hatena** = beaten with a drumstick; **shiighram** = immediately; **samaanayadhvam** = summon; **me** = my; **sainyaani** = forces; **nachavaktavyam** = without expecting; **kaaraNam** = a reason.

"By a sound of a drum beaten audibly with a drum stick, immediately summon all my forces. Do not tell them the reason for which I am calling."

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ततस् तथा इति प्रतिगृह्य तद् वचो ।
स्तदैव दूताः सहसा महाद्वलम् ।
समानयंसः चैव समागतम् च ते ।
न्यवेदयन् भर्तारि युद्ध कान्क्षिणि ॥ ६-३२-४४

44. **tataH** = then; **duutaaH** = the messengers; **pratigR^ihya** = answered; **tathaa iti** = "So be it" ; **tadvachaH** = obedient to his words; **sahasaa** = instantly; **samaanayana** = gathered together; **mahat** = a huge; **balam** = army; **tadaiva** = then itself; **nyavedayan** = and informed; **bharatari** = their lord; **yuddhakaaN^kchhiNi** = longing for fight; **samaagatam** = that they had assembled.

Then, the messengers answered, "So be it" obedient as they were to his words and instantly gathered a huge army together and informed their lord longing for fight, that they had since assembled the army.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये युद्धकाण्डे द्त्रिंशः सर्गः

Thus completes 32nd Chapter of Yuddha Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

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Book VI : Yuddha Kanda - Book Of War

Chapter [Sarga] 33 Verses converted to UTF-8, Nov 09

Introduction

An ogre named Sarama reassures Seetha by telling her that Ravana, the conjurer created an illusory appearance of Rama's head and exhibited it before her. She informs Seetha that Rama is still alive and is stationed along with his forces at the southern shore of the ocean. Sarama restores confidence to Seetha, by saying that Rama after killing Ravana in battle will soon win her back.

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सीताम् तु मोहिताम् दृष्ट्वा सरमा नाम राक्षसी ।
आससाद आशु वैदेहीम् प्रियाम् प्रणयिनी सखी ॥ ६-३३-१

1. **atha** = then; **dR^ishhTvaa** = seeing; **mahitaam** = the bewildered; **siitaam** = Seetha; **raakshhasii** = a demon; **sarama** = called Sarama; **praNayinii** = an affectionate; **sakhii** = female companion; **aasasaada** = approached; **priyaam** = her best loved; **vaidehiim** = Seetha.

Seeing the bewildered Seetha, a demon named Sarama*, an affectionate female companion then approached Seetha, her beloved Seetha, her beloved friend.

*Sarama, according to some commentators was the wife of Vibhishana.

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मोहिताम् राक्षसेन्द्रेण सीताम् परमदुःखिताम् ।
आश्वसयामास तदा सरमा मृदुभाषिणी ॥ ६-३३-२

2. **tadaa** = then; **saramaa** = Sarama; **mR^idu bhaashiNii** = the soft-spoken woman; **aashvaasayaamaasa** = consoled; **siitaam** = Seetha; **mohitaam** = who was infatuated; **raakshhasendreNa** = by Ravana; **paramaduHkhitaam** = and who was very much in grief.

Sarama, the soft-spoken woman, consoled Seetha who having been infatuated by Ravana was very much in distress.

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सा हि तत्र कृता मित्रम् सीतया रक्ष्यमाणया ।
रक्षन्ती रावणाद् इष्टा सानुक्रोशा दृढ व्रता ॥ ६-३३-३

3. **saa** = Sarama; **raavaNaadishhTaa** = who was assigned by Ravana; **rakshhantii**; to guard Seetha; **saanukroshaa** = was kind hearted; **dR^iDhavrataa** = and firm in austerity; **(she) kR^itaahi** = was indeed made; **mitram** = a companion ; **siitaaya** = by Seetha; **rakshhyamaaNayaa** = who was being protected; **tatra** = there.

Sarma, who was assigned by Ravana to guard Seetha, was kind hearted and firm in austerity. She was indeed made a companion by Seetha, who was being protected by her there.

सा ददर्श सखीम् सीताम् सरमा नष्ट चेतनाम् ।
उपावृत्य उत्थिताम् ध्वस्ताम् वडवाम् इव पांसुषु ॥ ६-३३-४

4. saa = that; saramaa = Sarama; sakhii = the companion; dadarsha = saw; siitaam = Seetha; nashhTachetanaam = who lost her consciousness; upaavR^itya = having rolled herself; paamsushhu = in dust; badabaamiva = like a female horse; utthitaam = risen; dhvastaam = covered with dust

The affectionate Sarama found Seetha stupefied and just risen after rolling in the dust and soiled, resembling a female horse.

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ताम् समाश्वासयाम् आस सखी स्नेहेन सुव्रता ।
उक्ता यद् रावणेन त्वम् प्रत्युक्तम् च स्वयम् त्वया ॥ ६-३३-५

5. sakhii = that companion; Sarama; snehena = affectionate; samaa shvaasayaamaasa = consoled; taam = that Seetha; suvrataam = the very virtuous woman; vaidehi = O; Seetha; samaashvasihi = be comfortable; maa bhuut = Let there not be; vyathaa = perturbation; te maanasaa = in your mind.

Sarama consoled the very virtuous Seetha as follows "O, Seetha! Be comfortable! Do not get perturbed in your mind.

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उक्ता यद्वावणेन त्वम् प्रत्युक्तश्च स्वयम् त्वया ।
सखी स्नेहेन तद् भीरु मया सर्वम् प्रतिश्रुतम् ॥ ६-३३-६
लीनया गनहे शूह्ये भयम् उत्सृज्य रावणात् ।
तव हेतोर् विशाल अक्षि न हि मे जीवितम् प्रियम् ॥ ६-३३-७

6; 7. bhiiru = O; timid woman! yat = whatever; uktvaa = was spoken; raavaNena = by Ravana; tvam = to you; tat sarvam = and all that; pratyuktashcha = was replied; tvayaa = by you; sarvam = of your own accord ; pratishrutam = was overheard; mayaa = by me; utsR^ijya = having abandoned; bhayam = fear; raavaNaat = from Ravana; liinayaa = by hiding; shuunye = in a barren; gagane = sky; sakhiisnehena = owing to affection towards you; my companion; vishaalaakshhi = O; the large eyed woman! me = to me; nahi = there is indeed no; bhayam = fear; raavaNaat = of Ravana; tava hetoH = in your cause.

timid woman! Because of my friendship with you, I overheard Ravana's words and all the words you have spoken in reply to him, by hiding nearby in a barren sky without fear. O, large eyed woman! I do not have any fear of Ravana, owing to my affection towards you".

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स सम्भ्रान्तश्च निष्क्रान्तो यत् कृते राक्षस अधिपः ।
तच्च मे विदितम् सर्वम् अभिनिष्क्रम्य मैथिलि ॥ ६-३३-८

8. maithili = O; Seetha! Sarvam = everything; viditam = was known; me = to me; abhinishhkramya = having gone outside; tatra = about that matter; yatkr^ite = why; saH raakshhaseshvaraH = that Ravana; nishhkaantah = had gone away; sambhraantaH = agitated.

"O, Seetha! Every thing was ascertained by me on the spot, after going out, about the reason for which Ravana has gone away agitated."

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न शक्यम् सौप्तिकम् कर्तुम् रामस्य विदित आत्मनः ।

वधश्च पुरुष व्याघ्रे तस्मिन् एव उपपद्यते ॥ ६-३३-९

9. **na sakyam** = It is not possible; **kartum** = to perform; **souptikam** = an attack while sleeping; **raamasya** = in the case of Rama; **viditaatmanaH** = who was aware of his self; **vadhashcha** = killing also; **tasmin** = in his case; **purushhavyaaghre** = the tiger among men; **naiva upapadyate** = does not come into existence.

"It is not possible to attack Rama, a man of self awareness, while he is asleep. Nay even killing him, the tiger among men, is well nigh impossible."

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न च एव वानरा हन्तुम् शक्याः पादप योधिनः ।

सुरा देव ऋषभेण इव रामेण हि सुरक्षिताः ॥ ६-३३-१०

10. **na shakyaH** = It is not possible; **hantum** = to kill; **evam** = in this manner; **vaanaraaH** = monkeys; **paadapayodhinaH** = who perform fighting by the use of trees; **surakshhitaH** = and who are well protected; **raamaNe** = by Rama; **suraaH iva** = as celestials; **surararshhabheNa** = by Indra the excellent among celestials.

"It is not possible to kill in this manner even monkeys, who perform fighting with trees, in as much as they are fully protected by Rama, even as celestials are protected by Indra their lord"

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दीर्घ वृत्त भुजह् श्रीमान् महा उरस्कह् प्रतापवान् ।

धन्वी सम्हनन उपेतो धर्म आत्मा भुवि विश्रुतः ॥ ६-३३-११

विक्रान्तो रक्षिता नित्यम् आत्मनश्च परस्य च ।

लक्ष्मणेन सह भ्रात्रा कुशली नय शास्त्रवित् ॥ ६-३३-१२

हन्ता पर बल ओघानाम् अचिन्त्य बल पौरुषः ।

न हतो राघवः श्रीमान् सीते शत्रु निबर्हणः ॥ १३

11; 12; 13. **siite** = O; **Seetha! raaghavaaH** = Rama; **diirghavR^itta bhujaH** = who has long and rounded arms; **shriimaan** = an illustrious man; **mahoraskaH** = who is large-chested; **prataapavaan** = a man of great energy; **dhanvii** = wielder of a bow; **samhananopetaH** = a man endowed with muscularity; **dharmaatmaa** = a righteous minded man; **vishrutaa** = a man of celebrity; **bhuvi** = on earth; **nityam** = forever; **vikraantaH** = a man of strength; **rakshhitaH** = a protector; **aatmanashcha** = for himself; **parasyacha** = and for others; **bhraataa lakshhmaN ena saha** = who is together with his brother Lakshmana; **kuliinah** = a man of high descent; **nayashaastravit** = knower of doctrines of prudence and wisdom; **hantaa** = killer; **para baloughaan** = of a stream of enemy forces; **achintyabala pourushhaH** = a man with an inconceivable strength and valor; **shriimaan** = a venerable man; **shatru nibarhaNaH** = an annihilator of adversaries; **na hataH** = has not been killed.

"O, Seetha! Rama, who is endowed with long and well rounded arms, an illustrious man, who is large-chested, a man of great energy, an archer well known in the world, a man endowed with muscularity, a righteous minded man, a person of celebrity on earth, a man of eternal strength, a protector for himself and for others, while together with his brother Lakshmana, a man of high descent, a knower of doctrines of conduct and behavior, the killer of a stream of enemy forces, a man of inconceivable strength and valor, a venerable man and an annihilator of adversaries, has not been killed."

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अयुक्त बुद्धि कृत्येन सर्व भूत विरोधिना ।

इयम् प्रयुक्ता रौद्रेण माया मायाविदा त्वयि ॥ ६-३३-१४

14. **maayaa** = a trickery; **prayuktaa** = has been hurled; **tvayi** = on you; **iha** = here; **maayaavinaa** = by Ravana; a conjurer; **ayuktabuddhikR^ityena** = a committer of wrong thinking and action; **sarvabhuuta virodhinaa** = an enemy of all beings; **roudreNa** = and a fiery person.

"A trickery has been hurled on you here by the cruel Ravana, a conjurer, who is perverse in thinking and action and an enemy of all beings."

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शोकस् ते विगतः सर्वः कल्याणम् त्वाम् उपस्थितम् ।

ध्रुवम् त्वाम् भजते लक्ष्मीः प्रियम् प्रीति करम् शृणु ॥ ६-३३-१५

15. **te** = you; **shokaH** = sorrow; **vigataH** = has gone asunder; **sarva kalyaaNam** = an all pervading auspiciousness; **upasthitam** = has occasioned; **tvaam** = you; **dhruvam** = Assuredly; **lakshhmiiH** = prosperity; **bhajate** = is waiting upon; **tvaam** = you; **priyam** = a favorable thing; **bhavati** = is coming into existence; **te** = for you; **shruNu** = hear (me).

"Your sorrow is (now) gone once for all. An all-pervading auspiciousness will await you. Accordingly prosperity will attend on you. Hear me."

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उत्तीर्य सागरम् रामः सह वानर सेनया ।

सन्निविष्टः समुद्रस्य तीरम् आसाद्य दक्षिणम् ॥ ६-३३-१६

16. **raamaH** = Rama; **vaanarasenayaa saha** = along with his army of monkeys; **uttiirya** = having crossed; **saagaram** = the ocean; **aasaadya** = reached; **dakshhiNam tiiram** = the southern shore; **samudrasya** = of the sea; **samnivishhTaH** = and is encamped; (there)

"Rama, along with his army of monkeys, having crossed the ocean, reached its southern shore and is encamped there."

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दृष्टो मे परिपूर्ण अर्थः काकुत्स्थः सह लक्ष्मणः ।

सहितैः सागर अन्तस्थैर् बलैस् तिष्ठति रक्षितः ॥ ६-३३-१७

17. **kaakutthsaH** = Rama; **saha lakshmaNaH** = who was along with Lakshmana; **paripuurNaarthaH** = who was full of meaning; **dr^ishhTati** = was perceived; **me** = by me; **tishhTati** = who is stationed (there); **rakshhitaH** = being protected; **balaiH** = by his forces; **sahitaiH** = who are united; **saagaraantasthaiH** = near the ocean.

"Rama, who was along with fully meaningful Lakshmana, was perceived by me. He stands protected by the troops gathered together at the vicinity of the ocean."

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अनेन प्रेषिता ये च राक्षसा लघु विक्रमः ।

राघवस् तीर्णैत्य् एवम् प्रवृत्तिस् तैर् इह आहता ॥ ६-३३-१८

18. **anena** = by him; **ye** = which; **laghuvikramaaH** = quick paced; **raakshhasaH** = demons; **preshhitaH** = were sent; **pravR^ittiH** = the news; **aahR^itaa** = has been brought; **taiH** = by them; **ityevam** = that; **raaghavaH** = Rama; **tiirNaH** = had crossed(the ocean.)

"Some swift paced demons, who were dispatched by Ravana, brought this very news here that Rama has crossed the ocean."

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स ताम् श्रुत्वा विशाल अक्षि प्रवृत्तिम् राक्षस अधिपः ।
एष मन्त्रयते सर्वैः सचिवैः सह रावणः ॥ ६-३३-१९

19. vishaalaakshhi = O; the wide-eyed Seetha! shrutvaa = hearing; taam = that; pravR^ittim = news; saH eshhaH = yonder; raavaNaH = Ravana; mantrayate = is deliberating; sachivaih saha = with his ministers.

"O, the wide-eyed Seetha! Hearing that news, yonder Ravana is busy making deliberations with all his ministers."

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इति ब्रुवाणा सरमा राक्षसी सीतया सह ।
सर्व उद्योगेन सैन्यानाम् शब्दम् शुश्राव भैरवम् ॥ ६-३३-२०

20. (while); saramaa = Sarama; raakshhasii = the ogress; bruvaaNaa = was talking; iti = as aforesaid; siitaayaa saha = with Seetha; bhairavam = a terrific; shabdam = sound; shushraava = was heard; sarvodyogena = because of the all-out preparation; sainyaanaam = of the troops.

While Sarama, the ogre was talking as aforesaid with Seetha; a terrific sound was heard, from the troops engaged in the impending war.

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दण्ड निर्घात वादिन्याः श्रुत्वा भेर्या महा स्वनम् ।
उवाच सरमा सीताम् इदम् मधुर भाषिणी ॥ ६-३३-२१

21. shrutvaa = hearing; mahaasvanam = a loud sound; bheryaaH = of a kettle drum; daN^Danirghaatavaadinyaa = made to sound like a thunder storm with drum stick; saramaa = Sarama; madhura bhaashhiNii = who speaks sweetly; uvaacha = spoke; siitam = to Seetha; idam = these words:

Hearing the crashing sound of kettle drums, made to sound like a thunder storm with a drum stick, Sarama in her sweet voice spoke to Seetha as follows:

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सम्नाह जननी ह्य एषा भैरवा भीरु भेरिका ।
भेरी नादम् च गम्भीरम् शृणु तोयद निस्वनम् ॥ ६-३३-२२

22. bhiiru = O; timid Seetha! Eshhaa = this; bhairavaa = frightful; bherikaa = sound of kettle drum; samvaahajanani = is indeed indicative of preparation for a war; shruNu = hear; gambhiiram = the thundering; bheriinaadamcha = sound of the kettle drum; toyadaniH svanam = resembling the sound of a lightening cloud.

"O, timid Seetha! This frightful sound of a kettledrum is indeed indicative of preparation for a war. Hear also the thundering crash of the kettle drums, which resembles the rumbling of clouds"

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कल्प्यन्ते मत्त मातमा युज्यन्ते रथ वाजिनः ।
तत्र तत्र च सम्मद्धाः सम्पतन्ति पदातयः ॥ ६-३३-२३

23. matta maataN^gaaH = elephants in rut; kalpyante = are being caparisoned for war; rathavaajinaH = the chariot horses; yujyante = are being prepared for battle; sahasrashaH = thousands; turagaaruuDhaaH = of horse men ; praasa hastaaH = with darts in their hands; dR^ishyante = are being seen.

"Elephants in rut are being caparisoned for war. Chariot horses are being prepared for a battle. Thousands of horsemen carrying darts in their hands are seen."

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तत्र तत्र च सन्नद्धाः सम्पतन्ति सहस्रशः ।
आपूर्यन्ते राज मार्गाः सैन्यैर् अद्भुत दर्शनैः ॥ ६-३३-२४
वेगवद्भिर् नदद्भिश्च तोय ओघैर् इव सागरः ।

24. sahasrashaH = thousands; samnaddhaaH = of warriors equipped with armor; sampatanti = are marching quickly ; tatra tatra cha = here and there. RaajamaargaaH = Royal high ways; aapuuryante = are filled; adbhutadarshanaiH = with wonderfully looking; sainyaiH = warriors; saagaraH iva = like a sea; toyoughaiH = with its flood of waters; nadadbhishcha = with roaring sound; vegavadbhiH = and velocity.

"Thousands of soldiers equipped with armor are marching quickly hither and thither. Royal highways are filled with wonderfully looking warriors like a swift flowing sea with its flood of waters making a roaring sound."

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शास्त्राणाम् च प्रसन्नानाम् चर्मणाम् वर्मणाम् तथा ॥ ६-३३-२५
रथ वाजि गजानाम् च भूषितानाम् च रक्षसाम् ।
सम्भ्रमो रक्षसामेष हृषितानाम् तरस्विनाम् ॥ ६-३३-२६
प्रभाम् विसृजताम् पश्य नाना वर्णाम् समुत्थिताम् ।
वनम् निर्दहतो धर्मे यथा रूपम् विभावसोः ॥ ६-३३-२७

25; 26; 27. pashya = see; sambhramaH = hurriedly; eshaH = this; prasannaanaam = sheen of polished; shastraanaam = weapons; charmaNaam = shields; tathaa = and; varmaNaam = coats of mail; visR^ijataam = sending forth; prabhaam = luster; naanaavarNasamutthitaam = of many hues; ruupam yathaa = like the splendor; vibhaavasoH = of fire; nirdahataH = consuming; vanam = a forest; gharma = in summer; rathavaajigajaanaamcha = (here is seen) the flurry of chariots; horses and elephants; raakshhasendraanuyaayinaam = following the lead of Ravana; and; tarasvinaam = of energetic; raakshhasaam = demons; hR^ishhitaanaam = thrilled with joy.

"See hurriedly, this sheen of polished weapons, shields and coats of mail sending forth luster of many hues like the splendor of fire consuming a forest in summer. Here is seen the flurry of chariots, horses and elephants following the lead of Ravana as well as of energetic demons thrilled with joy."

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घण्टानाम् शृणु निर्घोषम् रथानाम् शृणु निस्वनम् ।
हयानाम् हेषमाणानाम् शृणु तूर्य ध्वनिम् यथा ॥ ६-३३-२८
उद्यत आयुध हस्तानाम् राक्षस इन्द्र अनुयायिनाम् ।
सम्भ्रमो रक्षसाम् एष तुमुलो लोम हर्षणः ॥ ६-३३-२९

28; 29. shruNu = hear; nirghoshham = the sound; ghaNTaanaam = of bells (of elephants); shruNu = hear; niHsvanam = the rattling; rathaanaam = of chariots; shruNu = hear; hayaanaam = of horses; hreshhamaaNaanaam = neighing; tuuryadhvanim yathaa =

resembling the flourish of trumpets; **eshhaH** = here is; **tumulaH** = the bustle; **rakshhasaam** = of demons; **udyataayudha hastaanaam** = carrying uplifted weapons in their hands; **raakshhasendra anuyaayinaam** = following the lead of Ravana; **sambhramaH** = the bustling activity ; **romaharshhaNaH** = is causing hair to stand on end.

"Hear the sound of bells of elephants. Hear the rattling of chariots. Hear the cry of neighing horses, resembling the flourish of trumpets. Here is the bustle of demons, carrying uplifted weapons in their hands; following the lead of Ravana. This bustling activity is causing hair to stand erect through terror."

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श्रीस् त्वाम् भजति शोकघ्नी रक्षसाम् भयम् आगतम् ।
रामात् कमल पत्र अक्षि दैत्यानाम् इव वासवात् ॥ ६-३३-३०
अवजित्य जित क्रोधस् तम् अचिन्त्य पराक्रमः ।
रावणम् समरे हत्वा भर्ता त्वा अधिगमिष्यति ॥ ६-३३-३१

30; 31. **shriiH** = a good fortune; **shokaghni** = which will bring sorrow to an end; **bhajati** = will adore; **tvaam** = you; **bhayam** = a fear ; **aagatam** = has come; **raakshhasaam** = for demons; **raamaH** = Rama; **bhartaa** = your husband; **kamala patraakshhaH** = the lotus eyed; **avajitya** = winnable by mastery; **vaasavaH iva** = like Indra the god of celestials; **jitakrodhaH** = who has overcome his anger; **achintya paraakramaH** = having unimaginable strength; **hatvaa** = having killed; **tam** = that; **raavaNam** = Ravana; **samare** = in battle; **adhigamishhyati** = will acquire; **tvaa** = you.

"A good fortune, which will bring your sorrow to an end, awaits you. A peril has arrived for demons. The lotus eyed Rama, your husband, who has overcome his anger but having an unimaginable strength will kill Ravana in battle and win you back"

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विक्रमिष्यति रक्षसु भर्ता ते सह लक्ष्मणः ।
यथा शत्रुषु शत्रुघ्नो विष्णुना सह वासवः ॥ ६-३३-३२

32. **tebhartaa** = your consort; **sahalakshhmanaNaH** = along with Lakshmana; **vikramishhyati** = will show his strength; **rakshhassu** = over the demons; **yathaa vaasavaH** = like Indra the god of celestials; **vishhNunaa saha** = along with Vishnu; the lord of preservation; **shatrughnaH** = who annihilates the enemies; (showing his strength over); **shatrushhu** = the adversaries.

"Your consort along with Lakshmana will show his valor against the demons, like Indra the lord of celestials along with Vishnu the lord of preservation, the annihilator of enemies exhibited his strength over his adversaries."

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आगतस्य हि रामस्य क्षिप्रम् अन्क गताम् सतीम् ।
अहम् द्रक्ष्यामि सिद्ध अर्थम् त्वाम् शत्रौ विनिपातिते ॥ ६-३३-३३

33. **kshhipram** = very soon; **aham** = I; **drakshhyaami** = shall see; **tvaam** = you; **aN^kaagataam satiim** = mounted on the lap; **tasya** = of Rama; **aagatasya** = (really) arrived; **siddhaarthaam** = your object of his coming being fulfilled; **shatrou** = and the enemy; **vinipaate** = fallen.

"Very soon, I shall see you, mounted on the lap of Rama who actually arrived, your object of his coming being fulfilled and the enemy fallen."

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अश्रूण्य आनन्दजानि त्वम् वर्तयिष्यसि शोभने ।

समागम्य परिष्वक्ता तस्य उरसि महा उरसः ॥ ६-३३-३४

34. jaanakii = O; Seetha! Vartayishhyasi = you will roll on; asraaNi = tears; aanandajaani = born out of joy; urasi = on the bosom; tasya = of that Rama; mahorasaH = the broad chested; samaagamyaa = reunited with you; parishhvaktaa = holding you clasped to his breast.

"O, Seetha! You will shed tears of joy on the bosom of that broad-chested Rama, re- united with you and holding you clasped to his breast."

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अचिरान् मोक्ष्यते सीते देवि ते जघनम् गताम् ।

धृताम् एताम् बहून् मासान् वेणीम् रामो महा बलः ॥ ६-३३-३५

35. achiraan = before long; devi = O; divine; siite = Seetha! MahaabalaH = that mighty; raamaH = Rama; mokshhyate = will loosen; ekaam = veNiim = the single plait; gataam = which has reached past; te jaghanam = your hips; dhR^itaam = which you have worn; bahuun = these many; maasaan = months.

"Before long, O divine Seetha, that mighty Rama will loosen the one single plait which has reached past your hips, which you have worn these many months."

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तस्य दृष्ट्वा मुखम् देवि पूर्ण चन्द्रम् इव उदितम् ।

मोक्ष्यसे शोकजम् वारि निर्मोकम् इव पन्नगी ॥ ६-३३-३६

36. devii = O; queen! DR^ishhTvaa = seeing; tasya = his; mukham = face; uditam puurNachandram iva = looking like a rising full moon; mokshhyase = you will renounce; vaari = your tears; shokajam = born of grief; pannagii iva = like a female snake; nirmokam = (casts off) its slough.

"O, Queen! Seeing his face, looking like a rising moon, you will renounce your tears born of grief, like a female snake casts off its slough."

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रावणम् समरे हत्वा नचिराद् एव मैथिलि ।

त्वया समग्रम् प्रियया सुख अर्हो लप्स्यते सुखम् ॥ ६-३३-३७

37. maithili = O; Seetha! hatvaa = having killed; raavanaam = Ravana; samare = in combat; nachiraadeva = within no time; sukhaarhaH = Rama; who deserves felicity); lapsyate = will enjoy happiness; samagraH = in the company; priyaayaa = of his beloved; tvayaa = namely yourself.

"O, Seetha! Having killed Ravana in combat within no time, Rama (who deserves facility); will enjoy happiness in the company of the beloved, namely yourself."

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समागता त्वम् रामेण मोदिष्यसि महात्मना ।

सुवर्षेण समायुक्ता यथा सस्येन मेदिनी ॥ ६-३३-३८

38. sabhaajitaa = acclaimed; mahaatmenaa = by the high soled; raameNa = Rama; tvam = you; modishhyasi = will be delighted; medinii yathaa = as the earth; sasyena samaayukta = endowed with crops; suvarshheNa = after the onset of good rains.

Acclaimed by the high soled Rama, you will be so happy as how the earth, endowed with crops, feels after the onset of good rains."

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गिरि वरम् अभितो अनुवर्तमानो ।
हय इव मण्डलम् आशु यः करोति ।
तम् इह शरणम् अभ्युपेहि देवि
दिवस करम् प्रभवो ह्ययम् प्रजानाम् ६-३३-३९

39. devi = O; qeen! abhyupaiH = seek; sharaNam = refuge; iha = now; tam = with him; divasakaram = (that) sun; yaH = which; vivartamaanaH = rolls; girivaram abhitaH = towards Meru; the highest mountain; hayaH iva = like a horse; karoti = which makes; maN^Dalaam = a round; aashu = rapidly; ayam = he; prabhavaH hi = is indeed the source; prajaanaam = of all creatures.

"O, queen! Seek refuge now with him - the sun that rolls towards Meru the highest mountain, like a horse that makes its round rapidly. That sun is indeed the source of all creatures."

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये युद्धकाण्डे त्रयस्त्रिंशः सर्गः

Thus completes 33rd Chapter of Yuddha Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

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Book VI : Yuddha Kanda - Book Of War

Chapter [Sarga] 34 Verses converted to UTF-8, Nov 09

Introduction

Seetha asks Sarama to go secretly to Ravana and get to know what he is doing as well as report to her back about Ravana's decision about the matter of releasing her or continuing to keep her captive. Sarama secretly hears the conversation of Ravana with his ministers and reports to Seetha that Ravana is not inclined to set her free. Sarama consoles Seetha, saying that Rama with his sharp arrows will kill Ravana and take her back to Ayodhya.

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अथ ताम् जात सन्तापाम् तेन वाक्येन मोदिताम् ।
सरमा ह्लादयाम् आस महीं दग्धामिवाम्भसा ॥ ६-३४-१

1. **atha** = then; **taam** = to that Seetha; **jaataa samtaapam** = who was overwhelmed with anguish; **moditaam** = was made delighted; **tena vaakyena** = by those words; **saramaa** = Sarama; **samaahlaadayaamaasa** = conferred delight; **ambhasaa iva** = like by rain; **dagdhaam** = the parched; **mahiim** = earth.

Seetha, who was overwhelmed with anguish on hearing Ravana's words, was comforted and rendered happy by Sarama, as parched earth is solaced by rain.

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ततस् तस्या हितम् सख्याश् चिकीर्षन्ती सखी वचः ।
उवाच काले कालज्ज्ञा स्मित पूर्व अभिभाषिणी ॥ ६-३४-२

2. **tataH** = there after; **chikiirshhanti** = wishing to be; **hitam** (of further) service; **tasyaaH** = to that Seetha; **sakhyaah** = her friend; **sakhii** = the affectionate Sarama; **kaalajNaa** = skilled in the knowledge of time; **smita puurva bhaashhiNii** = who smiled before talking; **uvaacha** = spoke; **vachaH** = (the following) words; **kaale** = at the proper time.

Desiring to be of further service to her friend Seetha, the affectionate Sarama, skilled in the knowledge of time, smiling while talking, spoke the following words at that appropriate time.

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उत्सहेयम् अहम् गत्वा त्वद् वाक्यम् असित ईक्षणे ।
निवेद्य कुशलम् रामे प्रतिच्यन्ना निवर्तितुम् ॥ ६-३४-३

3. **asitekshhaNe** = O; black eyed lady!; **aham utsaheyam** = I am able; **nivedya** = to carry a message; **kushalam** = of good will; **tvadvaakyam** = and your words; **raame** = to Rama; **gatvaa** = by going to him; **pratichchhannaa** = secretly; **nivartitum** = and to return.

"O, black eyed lady! I am capable of carrying a message of your words and good will to Rama and to return secretly."

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न हि मे क्रममाणाया निरालम्बे विहायसि ।

समर्थो गतिम् अन्वेतुम् पवनो गरुडो अपि वा ॥ ६-३४-४

4. **kramamaaNaayaaH** = when I am journeying; **vihaayasi** = in the sky; **niraalambe** = self-supported; **pavanaH** = the god of wind; **garuDo api vaa** = or even Garuda the eagle; **na samarthaH** = is not capable; **anvetum** = to follow; **me** = my; **gatim** = movement

"When I am journeying in the sky self-supported, neither the god of wind nor Garuda the eagle can follow my movement."

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एवम् ब्रुवाणाम् ताम् सीता सरमाम् पुनर् अब्रवीत् ।

मधुरम् श्लक्षण्या वाचा पूर्वं शोक अभिपन्नया ॥ ६-३४-५

5. **taam saramaam** = to Sarama; **bruvaaNaam** = who was speaking; **evam** = as aforesaid; **siitaa** = Seetha; **vaachaa** = her voice; **puurvashokaabhi pannayaa** = no longer charged with grief; **abraviit** = replied; **idam** = in these words; **shlakshhNayaa** = gently; **madhuram** = and sweetly (as follows):

To Sarama, who was speaking as aforesaid, Seetha her voice no longer charged with grief, gently and sweetly replied in the following words:

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समर्था गगनम् गन्तुम् अपि वा त्वम् रसा तलम् ।

अवगच्छाम्य् अकर्तव्यम् कर्तव्यम् ते मद् अन्तरे ॥ ६-३४-६

6. **tvam** = you; **samarthaa** = are able; **gantum** = to go; **gaganam** = to heaven; **apicha** = and; **rasaatalam** = to the penultimate subterranean region; **avagachchha** = know (from me); **adya** = today; **kartavyam** = duty; **kartavyam** = that has got to be performed; **te** = by you; **medantare** = for my sake.

"You are capable of going to heaven or to the penultimate subterranean region. Know from me today the duty that has got to be performed by you for my sake."

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मत् प्रियम् यदि कर्तव्यम् यदि बुद्धिः स्थिरा तव ।

ज्नातुम् इच्छामि तम् गत्वा किम् करोति इति रावणः ॥ ६-३४-७

7. **yadi** = If; **tava** = your; **buddhiH** = intention; **kartavyam** = is to act; **matpriyam** = kindly towards me; **tava** = and your resolve; **sthiraa yadi** = is fixed; **ichchhaami** = I wish(you); **gattvaa** = to go; **jN^aatum** = and to know; **kim** = what; **raavaNaH** = Ravana; **karotiiti** = is doing.

"If your intention is to act kindly towards me and your resolve is firm, I wish you to go and know what Ravana is doing now."

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स हि माया बलः कूरो रावणः शत्रु रावणः ।

माम् मोहयति दुष्ट आत्मा पीत मात्रा इव वारुणी ॥ ६-३४-८

8. **saH** = raavaNaH = that Ravana; **maayaabalaH** = equipped with strength in the shape of conjuring tricks; **shatru raavaNaH** = who makes his enemies cry; **kruuraH** = is cruel; **dushhTaatamaa** = and evil minded; **mohayati** = has bemused; **maam** = me; **vaaruNiiva** = as spirituous liquor(bemuses one); **piita maatraa** = the moment it is imbibed.

"That cruel and evil minded Ravana, equipped with strength in the shape of conjuring tricks, who makes his enemies cry has bemused me, as spirituous liquor bemuses one, the moment it is imbibed."

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तर्जापयति माम् नित्यम् भर्त्सापयति च असक्रत् ।
राक्षसीभिः सुघोराभिर् या माम् रक्षन्ति नित्यशः ॥ ६-३४-९

9. **bhartsaapayati** = he causes me to be threatened by words; **nityam** = all the time; **sughoraabhiH** = by the most frightful; **raakshhasiibhiH** = ogresses; **yaaH** = who; **nityashaH** = always; **rakshhanti** = surround me; **tarjaapayati** = insult me by their acts; **asakR^it** = repeatedly.

"He causes me to be threatened by words all the time by the most frightful ogresses, who always surround me and insult me by their act repeatedly."

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उद्विग्ना शन्किता च अस्मि न च स्वस्थम् मनो मम ।
तद् भयाच् च अहम् उद्विग्ना;अशोक वनिकाम् गताः ॥ ६-३४-१०

10. **aham** = I; **asmi** = am; **udvignaa** = depressed in mind; **shaN^kitaacha** = and distrustful; **mama** = My; **manaH** = mind; **na svastham** = is not in its natural state; **gataa** = being in; **ashoka vanakaam** = Ashoka grove; **aham** = I; **udvignaa** = am distressed ; **tadbhayaat** = because of his fear.

"I am depressed in mind and distrustful. My mind is not in its natural state. Staying in Ashoka grove, I am distressed because of his fear."

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यदि नाम कथा तस्य निश्चितम् वा अपि यद् भवेत् ।
निवेदयेथाः सर्वम् तत् परो मे स्याद् अनुग्रहः ॥६-३४-११

11. **nivedayathaaH** = if you inform; **tat sarvam** = all that; **yat** = which; **bhavet** = becomes; **nishchitam vaapi** = decision; (or) **tasya** = his; **kathaa** = talk; **yadinaama** = if ever; **tat** = it; **syaat** = will be; **paraH** = a great; **anugrahaH** = service; **me** = to me.

"Report to me, all that is decided by him during his talk going on with his ministers about the matter of releasing me or keeping me captive. It will be of great service to me."

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साप्येवम् ब्रुवतीम् सीताम् सरमा वल्गु भाषिणी ।
उवाच वचनम् तस्याः स्पृशन्ती बाष्प विक्लवम् ॥ ६-३४-१२

12. **saa** = that; **saramaapi** = Sarama also; **mR^idu bhaashiNii** = who speaks kindly words; **spR^ishantii** = touching (wiping); **tasyaaH** = her; **vadanam** = face; **bashhpaviklabam** = which got moist with tears; **uvaacha** = replied; **siitaam** = to Seetha; **bruvatiim** = who was speaking; **evam** = as aforesaid:

The soft spoken Sarama, wiping her face, which got moist with tears, replied as follows to Seetha who was speaking as aforesaid:

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एष ते यद् अभिप्रायस् तस्माद् गच्छामि जानकि ।
गृहा शत्रोर् अभिप्रायम् उपाव्रताम् च पश्य माम् ॥ ६-३४-१३

13. **yadi** = if; **te** = your; **abhipraayah** = opinion; **eshhaH** = is this; **gachchhaami** = I shall go; **tasmaat** = on that account; **jaanaki** = O; Seetha !; **gR^ihya** = having grasped; **abhipraayam** = the feeling; **shatroH** = of the enemies; **upaavartaami** = I shall return; **maithili** = O; Seetha!

"If your opinion is like this, I shall go on that account, O, Seetha! Having grasped the feeling of the enemies, I shall return O, Seetha!"

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एवम् उक्त्वा ततो गत्वा समीपम् तस्य रक्षसः ।
शुश्राव कथितम् तस्य रावणस्य समन्त्रिणः ॥ ६-३४-१४

14. **uktvaa** = speaking; **evam** = thus; **gatvaa** = (she); went; **tataH** = thereafter; **samiipam** = to the vicinity; **tasya rakshhasaH** = of that demon; **shushraava** = and heard; **kathitam** = the conversation; **tasya** = of that; **raavaNasya** = Ravana; **samantriNaH** = who was with his ministers.

Speaking thus, Surama thereafter went to the vicinity of that demon and heard the conversation of Ravana who was with his ministers.

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सा श्रुत्वा निश्चयम् तस्य निश्चयज्जा दुरात्मनः ।
पुनर् एव अगमत् क्षिप्रम् अशोक वनिकाम् तदा ॥ ६-३४-१५

15. **saa** = she; **nishchayajNaa** = who knew how to investigate; **shrutvaa** = having heard; **duraatmanaH** = the wicked; **tasya** = Ravana's; **nishchayam** = resolve; **kshhipram** = soon; **aagamat** = came; **punareva** = again; **shubhaam** = to the beautiful; **ashokavanikaam** = Ashoka grove.

Sarama, who knew how to investigate could hear the wicked Ravana's resolve and soon returned to Ashoka grove.

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सा प्रविष्टा पुनस् तत्र ददर्श जनक आत्मजाम् ।
प्रतीक्षमाणाम् स्वाम् एव भ्रष्ट पद्माम् इव श्रियम् ॥ ६-३४-१६

16. **saa** = she; **pravishhTaa** = who entered; **tatra** = there; **dadarsha** = saw; **tataH** = then; **janakaatmajam** = Seetha; **shriyam iva** = who looked like Lakshmi ;the goddess of prosperity; **bhrashhTa padmaam** = bereft of the lotus; **pratiikshhamaaNaa** = who was waiting; **svaameva** = for her alone.

Sarama, who entered the Ashoka grove, saw Seetha who looked like Lakshmi the goddess of prosperity (and the wife of Vishnu); bereft of the lotus and waiting for her only.

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ताम् तु सीता पुनः प्राप्ताम् सरमाम् वल्गु भाषिणीम् ।
परिष्वज्य च सुस्निग्धम् ददौ च स्वयम् आसनम् ॥ ६-३४-१७

17. **siitaa** = Seetha; **susnigdham** = affectionately; **parishhvajya** = embraced; **priyabhaashhiNiim** = the kindly speaking; **saramaam** = Sarama; **punaH praaptaam** = who returned ; **dadou** = and offered; **svayam** = personally; **aasanam** = a seat(to her).

Seetha affectionately embraced the kindly speaking Surama who returned there and offered personally a seat to her.

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इह आसीना सुखम् सर्वम् आख्याहि मम तत्त्वतः ।

कूरस्य निश्चयम् तस्य रावणस्य दुरात्मनः ॥ ६-३४-१८

18. **aasiinaa** = sitting; **iha** = here; **sukham** = comfortably; **aakhyaahi** = tell; **mama** = me; **tattvataH** = really; **sarvam** = about all; **nishchayam** = the design; **tasya raavaNasya** = of that Ravana; **kruurasya** = the cruel; **duraatmanaH** = and the wicked demon.

"Sitting here comfortably, tell me about the real design of that cruel and wicked Ravana"

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एवम् उक्ता तु सरमा सीतया वेपमानया ।

कथितम् सर्वम् आचष्ट रावणस्य समन्त्रिणः ॥ ६-३४-१९

19. **saramaa** = (while) Sarama; **uktaa** = was enquired; **evam** = thus; **siitasya** = by Seetha; **vepamaanayaa** = trembling with fear; **aachashTa** = narrated; **sarvam** = all; **kathitam** = the conversation; **raavaNasya** = of Ravana; **samantriNaH** = together with his ministers.

When Seetha trembling with fear enquired thus, Sarama narrated all the conversation of Ravana together with his ministers.

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जनन्या राक्षस इन्द्रो वै त्वन् मोक्ष अर्थम् बृहद् वचः ।

अविद्धेन च वैदेहि मन्त्रि वृद्धेन बोधितः ॥ ६-३४-२०

20. **vaidehi** = O; Seetha!; **jananyaa** = by the mother; **raakshhasendraH** = of Ravana; **aviddhena** = and by Aviddha; **mantri vR^iddhena** = his aged minister; **bR^ihat** = excellent; **vachaH** = words; **uditaH** = were spoken; **tvnmokshhaartham** = with the aim of your release.

"Excellent words were spoken by Kaikasi, the mother of Ravana as well as Aviddha the aged minister asking for your release, O Seetha!"

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दीयताम् अभिसत्क्रत्य मनुज इन्द्राय मैथिली ।

निदर्शनम् ते पर्याप्तम् जन स्थाने यद् अद्भुतम् ॥ ६-३४-२१

21. **maithilii** = (let) Seetha; **diiyataam** = be restored; **abhisatkR^itya** = honorably; **manujendraaya** = to Rama the lord of men; **adbhutam** = the wonderful thing; **yat** = which; **(happened) janasthaane** = in Janasthana; **paryaptam** = is an enough; **midarsham** = eye opener; **te** = to you.

"Let Seetha, be restored honorably to Rama the Lord of men. That wonderful** thing happened in Janasthana is an enough eye- opener to you."

** Rama exterminated fourteen thousand demons led by such great warriors as Khara and Dushana at Janastana.

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लन्घनम् च समुद्रस्य दर्शनम् च हनूमतः ।

वधम् च रक्षसाम् युद्धे कः कुर्यान् मानुषो भुवि ॥ ६-३४-२२

22. **kaH** = what; **maanushhaH** = mortal; **kuryaat** = could accomplish; **laN^ghanam** = the crossing; **samudrasya** = of the ocean; **hanuumataH** = by Hanuman; **vadhamcha** = and the carnage; **rakshhasaam** = of the demons; **yuddhe** = in combat; **bhuvi** = on the earth?

"Which mortal would accomplish the crossing of the ocean, the discovery of Seetha by Hanuman, and the carnage of the demons in combat on this earth?"

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एवम् स मन्त्रि वृद्धैश्च मात्रा च बहु भाषितः ।
न त्वाम् उत्सहते मोक्तुम् अर्तह्म् अर्थ परो यथा ॥ ६-३४-२३

23. **bodhitaH** = though admonished; **bahu** = in many ways; **evam** = thus; **mantrivR^iddhaishcha** = by the aged ministers; **maatiraacha** = and by his mother; **saH** = he; **na utsahate** = does not want; **moktum** = to release; **tvaam** = you; **arthamiva** = as with riches; **arthaparaH** = by a miser.

"Though admonished in many ways by the aged ministers and his mother he is not inclined to set you free, any more than a miser would leave his hold on his riches.

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न उत्सहत् अमृतो मोक्तुम् युद्धे त्वाम् इति मैथिलि ।
सामात्यस्य नृशंसस्य निश्चयो ह्य् एष वर्तते ॥ ६-३४-२४

24. **maithili** = O;Seetha!; **notsahati** = he does not want; **moktum** = to release; **tvaam** = you; **amR^itaH** = without dying; **yuddho** = in battle; **iti** = in this manner; **eshhaH** = this; **vartate** = is; **nishchayaH** = the resolve; **nR^ishamsasya** = of the cruel Ravana; **saamaatyasya** = along with his ministers.

"O, Seetha! He does not want to release you, without dying himself in a battle. This is the resolve of the cruel Ravana along with his ministers."

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तद् एषा सुस्थिरा बुद्धिर्मृत्यु लोभाद् उपस्थिता ।
भयान् न शक्तस् त्वाम् मोक्तुम् अनिरस्तस् तु सम्युगे ॥ ६-३४-२५
राक्षसानाम् च सर्वेषाम् आत्मनश् च वधेन हि ।

25. -"Thereafter; due to infatuation caused by his impending death; his aforesaid determination is very firm .He is not in a position to release you; not through sheer fear; but until he is actually defeated in battle through the carnage of all the demons and of himself."

-"Thereafter, due to infatuation caused by his impending death, his aforesaid determination is very firm .He is not in a position to release you, not through sheer fear, but until he is actually defeated in battle through the carnage of all the demons and of himself."

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निहत्य रावणम् सम्ख्ये सर्वथा निशितैः शरैः ॥ ६-३४-२६
प्रतिनेष्यति रामस् त्वाम् अयोध्याम् असित ईक्षणे ।

26. **asitekshhaNe** = O; dark eyed Seetha!; **nihatya** = killing; **raavaNam** = Ravana; **nishitaiH** = by his sharp; **sharaiH** = arrows; **samkhye** = in combat; **raamaH** = Rama; **tvaam prati neshhyati** = will take you back; **ayodhyaam** = to Ayodhya; **sarvathaa** = by all means.

"O, dark eyed Seetha! Killing Ravana by his sharp arrows in combat, Rama will take you back to Ayodhya by all means."

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27. In the meantime was heard the sound of all the monkey troops blended with the sound of kettle drums; **causing earth to shake**. w.wM-etasmin antare = in the mean time; **shrutovai** = was heard; **shabdoH** = the sound; **sarva sainyaanaam** = of all the monkey troops; **bheriishabda samaakulaH** = blended with the sound of kettle drums; **dharaNiitalam** = causing earth; **kampayam** = to shake.

In the meantime was heard the sound of all the monkey troops blended with the sound of kettle drums, causing earth to shake.

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श्रुत्वा तु तम् वानर सैन्य शब्दम् ।

लन्का गता राक्षस राज भृत्याः ।

नष्ट ओजसो दैन्य परीत चेष्टाः ।

श्रेयो न पश्यन्ति त्रस्य दोषैः ॥ ६-३४-२८

28. Hearing that sound of that monkey troops; the servants of Ravana stationed in Lanka were lack- luster with their movements; overcome by depression. They did not see anything salutary in it; **owing to the fault of their king**. wM-shrutvaa = hearing; **tvam** = that; **vaanara sainya naadam** = sound of the monkey troops; **raakshhasa raajabhR^ityaaH** = the servants of Ravana; **laN^kaagataaH** = employed in Lanka; **hatoujasaH** = were bereft of luster; **dainyapariitacheshhTaaH** = with their movements overcome by depression; **na pashyanti** = they did not see; **shreyaH** = anything salutary; **doshhaat** = owing to the fault; **nR^ipashya** = of their king.

Hearing that sound of that monkey troops, the servants of Ravana stationed in Lanka were lack- luster with their movements, overcome by depression. They did not see anything salutary in it, owing to the fault of their king.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये युद्धकाण्डे चतुस्त्रिंशः सर्गः

Thus completes 34th Chapter of Yuddha Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

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Book VI : Yuddha Kanda - Book Of War

Chapter [Sarga] 35 Verses converted to UTF-8, Nov 09

Introduction

With the sound of kettle drums and couches, Rama arrives to Lanka with his army. Ravana hears those sounds and calls his ministers to chalk out his further course of action. Malyavan, Ravana's maternal grandfather advises Ravana to conclude peace with Rama and restore Seetha to him as he is perceiving adverse omens.

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तेन शन्ख विमिश्रेण भेरी शब्देन राघवः ।
उपयतो महा बाहू रामह् पर पुरम् जयः ॥ ६-३५-१

1. **raamaH** = Rama; **mahaa baahuH** = the mighty-armed; **parapuranjayaH** = conqueror of opponents cities; **upayaati** = was sallied forth; **tena** = there; **naadinaa** = with a resonant; **bheriishabdena** = roll of kettle drums; **shaN^kha vimishreNa** = mingled with the blast of couches.

The mighty armed Rama, the conqueror of hostile cities sallied forth with the resonant roll of kettle drums, mingled with the blast of couches.

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तम् निनादम् निशम्य अथ रावणो राक्षस ईश्वरः ।
मुहूर्तम् ध्यानम् आस्थाय सचिवान् अभ्युदैक्षत ॥ ६-३५-२

2. **nishamya** = hearing; **atha** = thereafter; **tam** = that; **ninaadam** = sound; **raavaNaH** = Ravana; **raakSaseshvaraH** = the lord of demons; **aasthaaya** = resorting to dhyaanam = meditation; **muhuurtam** = for a moment; **abhyudaikSata** = looked towards; **sachivaan** = his ministers.

Hearing that sound, Ravana the Lord of demons, paused for a moment to reflect and looked towards his ministers.

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अथ तान् सचिवांस् तत्र सर्वान् आभाष्य रावणः ।
सभाम् सम्नादयन् सर्वाम् इत्य् उवाच महा बलः ॥ ६-३५-३
जगत्पम्तापनः क्रूरोगर्हयन् राक्षसेश्वरः ।

3. **atha** = then; **raavaNaH** = Ravan; **mahaabalaH** = of great strength; **jagat samtaapanaH** = the tormentor of the world; **kruuraH** = a cruel demon; **raakSaseshvaraH** = and the lord of demons; **tatra** = these; **aabhaaSya** = addressed; **sarvaam** = the entire; **sabhaam** = hall; **uvaacha** = spoke; **iti** = as follows; **agarhayan** = accusing none.

Ravana of great strength the tormentor of the world, and a cruel lord of demons then addressed all his ministers in a voice that resounded the entire hall as follows, accusing none.

तरणम् सागरस्य अपि विक्रमम् बल संचयम् ॥ ६-३५-४

यद् उक्तवन्तो रामस्य भवन्तस् तन् मया श्रुतम् ।

4. **shrutam** = It was heard; **mayaa** = by me; **tat** = that; **yat** = which; **uktavantaH** = was told; **bhavantaH** = by you; **raamasya** = of Rama's; **taraNam** = crossing; **asya saagarasya** = of this ocean; **vikramam** = his prowess; **balapauruSam** = strength and heroism.

"I have heard what you told me about Rama's crossing the ocean, his prowess, strength and heroism."

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भवतश्चाप्यहम् वेद्मि युद्धे सत्यपराक्रमान् ॥ ६-३५-५

तूष्णीकानीक्षतो न्योन्यम् विदित्वाम् रामविक्रमम् ।

5. **aham** = I; **vedmi** = know; **satya paraakramaan** = you are truly brave; **yuddhe** = in the field of battle; **viditvaa** = yet on being aware; **raamavikramam** = of that valour of Rama; **bhavatashchaapi** = you too; **iikSataH** = look; **anyonyam** = on each other; **tuuSNiikaan** = in silence.

"I know that you are truly brave in the battle-field, yet, on beholding that valiant Rama, you too look on each other in silence."

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ततस् तु सुमहा प्राज्ञो माल्यवान् नाम राक्षसः ॥ ६-३५-६

रावणस्य वचः श्रुत्वा मातुः पैतामहो अब्रवीत् ।

6. **shrutvaa** = hearing; **vachaH** = the words; **raavaNasya** = of Ravana; **raakSasaH** = a demon; **maalyavaan naama** = called Malyavan; **maataamahaH** = his maternal grandfather; **sumahaapraajJNaH** = the highly intelligent; **tataH** = then; **abraviit** = answered; **iti** = as follows:

Hearing those word of Ravana whose maternal grandfather he was, the highly intelligent demon called Malyavan, answered him thus:

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विद्यास्वभिविनीतो यो राजा राजन् नय अनुगः ॥ ६-३५-७

स शास्ति चिरम् ऐश्वर्यम् अरींश्च कुरुते वशे ।

7. **raajam** = O; **king! saH** = He; **yaH** = who; **abhiviniitaH** = is well trained; **vidyaasu** = in (fourteen) sciences; **nayaanugaH** = and follows the path prudence; **shaasti** = enjoys; **aishvaryam** = sovereignty; **chiram** = for a long time; **kurute** = compels; **ariimshcha** = his enemies too; **vashe** = into sbjugation.

"O, king! He who is well-versed in (fourteen)* sciences and follows the path of prudence, enjoys sovereignty for a long time and compels his enemies too into subjugation."

Four Vedas, six Vedaangas, the Puranas, the Mimamsa, Nyaya and Dharma together constitute fourteen sciences.

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संदधानो हि कालेन विगृह्णंसः चारिभिः सह ॥ ६-३५-८

स्व पक्ष वर्धनम् कुर्वन् महद् ऐश्वर्यम् अश्रुते ॥

8. (He who); **samdadhaanaH** = his indded concludes peace; **aribhiH saha** = even with enemies; **vigR^ihNancha** = or wages war; **kaalena** = at a fitting tiem; **kurvan vardhanam** = strengthens svapakSe = his own party; **ashnute** = and attains; **mahat** = a great; **aishvaryam** = power.

"He who concludes peace even with enemies or wages war at a fitting time strengthens his own party and attains a great power."

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हीयमानेन कर्तव्यो राज्ञा संधिः समेन च ॥ ६-३५-९
न शत्रुम् अवमन्येत ज्यायान् कुर्वीत विग्रहम् ।

9. **samdhiH** = A treaty of peace; **kartavyaH** = should be reached; **raajN^aaH** = by a king; **hiiyamaanena** = who is weaker; **samena cha** = or equal; **na avamanyeta** = He should not under rate; **shatrum** = that enemy; **jyaayaan** = (A king who is) stronger; **kurrviita** = should make; **vigraham** = war.

"A treaty of peace should be reached by a king who is weaker or equal to an enemy. The king should never underrate that enemy. If the king is more powerful, he should make war on the enemy."

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तन्मह्यम् रोचते संधिः सह रामेण रावण ॥ ६-३५-१०
यद् अर्थम् अभियुक्ताः स्म सीता तस्मै प्रदीयताम् ।

10. **raavaNa** = O; Ravana!; **tat** = for that reason; **samdhiH** = alliance; **raameNa saha** = with Rama; **rochate** = finds favour; **mahyam** = with me; **siitaa** = (let) Seetha; **yadartham** = for whose sake; **abhiyuktaH asi** = you have been attacked by him; **pradiiyataam** = be restored; **tasmai** = to him.

"O, Ravana! For that reason, alliance with Rama finds favour with me. Let Seetha, for whose sake you are being attacked, be restored to him."

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तस्य देव ऋषयः सर्वे गन्धर्वासः च जय एषिणः ॥ ६-३५-११
विरोधम् मा गमस् तेन संधिस् ते तेन रोचताम् ।

11. **sarve** = all; **devarSayaH** = the celestials; sages; **gandharvaashcha** = and Gandharvas the celestial musicians; **jayaiSiNaH** = wish for victory; **tasya** = of that Rama; **maagamaH** - do not get; **virodham** - enmity; **tena** = with them; **samdhiH** = (Let) alliance; **tena** = with him; **rochataam** = be agreeable; **te** = to you.

"All the celestials, sages and Gandharvas the celestial musicians are wishing for victory of Rama. Do not get an enmity with them. Let alliance with him be acceptable to you."

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असृजद् भगवान् पक्षौ द्वाव् एव हि पितामहः ॥ ६-३५-१२
सुराणाम् असुराणाम् च धर्म अधर्मौ तद् आश्रयौ ।

12. **pitaamahaH** = Brahma; **bhagavaan** = the Lord (of creation); **aasR^ijat** = created; **dvau eva** = only two pakSau = classes of beings; **suraaNaamcha** = the celestials; **asuraaNaamcha** = and the demons; **dharmaadharmau** = righteousness and unrighteousness; **tadaashrayau** = take refuge in them respectively.

"Brahma, the lord of creation, created only two classes of beings, the celestials and the demons. Celestials take refuge in righteousness and demons in unrighteousness."

धर्मो हि श्रूयते पक्षः सुराणाम् च महात्मनाम् ॥ ६-३५-१३

अधर्मो रक्षसाम् पक्षोह्य असुराणाम् च रावण ।

13. **raakSasa** = O; Ravana!; **dharmah** = righteousness; **shruuyate** = is said to be; **pakSaH** = on the side; **mahaatmaanaam** = of the high-souled; **asuraaNaam** = celestials; **adharmah** hi = unrighteousness is indeed; **pakSaH** = on the side; **rakSasaam** = of ogres; **asuraaNaam cha** = and demons.

"O, Ravana! Righteous is said to be on the side of the high-souled celestials. Unrighteousness is indeed on the side of ogres and demons."

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धर्मो वै ग्रसते अधर्मम् ततः कृतम् अभूद् युगम् ॥ ६-३५-१४

अधर्मो ग्रसते धर्मम् ततस् तिष्यः प्रवर्तते ।

14. **yadaa** = when; **dharmah** = righteousness; **grastae** = swallows; **adharmam** = unrighteousness; **abhuut** = it becomes; **kR^itam yugam** = Kruta Yuga a golden age; **adharmah** = (when) unrighteousness; **grasate** swallows; **dharmam** = righteousness; **tadaa** = then; **pravartate** = it stimulates; **tiSyaH** = Kali Yuga the fourth age.

"When righteousness swallows unrighteousness, it becomes kR^ita Yuga, a golden age. When unrighteousness swallows righteousness, it incites Kali Yuga the fourth age."

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तत् त्वया चरता लोकान् धर्मो विनिहतो महान् ॥ ६-३५-१५

अधर्मः प्रगृहीतसः च तेन अस्मद् बलिनः परे ।

15. **tat** = therefore; **charataa** = who were wandering; **lokaan** = in the worlds; **tvayaa** = by you; **mahaan** = great; **dharmo.api** = righteousness even; **niyataH** = was destroyed; **adharmah** = (and) unrighteousness; **pragR^ihiitashcha** = was favoured too; **tena** = for that reason; **pare** = the enemies; **balinaH** = are stronger; **asmat** = than us.

"Therefore, while you were wandering in the worlds, even the great righteousness was destroyed and unrighteousness favoured by you. So, the enemies are stronger than us."

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स प्रमादाद् विवृद्धस् ते अधर्मो अहिर् ग्रसते हि नः ॥ ६-३५-१६

विवर्धयति पक्षम् च सुराणाम् सुर भावनः ।

16. **pramaadaat** = due to negligence; **te** = of you; **saH** = that; **pravR^iddhaH** = well-grown; **adharmah** = unrighteousness; **grahate hi** = is indeed swallowing; **naH** = us; **sura bhaavanaH** = being favourable to demons; **pakSam** = the sect; **suraaNaam** = of demons; **vivardhayati cha** = is getting augmented.

"Due to your negligence, that well nourished unrighteousness is swallowing us. Being favourable to demons, the sect of demons is thereby getting augmented."

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विषयेषु प्रसक्तेन यत् किञ्चित् कारिणा त्वया ॥ ६-३५-१७

ऋषीणाम् अग्नि कल्पानाम् उद्वेगो जनितो महान् ।

17. **mahaan** = A great; **udvegaH** = fear; **janitaH** = has been generated; **R^iSiNaam** = in the sages; **agnikalpaanaam** = having the nature of fire; **prasaktena** = who are interested; **viSayeSu** = in sensual enjoyments; **yatkinchitkaariNaa** = doing whatever you like.

"You, who are interested in sensual enjoyments, doing whatever you like, have created a great alarm in the sages, having the nature of fire."

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तेषाम् प्रभावो दुर्धर्षः प्रदीप्तः इव पावकः ॥ ६-३५-१८
तपसा भावित आत्मानो धर्मस्य अनुग्रहे रताः ।
मुख्यैर् यज्जैर् यजन्त्य् एते नित्यम् तैस् तैर् द्विजातयः ॥ ६-३५-१९
जुह्वत्य् अग्नींसः च विधिवद् वेदांसः च उच्चैर् अधीयते ।
अभिभूय च रक्षांसि ब्रह्म घोषान् उदैरयन् ॥ ६-३५-२०
दिशो विप्रद्रुताः सर्वे स्तनयित्नुर् इव उष्णगे ।

18; 19; 20. **prabhaavah** = the power; **teSaam** = of those sages; **durdarSah** = is insurmountable; **pradiiptaH iva** = like an igniting; **paavakaH** = fire; **bhaavitaatmaanaH** = their minds purified; **tapasaa** = by penance; **rataaH** = interested; **anugrahe** = in promotion; **dharmasya** = of righteousness; **ete** = these; **dvijaayataH** = Brahmanas; **yat** = for which reason; **yajanti** = they worship the gods; **taistaiH** = thought different; **mukhyaiH** = principal; **yaN^aiH** = sacrifices; **juhvati** = pour oblations; **agniimshcha** = into sacrificial fires; **vidhivat** = in due ceremonies; **adhiiyate** = and read; **vedaana** = the Vedas (sacred texts); **uchchaiH** = in a loud voice; **abhibhuuya** = and having subdued; **rakSaamsi** = the demons; **udairayan** = they continued to chant; **brahmaghoSaana** = the sacred texts; (on hearing which); **sarve** = all demons; **vipradrutaaH** = scattered; **dishaH** = in all directions; **stanayitnuH** = as thundering clouds; **uSNage** = in a hot season. nt; **brahmaghoSaana** = the sacred texts; (on hearing which); **sarve** = all demons; **ipradrutaaH** = scattered; **dishaH** = in all directions; **stanayitnuH** = as thundering clouds; **uSNage** = in a hot season.

"The power of those sages is insurmountable like an igniting fire. Having purified their minds through penance, they are intent on promotion of righteousness, in as much as these Brahmanas worship the gods through different principal sacrifices, also pour oblations into the sacred fires with due ceremony and read the Vedas (Sacred texts) in a loud voice. Having subdued the demons, they continued to chant the sacred text, on hearing which all the demons scattered in all directions, as thundering clouds in a hot season."

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ऋषीणाम् अग्नि कल्पानाम् अग्नि होत्र समुत्थितः ॥ ६-३५-२१
आदत्ते रक्षसाम् तेजो धूमो व्याप्य दिशो दश ।

21. **dhuumaH** = The smoke; **agnihotra samutthitaH** = coming forth from the sacred fire; **R^iSiiNaam** = of the sages; **agnikalpaanaam** = who resemble the fire (in brilliance); **vyaapya** = enveloping; **dasha-** the ten; **dishaH** = directions; **aadatte** = takes away; **tejaH** = the magical power; **rakSasaam** = of the demons.

"The smoke coming forth from the sacred fire of the sage who resemble the fire (in brilliance), enveloping the ten directions, takes away the magical power of the demons."

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तेषु तेषु च देशेषु पुण्येषु च दृढ व्रतैः ॥ ६-३५-२२
चर्यमाणम् तपस् तीव्रम् सन्तापयति राक्षसान् ।

22. **tiivram** = the severe; **tapaH** = austerity; **charyamaaNaam** = practised; **puNyeSTyavadhR^aitaH** = by the sages; firm of resolve; **teSu teSu** = in different; **desheSu** = countries; **samtaapayati** = torment; **raakSasaan** = the demons.

"The severe austerity practised by the sages, firm of resolve, in different countries torment the demons."

देवदानवयक्षेभो गृहीतश्च वरस्त्वया ॥ ६-३५-२३

मनुष्या वानरा ऋक्षा गोलाङ्गूला महाबलाः ।

बलवन्त इहागम्य गर्जन्ति दृढविक्रमाः ॥ ६-३५-२४

23; 24. **varaH** = a boon; (of invincibility); **gR^ihiitaH** = was recived; **tvayaa** = by you; **deva daanavayakSebhyaH** = from celestials; demons and semi-divine beings; (but these are); **manuSyaaH** = men; **R^ikSaaH** = bears; **golaaNguulaaaH** = and monkeys; **balavantaH** = who are powerful; **dR^idha vikramaaH** = having stron prowess; **mahaabalaaH** = and very efficacious; **aagamyaa** = are coming; **iha** = hither; **garjanti** = roaring like lions.

"You received a boon of invincibility from celestials, demons and semi-divine beings, but then are men, bears as well as powerful and very efficacious having strong prowess who are coming hither, roaring like lions."

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उत्पातान् विविधान् दृष्ट्वा घोरान् बहु विधांस् तथा ।

विनाशम् अनुपश्यामि सर्वेषाम् रक्षसाम् अहम् ॥ ६-३५-२५

25. **dR^iSTvaa** = by seeing; **vividhaan** = various kinds; **utpaataan** = of unexpected events (portents); **tathaa** = and; **bahuvidhaan** = many types; **ghoraan** = of terrible things; **aham** = I; **anupashyaami** = am perceiving; **vinaasham** = destruction; **sarveSaam** = of all; **rakSasaam** = the demons.

"By seeing various kinds of unexpected events (portents) and many types of terrific things, I am perceiving a destruction of all the demons."

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खराभिस् तनिता घोरा मेघाह् प्रतिभयम् करः ।

शोणितेन अभिवर्षन्ति लन्काम् उष्णेन सर्वतः ॥ ६-३५-२६

26. **ghoraaH** = terrific; **pratibhayankaraaH** = and monstrous; **maghaaH** = clouds; **kharaabhistanitaaH** = having harsh thundering sound; **abhivarSanti** = are raining; **uSNena** = hot; **shoNitena** = blood; **sarvataH** = throughtout; **laN^kaan** = Lanka.

"With terrifying clamour, monstrous clouds, inspiring horror, rain hot blood on Lanka on every side."

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रुदताम् वाहनानाम् च प्रपतन्त्य् अस्र बिन्दवः ।

ध्वजा ध्वस्ता विवर्णासः च न प्रभान्ति यथा पुरम् ॥ ६-३५-२७

27. **ashrubindavaH** = drops of tears; **prapatanti** = fall; **rudataam** = from weeping; **vaahanaanaam** = elephnts; horses etc.; **vivarNaaH** = which became discoloured; **rajodhvastaaH** = due to covering by dust; **na prabhaanti** = and are not shining; **yathaapuram** = as before.

"Drops of tears drop from the weeping elephants, horses etc., whose skins became discoloured, covered with dust and are not shining as before."

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व्याला गोमायवो ग्स् इध्रा वाशन्ति च सुभैरवम् ।

प्रविश्य लन्काम् अनिशम् समवायांसः च कुर्वते ॥ ६-३५-२८

28. **vyaalaaH** = flesh-eating animals; **gomaayavaH** = jackals; **gR^idhraaH** = eagles; **vaashyanti** = are howling; **subhairavam** = horribly; **pravishya** = and entering; **laN^kaam** = Lanka; **kurvate** = they are forming; **samavaayaan cha** = into groups; **aaraame** = in groves.

"Flesh-eating animals, jackals and eagles and howling horribly. Entering Lanka, they are in the groves, forming into groups."

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कालिकाः पाण्डुरैर् दन्तैः प्रहसन्त्य् अग्रतः स्थिताः ।
स्त्रियः स्वप्नेषु मुष्णन्त्यो गृहाणि प्रतिभाष्य च ॥ ६-३५-२९

29. **kaalikaaH** = black; **striyaH** = women; **pratibhaaSya** = talking adversely; **svapneSu** = in dreams; **muSNantyaH** = robbing; **gR^ihaaNi** = the houses; **sthitaaH** = stand; **agrataH** = in front; **prahasanti** = laughing; **paaNDuraiH** = with their white; **dantaiH** = teeth.

"Black women, chattering incoherently in dreams and robbing different houses stand in front, laughing loudly with their white teeth."

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गृहाणाम् बलि कर्माणि श्वानः पर्युपभुञ्जते ।
खरा गोषु प्रजायन्ते मूषिका नकुलैः सह ॥ ६-३५-३०

30. **shvaanaH** = dogs; **paryupabhuN^jate** = devour; **balikarmaaNi** = the sacred offerings; **gR^ihaaNi** = in homes; **kharaaH** = donkeys; **prajaayante** = are born; **goSu** = of cows; **muuSakaaH cha** = and rats; **nakuleSu** = of mongoose.

"Dogs devour the sacred offerings offered in homes. Donkeys are born of cows and rats of mongoose."

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मार्जारा द्वीपिभिः सार्धम् सूकराः शुनकैः सह ।
किन्नरा राक्षसैः च अपि समेयुर् मानुषैः सह ॥ ६-३५-३१

31. **maarjaaraaH** = cats; **sameyuH** = mate; **dviipibhiH saardham** = with tigers; **suukaraaH** = pigs; **shunakaiH saha** = with dogs; **kinmnaraaH** = Kinnaras (a species of demi-gods with the human figure and the head of a horse or with a horse's body with the head of a man); **raakSasaishchaapi** = with demons; **maanuDaiH saha** = and men.

"Cats mate with tigers, pigs with dogs, Kinnaras (a species of demi-gods with the human figure and the head of a horse or with a horse's body and the head of a man) with demons and men."

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पाण्डुरा रक्त पादासः च विहगाः काल चोदिताः ।
राक्षसानाम् विनाशाय कपोता विचरन्ति च ॥ ६-३५-३२

32. **rakta paadaashcha** = red-footed and; **paaNDuraaH** = white; **kapotaaH** = pigeons; **kaala choditaaH** = messengers of death; **vicharanti** = move in different directions; (foretelling); **vinaashaaya** = the extermination; **raakSasaam** = of demons.

"Red-footed and white pigeons, messengers of death, move in different directions, foretelling the extermination of demons."

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वीचीकूचीति वाशन्त्यः शारिका वेश्मसु स्थिताः ।

पतन्ति ग्रथितासः च अपि निर्जिताः कलह एषिणः ॥ ६-३५-३३

33. veshmasu sthitaH = Domesticated; shaarikaaH = minas; vaashantya = making; chiichiikuuchi iti = a chirping sound; nirjitaaH- defeated; kalahaiSibhiH = by other bellicose birds; patanti = drop down; gratjotaasjcjaa[o = being twined together in groups.

"Domesticated minas (a kind of birds) making a chirping sound, defeated by other bellicose birds drop down, being twined together in groups."

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पक्षिणश्च मृगाः सर्वे प्रत्यादित्यम् रुदन्ति ते ।

करालो विकटो मुण्डः पुरुषः कृष्ण पिन्गलः ॥ ६-३५-३४

कालो गृहाणि सर्वेषाम् काले काले अन्ववेक्षते ।

एतान् अन्यानि दुष्टानि निमित्तान् उत्पतन्ति च ॥ ६-३५-३५

34; 35. pakSiNaH = birds; te sarve = and all those; mR^igaaH = wild animals; pratyadityam = turning towards the sun; rudanti = cryout; kaalaH = death; karaalaH = (in the form of) frightful; vikaTaH = monstrous; paruSaH = and cruel; kR^iSNa priN^galaH = blackish fellow; muNDaH = with a shaven head; anvavekSate = casts his eyes; gR^ihaaNi = on the dwellings; sarveSaaNi = of all of us; kaale kaale = both morning and evening; etaani = these; anyaani = and other; duSTaani nimittaani cha = sinister omens; utpatanti = appear.

"Birds and wild animals, facing towards the sun, cry out. Death, in the form of a frightful, monstrous and cruel blackish fellow with a shaven head casts his eyes on all our dwellings, both morning and evening. These and such other sinister omens appear."

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विष्णुम् मन्यामहे रामम् मानुषम् देहम् आस्थितम् ।

न हि मानुष मात्रो असौ राघवो दृढ विक्रमः ॥ ६-३५-३६

येन बद्धः समुद्रस्य स सेतुः परम अद्भुतः ।

कुरुष्व नर राजेन संधिम् रामेण रावण ॥ ६-३५-३७

ज्ञात्वावधार्य कर्माणि क्रियतामायतिक्षमम् ।

36; 37. manyaamahe = I deem; raamam = Rama; dR^iDhavikramaH = of firm fortitude; viSNum = as Vishnu; aasthitam = dwelling; maanuSam = in human; ruupam = form; asau = this; raaghavaH = Rama; na hi = is not indeed; maanuSa maatraH = a mere human being; yena = he by whom; saH = that paramaadbhutaH = most wonderful; setuH = bridge; baddhaH = was built; samudre = across the sea; raavaNa = O; Ravana!; kuruSva = conclude; samdhim = peace; raameNa = with Rama; nara raajena = who is the king of men; jJNaatvaa = having come to know; karmaaNi = of his acts; aayatikSamam = let that which is good for the future; kriyataam = be done; avadhaarya = after a mature understanding.

"I deem Rama of firm fortitude as Vishnu dwelling in human form. This Rama is not a mere human being, he by whom that most wonderful bridge was built across the sea. O, Ravana! Conclude peace with Rama, who is the king of men. Having come to know of his acts, let that which is good for the future be done after a mature understanding."

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इदम् वचस् तत्र निगद्य माल्यवन् ।

परीक्ष्य रक्षो अधिपतेर् मनः पुनः ।

अनुत्तमेषु उत्तम पौरुषो बली ।

बभूव तूष्णीम् समवेक्ष्य रावणम् ॥ ६-३५-३८

nigadya = having spoken; idam vachaH = these words; maalyavaan = Malyavan; balii = the mighty; Uttama pauruSaH = who was foremost in valour; anuttameSu = among the bravest warriors; pariikSyA = aware of what was passing; rakSadhivate = in Ravana's manaH = mind; punaH = and again; samavekSyA = eyeing him; babhuuva = became; tuuSniim = silent.

Having spoken thus, the mighty Malyavan, who was foremost in valour among the bravest warriors, being aware of what was passing in Ravana's mind, eyeing him, became silent.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये युद्धकाण्डे पञ्चत्रिंशः सर्गः

Thus completes 35th Chapter of Yuddha Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

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BookVI : Kishkindha Kanda - Book Of War

Chapter [Sarga] 36 Verses converted to UTF-8, Nov 09

Introduction

Ravana turns his deaf ear to the words of Malyavan and even abuses him that the latter exaggerating the strength of Rama. Ravana further says that he will not restore Seetha to Rama and that Rama and his army will not go back alive, having crossed the ocean and reached Lanka. Then, Ravana assigns Prahasta and others to guard the four main gates of Lanka against the inroads of the enemy. He retires to his inner apartments, after ordering these assignments.

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तत्तु माल्यवतो वाक्यम् हितम् उक्तम् दज्ज आननः ।
न मर्षयति दुष्ट अत्मा कालस्य वज्रम् आगतः ॥ ६-३६-१

1. **dashaananaH** = Ravana the ten-faced monster; **duSTaatmaa** = the evil-minded; **aagataH** = who had fallen; **vasham** = under the sway; **kaalasya** = of Death; **na marSayati** = could not brook; **tat** = that; **hitam** = beneficial; **vaakyam** = advice; **uktam** = uttered; **maalyavataH** = by Malyavan.

The evil- minded Ravana the ten-faced monster, who had fallen under the sway of Death; could not brook that beneficial advice tendered by Malyavan.

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स बद्ध्वा भ्रु कुटिम् वक्त्रे क्रोधस्य वज्रम् आगतः ।
अमर्षात् परिवृत्त अक्षो माल्यवन्तम् अथ अब्रवीत् ॥ ६-३६-२

2. **saH** = He; **aagataH** = had fallen; **vasham** = under the sway; **krodhasya** = of anger; **baddhavaa** = knitting; **bhrukuTim** = his brows; **vaktre** = on the face; **parivR^ittaakSaH** = rolling his eyes; **dmarSaat** = in fury; **abraviit** = spoke; **atha** = then; **maalyavantam** = to Malyavan; (as follows)

He had fallen under the sway of anger, knitting his brows on the face as he was, rolling his eyes in fury and spoke to Malyavan (as follows)

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हित बुद्ध्या यद् अहितम् वचह् परुषम् उच्यते ।
पर पक्षम् प्रविज्य एव न एतत् ज्ञोत्र गतम् मम ॥ ६-३६-३

3. **etat** = these; **ahitam** = improper; **paruSam** = and harsh; **vachaH** = words; **yat** = which; **uchyate** = were spoken (by you); **hita buddhyaa** = taking them to be salutary; **pravishyaiva** = and even entering into **parapakSam** = the side of an enemy; **na shrotagatam** = has not caught the ears; **mama** = to me.

"I have closed my ears to the speech you have made, albeit with good intentions and even by taking sides with the enemy."

मानुषम् कृपणम् रामम् एकम् ज्ञाखा मृग आज्ञयम् ।
समर्थम् मन्यसे केन त्यक्तम् पित्रा वन आलयम् ॥ ६-३६-४

4. **kena** = how; **manyase** = are you thinking; **raamaH** = Rama; **maanusaam** = who is a human being; **kR^ipaNam** = a feeble man; **ekam** = a small man; **shaakhamR^igaashrayam** = taking help from monkeys; **tyaktam** = abandoned; **pitraa** = by his father; **vanaashrayam** = and dwelling in a forest; **samartham** = as competent?

"How can you hold Rama, who is a mere human being, a small feeble man, taking help from monkeys and dwelling in a forest having been abandoned by his father, to be a competent person?"

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रक्षसाम् ईश्वरम् माम् च देवतानाम् भयम् करम् ।
हीनम् माम् मन्यसे केन;अहीनम् सर्व विक्रमैः ॥ ६-३६-५

5. **kena** = why; **manyase** = are you thinking; **maam** = me; **iishvaram** = the Lord; **rakSasaam** = of demons; **bhayamkaram** = causing fear; **devaanaam cha** = to celestials; **ahiinam** = full; **sarva vikramaiH** = of all powers; **hiinam** = as a weaker person?

"How can you hold me, the Lord of demons, terrifying celestials and possessing all powers in full, to be a weaker person?"

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वीर द्वेषेण वा ज्ञन्के पक्ष पातेन वा रिपोः ।
त्वया अहम् परुषाण्यु उक्तः पर प्रोत्साहनेन वा ॥ ६-३६-६

6. **aham** = I; **shaN^ke** = suspect; **paruSaaNi** = (that) these harsh words; **uktaH** = were spoken; **tvayaa** = by you; **viiradveSeNa** = because of your hero-hatred; **pakSapatena vaa** = or your partiality; **ripoH** = towards the enemies; **protsahanena vaa** = or my (wrong) encouragement.

"I suspect that you spoke these harsh words to me because of your envy of my prowess or your partiality towards the enemies or my lenience towards you."

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प्रभवन्तम् पदस्थम् हि परुषम् को अह्विधास्यति ।
पण्डितह् ज्ञास्त्र तत्त्वज्जो विना प्रोत्साहनाद् रिपोः ॥ ६-३६-७

7. **kaH** = which; **panditaH** = learned man; **shaastra tattvajJNaH** = understanding the truth in the scriptures **abhibhaashhate** = would speak; **paruSam** = thus harshly; **padastham** = to a person in power; **prabhavantam** = who is mighty **vinaa protsaahanena vaa** = without any instigation?

"Which learned man, understand the truth in the scriptures, would speak thus harshly to a mighty person in power, were it not to instigate him?"

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आनीय च वनात् सीताम् पद्म हीनाम् इव ज्ञियम् ।
किम् अर्थम् प्रतिदास्यामि राघवस्य भयाद् अहम् ॥ ६-३६-८

8. **kimartham** = why; **aham** = (should) I; **pratidaasyaam** = give back; **siitaam** = Seetha; **shriyam iva** = who is like Lashmi; the goddess of fortune; **padmahiinaam** = without the

loutus; **aaniiya** = having brought her; **vanaat** = from the forest; **bhayaat** = through fear; **raaghavasya** of Rama?

"Why should I give back Seetha, who is like Lakshmi the goddess of fortune without the lotus, having brought her away from the forest, through fear of Rama?"

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वृतम् वानर कोटीभिः ससुग्रीवम् सलक्ष्मणम् ।
पज्य कैञ्चिद् अहोभिस् त्वम् राघवम् निहतम् मया ॥ ६-३६-९

9. **kaishchit** = within a few; **ahobhiH** = days; **pashya** = see; **raaghvam** = Rama; **salakSmaNam** = along with Lakshama; **sasngriivam** = together with Sugreeva; **nR^itam** = in the midst; **vaanara koTiibhiH** = of crores of monkeys; **nihatam** = killed; **mayaa** = by me.

"See Rama killed within a few days by me, along with Lakshama together with Sugreeva in the midst of crores of monkeys."

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द्वन्द्वे यस्य न तिष्ठन्ति दैवतान् अपि सम्युगे ।
स कस्माद् रावणो युद्धे भयम् आहारयिष्यति ॥ ६-३६-१०

10. **kasmaat** = how; **saH** = (should) that; **raavaNaH** = Ravana; **yasya** = whom; **samyng** = in combat; **daivataanyapi** = the celestials themselves; **na tiSThanti** = dare not withstand; **dvandve** = in a duel; **aahaarayiSyati** = entertain; **bhayam** = fear; **yuddhe** = in the encounter?

"How should this Ravana, whom in combat, the celestials themselves dare not meet in a duel, entertain fear in this encounter?"

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द्विधा भज्येयम् अप्य् एवम् न नमेयम् तु कस्यचित् ।
एष मे सहजो दोषह् स्वभावो दुरतिक्रमः ॥ ६-३६-११

11. **bhajyeyamapi** = even if I am broken; **dvidhaa** = into two; **na meyam** = I shall not bend; **kasya chit** = to any body; **evam** = in this way; **eSaH** = this; **me** = is my; **sahajaH** = nature; **doSaH** = defect; **svabhaavaH** = which temperament; **duratikramH** = is difficult to be overcome.

"Rather would I be cut into two pieces than bend before anybody! Such was I from birth, it is my nature by difacult and unalterable."

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यदि तावत् समुद्रे तु सेतुर् बद्धो यदृच्चया ।
रामेण विस्मयः को अत्र येन ते भयम् आगतम् ॥ ६-३६-१२

12. **kaH** = what; **vismayaH** = great marvel; **atra** = is there; **yena** = (in) that; **aagatam** = which should give way; **bhayam** = to terror; **me** = for me; **yadi yadR^ichchhayaa** = if by happy chance; **setuH** = a bridge; **baddhaH taavat** = indeed was constructed; **samudre** = accross the ocean; **raameNa** = by Rama.

"What great marvel is there in that which gave way to terror if by happy chance, a bridge indeed was constructed by Rama across the ocean."

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स तु तीर्त्वा अर्णवम् रामः सह वानर सेनया ।

प्रतिजानामि ते सत्यम् न जीवन् प्रतियास्यति ॥ ६-३६-१३

13. saH raaghavaH = that Rama; vaanara senayaa sha = along with his army of monkeys; tiirtraa = having crossed; aarNaam = the ocean; na pratiyaasyati = will not go back; jiivan = alive; pratijaanaami = I am promising; satyam = truly; te = to you.

"That Rama along with his army of monkeys, having crossed the ocean, will not go back alive. It is my true promise to you."

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एवम् ब्रुवाणम् सम्रब्धम् रुष्टम् विज्जाय रावणम् ।

व्रीडितो माल्यवान् वाक्यम् न उत्तरम् प्रत्यपद्यत ॥ ६-३६-१४

14. vijJNaaya = knowing; raavaNam = Ravana; ruSTam = to be furious; bruvaaNam = speaking; samrabdham = excited; iti = in this way; maalyavaan = Malyavan; vriiDitaH = felt bashful; na pratyapadyata = did not get; vaakyam = (any) words; uttaram = in reply.

Beholding Ravana to be highly excited and speaking with such fury, Malyavan, abashed, did not reply.

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जय आजिषा च राजानम् वर्धयित्वा यथा उचितम् ।

माल्यवान् अभ्यनुज्जातो जगाम स्वम् निवेज्जनम् ॥ ६-३६-१५

15. vardhayitvaa = Invoking; jayaashiSaa = blessings of victory; raajaanam = to the king; yathochitam = as courtesy demanded; maalyavaan = Malyavan; abhyaanujJNaataH = having been given permission; jagaama = went; svam = to his own; niveshanam = house.

Invoking blessings of victory to the king as courtesy demanded Malyavan took permission and went home.

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रावणस् तु सह अमात्यो मन्त्रयित्वा विमृज्य च ।

लन्कायाम् अतुलाम् गुप्तिम् कारयाम् आस राक्षसः ॥ ६-३६-१६

16. raakSasaH = Ravana the demon on his part; sahaamaatyaH = assisted by his ministers; mantrayitvaa = having deliberated; vimR^ishya = on the things to be examined; kaarayaamaasa = set about planning; tadaa = then; guptim = the defense; laN^kaayaaH = of Lanka.

Ravana the demon on his part, assisted by his ministers having deliberated on the things to be examined, set about planning the defense of Lanka.

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व्यादिदेज् च पूर्वस्याम् प्रहस्तम् द्वारि राक्षसम् ।

दक्षिणस्याम् महा वीर्यो महा पाज्ज्व महा उदरौ ॥ ६-३६-१७

पज्जिमायाम् अथो द्वारि पुत्रम् इन्द्रजितम् तथा ।

व्यादिदेज् महा मायम् राक्षसैर् बहुभिर् वृतम् ॥ ६-३६-१८

17; 18. atha = thereafter; vyaadidesha = he assigned; puurvaasyaam dvaari = eastern gate; raakSasam = to the demon; prahastam = Prahasta; vyaadidesha = assigned; dakSiNasyaam = the southern gate; mahaaparshva mahodaraau = to Mahaparsva and Mahodara; mahaaviiryau = of great prowess; tadaa = then; pashchimaam = dvaasi = at the

western gate; **vyaadidesha** = he appointed; **putram** = his son; **indrajitam** = Indrajit; **mahaamaayam** = a powerful conjuror; **vR^itam** = endowed with bahubhiH = a considerable force of; **raakSasaiH** = demons.

Thereafter, he assigned the eastern gate to the demon, Prahasta and the southern gate to Maha Parshva and Mhodara both of great prowess. At the western gate, he placed his son Indrajit, a powerful conjuror, with considerable force of demons.

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उत्तरस्याम् पुर द्वारि व्यादिज्य जुक सारणौ ।
स्वयम् च अत्र भविष्यामि मन्त्रिणस् तान् उवाच ह ॥ ६-३६-१९

19. **vyaadishya** = placing; **shuka ssaraNau** = shuka and Sarana; **uttarasyaam** = at the northern; **puradvaari** = city- gate; **uvaacha ha** = (he) spoke; **mantriNaH** = to his ministers; **taan** = that; **gamiSyaami** = he would go; **tatra** = there; **svayam** = personally.

Placing Shuka and Sarana at the northern city-gate, Ravana told his ministers that he would go there personally.

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राक्षसम् तु विरूप अक्षम् महा वीर्य पराक्रमम् ।
मध्यमे अस्थापयद् गुल्मे बहुभिह सह राक्षसैः ॥ ६-३६-२०

20. **aasthaapayat** = He placed; **raakSasam** = the demon; **viruupaakshham** = Virupaksha; **mahaa viirya paraakramam** = who was full of energy and courage; **madhyame** = to be in the center; **gulame** = of the fort; **bahubhiH raakSasaiH sha** = with a large number of demons.

He placed the demon Virupaksha, who was full of energy and courage, to be in the center of the fort, with a large number of demons.

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एवम् विधानम् लन्कायाम् कृत्वा राक्षस पुमावः ।
मेने कृत अर्थम् आत्मानम् कृत अन्त वज्रम् आगतः ॥ ६-३६-२१

21. **kR^itvaa** = making; **vidhaanam** = an arrangement; **evam** = in this manner; **laN^kaayaam** = in Lanka; **raakSasa puNgavaH** = that bull among the demons; **kaalachoditaH** = under the sway of Time; **manyate** = deemed; **aatmaanam** = his; **kR^ita kR^ityamiva** = purpose as accomplished.

Making an arrangement in Lanka in this manner, that bull among demons, under the sway of Time, deemed his purpose as accomplished.

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विसर्जयाम् आस ततह स मन्त्रिणो ।
विधानम् आज्ञाप्य पुरस्य पुष्कलम् ।
जय आजिषा मन्त्र गणेन पूजितो ।
विवेज सो अन्तह पुरम् ऋद्धिमन् महत् ॥ ६-३६-२२

22. **aajNaapya** = having ordered; **puSkalam** = for the complete; **vidhaanam** = regulation; **purasya** = of the city; **saH** = Ravana; **tataH** = then; **mantriNaH visarjayaamaasa** = let his ministers depart; **puujitaH** = having been honoured; **jayaashiSaa** = by the body of counsellors; **mantrigaNena** = by the body of counsellors; **saH** = he; **vivesha** = entered; **mahat** = the mighty; **R^iddhimat** = and sumptuous; **antaHpuram** = inner apartments.

Having ordered for adequate arrangements for the defence of the city, Ravana then let his ministers depart. Having been honoured with blessings of victory by the body of counsellors, he entered his mighty and sumptuous inner apartments.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये युद्धकाण्डे सप्तत्रिंशः सर्गः

Thus completes 36th Chapter of Yuddha Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

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Book VI : Yuddha Kanda - Book Of War

Chapter [Sarga] 37

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Introduction

Rama, Sugreeva, Hanuman and others assemble to take counsel together, upon reaching the precincts of Lanka. While they were deliberating on the ways and means for the success of their mission, Vibhishana informs that he has sent his counsellors as spies to gather information about the enemy's plans and that they returned after gathering the required news about Ravana's arrangements at the four gates of the city. After hearing Vibhishana's information, Rama orders Nila, Angada Hanuman and others to storm the four gates and decides to stay on Suvela mountain with his army.

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नर वानर राजौ तौ स च वायु सुतः कपिः ।
जाम्बवान् ऋक्ष राजसः च राक्षससः च विभीषणः ॥ ६-३७-१
अंगदो वालि पुत्रसः च सौमित्रिः शरभः कपिः ।
सुषेणः सह दायदो मैन्दो द्विविदः एव च ॥ ६-३७-२
गजो गव अक्षो कुमुदो नलो अथ पनसस् तथा ।
अमित्र विषयम् प्राप्ताः समवेताः समर्थयन् ॥ ६-३७-३

1; 2; 3. (Meanwhile); **naravaanara raajanau** = Rama; the king of men and Sugreeva the sovereign of monkeys; **saH kapiH** = that Hanuman; **vaayusutaH** = the son of the wind; **jaambavaan** = Jambavan; **R^ikSaraajaH** = the king of the bears; **vibhiiSaNaH** = Vibhishana; **raakSasaH** = the demon; **aN^gadaH** = Angada; **vaaliputraH** = the son of Vali; **saumitriH** = lakshmana; **sharabhaH kapiH** = the Ape Sharabha; **suSeNaH** = Sushena; **saha daayadaH** = along with his kin's folk; **maindaH** = Mainda; **dvidida evacha** = Dvidida; **gajaH** = Gaja; **atha** = and; **gavaakSaH** = Gavaksha; **kumudaH** = Kumuda; **tathaa** = and; **nalaH** = Nala; **atha** = and; **panasaH** = Panasa; **praptaH** = (all) having reached; **anitraviSayam** = the enemy's territory; **samavetaH** = assembled; **samarthayan** = for deliberation.

Meanwhile, Rama the king of men and Sugreeva the Sovereign of monkeys, Hanuman the son of the wind, Jambavan the king of the Bears, Vibhishana the demon, Angada the son of Vali, Lakshmana, Sushena along with his kinsfolk, Mainda, Dvidida, Gaja, Gavaksha, Kumuda, Nala and Panasa, all having reached the enemy's territory, assembled to take counsel together.

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इयम् सा लक्ष्यते लन्का पुरी रावण पालिता ।
सासुर उरग गन्धर्वैर् अमरैर् अपि दुर्जया ॥ ६-३७-४

4. **lakshhate** = observe; **iyam** = this; **saa** = that very; **laN^kaapurii** = City of Lanka; **raavaNapaalitaH** = ruled by Ravana; **durjayaa** = impregnable; **amarairapi** = even to celestials; **saasuraH** = and the demons together; **uraga gandharvaiH** = or the uragas (the serpent-demons) and Gandharvas (Celestials musicians)

"Observe this city of Lanka, ruled by Ravana, impregnable both to celestials and the demons together, or the uragas (the serpent-demons) and Gandharvas (celestial musicians)."

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कार्यं सिद्धिम् पुरस् कृत्य मन्त्रयध्वम् विनिर्णये ।
नित्यम् सन्निहितो ह्य् अत्र रावणो राक्षस अधिपः ॥ ६-३७-५

5. **raavaNaH** = Ravana; **raakSasaadhipaH** = the Lord of Demons; **nityam** = always; **samnihitaH hi** = indeed stays; **atra** = there; **mantrayadhvam** = think; **vinirNaye** = of determining our duty; **puraskR^itya** = with regard to; **kaarya siddhim** = the success of our expedition.

"Ravana, the lord of demons always stays in the City. Think of the ways and means for the success of our expedition."

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तथा तेषु ब्रुवाणेषु रावण अवरजो अब्रवीत् ।
वाक्यम् अग्राम्य पदवत् पुष्कल अर्थम् विभीषणः ॥ ६-३७-६

6. **atha** = then; (while); **teSu** = they; **bruvaaNeSu** = were talking thus; **vibhiiSaNaH** = Vibhishana; **raavaNaavarajaH** = the younger brother of Ravana; **abraviit** = spoke; (the following); **puSkalaartham** = meaningful; **agraamyapadavat** = and polished; **vaakyam** = words.

While they were talking thus, Vibhishana the younger brother of Ravana spoke the following meaningful and polished words:

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अनलः शरभसः चैव सम्पातिः प्रघसस् तथा ।
गत्वा लन्काम् मम अमात्याः पुरीम् पुनर् इह आगताः ॥ ६-३७-७

7. **mama** = My; **amatyaaH** = counsellors; (named) **analaH** = Anala; **panasashchaiva** = and Panasa; **sampaatiH** = Sampati; **tathaa** = and; **pramatiH** = Pramati; **gataa** = went; **laN^kaampuriim** = to the City of Lanka; **punaH aagataaaH** = and returned; **iha** = here.

"My counsellors named Anala, Panasa, Sampati and Pramati went to the City of Lanka and returned here."

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भूत्वा शकुनयः सर्वे प्रविष्टासः च रिपोर् बलम् ।
विधानम् विहितम् यच् च तद् दृष्ट्वा समुपस्थिताः ॥ ६-३७-८

8. **bhuutvaa** = by transforming into; **shakunayaH** = birds; **sarve** = all of them; **praviSTaaH** = entered; **rupoH** = the enemy's balam = army; **samupasthitaH** = (they) came; **dR^iSTvaa** = after observing; **yat** = which; **tat** = that; **vidhaanam** = arrangement; **vihitam** = was done.

"Assuming the form of birds, all the four entered that enemy's citadel and observed the measures taken by Ravana closely."

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सन्विधानम् यथा आहुस् ते रावणस्य दुरात्मनः ।
राम तद् ब्रुवतः सर्वम् यथातथ्येन मे शृणु ॥ ६-३७-९

9. **raama** = O; **Rama!** **shruNu** = hear; **me** = from me; **bruvataH** = telling; **sarvam** = all; **yathaatathyena** = the exact position; **yathaa** = as; **te** = they; **aahuH** =

informed; **samvidhaanam** = about the arrangement; **raavaNasya** = of Ravana; **duraatmanaH** = the evil-minded.

"O, Rama! I give a detailed report as it was given to me of the defence-arrangements made by the evil-minded Ravana, hear me."

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पूर्वम् प्रहस्तः सबलो द्वारम् आसाद्य तिष्ठति ।
दक्षिणम् च महा वीर्यो महा पार्श्व महा उदरौ ॥ ६-३७-१०

10. **prahastaH** = Prahasta; **prabalaH** = of great strength; **tiSThati** = is standing; **asaadya** = accused; **puurvam dvaaram** = to the eastern gate; **mahaa paarshva mahodarau** = Mahaparshva and Mahodara; **mahaaviiryau** = of mighty prowess; (are at); **dakSiNamcha** = the southern gate.

"The very strong Prashata is standing near the eastern gate. Mahaparshva and Mahodara of mighty prowess are at the southern gate."

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इन्द्रजित् पश्चिम द्वारम् राक्षसैर् बहुभिर् वृतः ।
पट्टस असि धनुष्मद्भिः शूल मुद्गर पाणिभिः ॥ ६-३७-११
नाना प्रहरणैः शूरैर् आवृतो रावण आत्मजः ।

11. **indrajit** = Indrajit; **raavaNaatmajaH** = the son of Ravana; **vr^itaH** = along with; **bahubhiH** = many; **raakSasaiH** = demons; **pattishaasidhanuSmadbhiH** = harpoon; swords; bows; **shuula mudgaraH** = spears and hammers; **aavR^itaH** = and along with; **bhuuraiH** = warriors; **naanaapraharaNaiH** = furnished with weapons of many kinds; **pashchimam dvaaram** = is at the western gate.

"Indrajit, the son of Ravana is at the western gate along with many demons armed with harpoons, swords, bows, spears and hammers together with warriors furnished with weapons of various kinds."

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राक्षसानाम् सहस्रैस् तु बहुभिः शस्त्र पाणिभिः ॥ ६-३७-१२
युक्तः परम सम्विग्नो राक्षसैर् बहुभिर् वृत्तः ।
उत्तरम् नगर द्वारम् रावणः स्वयम् आस्थितः ॥ ६-३७-१३

12; 13. **paramasamvigraH** = a prey to great anxiety; **raavaNaH** = Ravana; **mantravit** = knower of magical formulas; **svayam** = is himself; **aasthitaH** = stationed; **uttaram nagaradvaaram** = at the northern gate; **yuktaH** = along with; **raakSasaiH** = thousands; **shatra paaNibhiH** = holding lances in their hand.

"A prey to great anxiety, Ravana knower of magical formulas, is himself stationed at the northern gate, along with several thousands of demons holding lances in their hand."

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विरूप अक्षस् तु महता शूल खड्ग धनुष्मता ।
बलेन राक्षसैः सार्धम् मध्यमम् गुल्मम् आस्थितः ॥ ६-३७-१४

14. **viruupakSastu** = as for virupaksha; **mahataa balena** = with a mighty army; **shuula khedga dhanuSmataa** = armed with spears; clubs and bows; **raakSasaiH saardham** = along with demons; **aashritaH** = occupies; **madhyamam gulamam** = the center of the fort.

"As for Virupaksha he with mighty army carrying spears, clubs and bows along with other demons, occupies the center of the fort."

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एतान् एवम् विधान् गुल्माम् लन्कायाम् समुदीक्ष्य ते ।
मामकाः सचिवाः सर्वे शीघ्रम् पुनर् इह आगताः ॥ ६-३७-१५

15. sarve = all; te mantriNaH = those counsellors; maamakaraH = of mine; samudiikSya = observed; etaan = these; gulmaan = arranged in this manner; laN^kaayaam = in Lanka; punaH aagataaH = and returned; iha = here; shiighram = quickly.

"All these counsellors of mine watched those groups of troops arranged in Lanka in this manner and immediately returned here."

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गजानाम् च सहस्रम् च रथानाम् अयुतम् पुरे ।
हयानाम् अयुते द्वे च साग्र कोटी च रक्षसाम् ॥ ६-३७-१६
विक्रान्ता बलवन्तसः च सम्युगेष्व् आततायिनः ।
इष्टा राक्षस राजस्य नित्यम् एते निशा चराः ॥ ६-३७-१७

16; 17. dashasaahasaram = ten thousand; gajaanaam = elephants; tathaa = and; ayutam = ten thousand; ruthaanaam = chariots; dve ayutam = twenty thousand; hayaanaam = cavalry; saagraa = a little more than; koTishcha = crore; rakSasaam = foot soldiers; balavantashcha = who are strong; vikraantaaH = intrepid; aatataayinaH = in battle; nityam = have even been; raakSasa raajasya = of their sovereign's; iTaaH = favourites.

"The elephants and chariots number some ten thousand each, the cavalry twenty thousand and there are more than a crore foot soldiers. These strong and intrepid demons endeavouring to kill someone in battle have ever been their sovereign's favourites."

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एक एकस्य अत्र युद्ध अर्थे राक्षसस्य विशाम् पते ।
परिवारः सहस्राणाम् सहस्रम् उपतिष्ठते ॥ ६-३७-१८

18. vishaampate = O; king! atra = in these demons; ekasya = for each; raakSasya = demon; parivaaraH = a retinue; sahasraaNaam sahasram = of ten lacs; upatiSThate = is near at hand.

"O, Rama! In these demons, a retinue of ten lacs each is near at hand for each demon."

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एताम् प्रवृत्तिम् लन्कायाम् मन्त्रि प्रोक्तम् विभीषणः ।
रामम् कमल पत्र अक्षम् इदम् उत्तरम् अब्रवीत् ॥ ६-३७-१९

19. mahaabaahuH = the mighty-armed; vibhiiSaNaH = Vibhishana; aadarshayat = showed; taan = those; raakSasaan = demons (his counsellors); uktvaa = after speaking; itaam = this; pravR^ittim = news; laN^kaayaam = in Lanka; evam = thus; mantriproktaam = spoken by his counsellors.

The mighty armed Vibhishana showed those counsellors to Rama after reporting the aforesaid news pertaining to Lanka, thus informed by his counsellors.

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लङ्कायाम् सचिवैः रामाय प्रत्यवेदयत् ।
रामं कमलपत्राक्षमिदमुत्तरमब्रवीत् ॥ ६-३७-२०
रावणावरजः श्रीमान् रामप्रियचिकीर्षया ।

20. **sachivaiH** = the counsellors; **pratyavedayat** = confirmed; **sarvam** = all that was known; **laN^kaayaam** = regarding Lanks; (thereafter); **shromaam** = the illustrious; **raavaNaavarajaH** = Vibhishana raama priya chikiirSayaa = in his desire to please Rama; **abraviit** = addressed; **kamalapatraakSam** = that lotus-eyed; **raamam** = Rama; **uttaram** = further; **idam** = with these words.

The counsellors of Vibhishana themselves confirmed all that was known regarding Lanka. Thereafter, the illustrious Vibhishana, in his desire to please Rama, addressed that lotus-eyed one, further with the following words:

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कुबेरम् तु यदा राम रावणः प्रत्ययुध्यत ॥ ६-३७-२१
षष्टिः शत सहस्राणि तदा निर्यान्ति राक्षसाः ।
पराक्रमेण वीर्येण तेजसा सत्त्व गौरवात् ॥ ६-३७-२२
सदृशा यो अत्र दर्पेण रावणस्य दुरात्मनः ।

21; 22. **raama** = O; Rama!; **yadaa** = when; **raavaNaH** = Ravana; **kuberam** **pratyayudhyata** = attacked Kubera in battle; **SaSTiH** = sixty shatasahasraaNi = lacs of **raakSasaam** = demons; **niryaanti** = sallied forth; **tadaa** = then(with him); **sadR^ishaa** = (all of them) were similar; **raavaNasya** = to Ravana; **duraatmanaH** = the evil minded; **paraakramaNa** = in prowess; **viiryeNa** = in strength; **tejasaa** = in splendour; **stattvagouravaat** = because of angmented courage; **darpaNa** = and a pride; **atra** = there.

"O, Rama! When Ravana attacked Kubera in battle, sixty lacs of demons sallied forth with him. All of them were akin to the evil-minded Ravana in prowess, in strength, in courage and in pride."

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अत्र मन्युर् न कर्तव्यो रोषये त्वाम् न भीषये ॥ ६-३७-२३
समर्थो ह्य् असि वीर्येण सुराणाम् अपि निग्रहे ।

23. **manyuH** = Indignation; **na kartavyaH** = is not required; **atra** = in this matter; **tvaam roSaye** = I am making you irritated; **na bhiiSaye** = and not terrifying; **asihi** = you are indeed; **samarthaH** = capable; **nigrahe.api** = of even overpowering; **suraaNaam** = the celestials; **viiryeNa** = by your valour.

"Indignation need not be resorted to (by you) based on this report. I am not terrifying you, bt only arousing your wrath. You are indeed capable of overpowering even celestials by your valour."

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तद् भवांसः चतुर् अन्गेण बलेन महता वृतः ॥ ६-३७-२४
व्यूह्य इदम् वानर अनीकम् निर्मथिष्यसि रावणम् ।

24. **tat** = for this reason; **vyuuhya vaanaraaniikam** = having set out these monkey forces in battle-array; **bhavam** = you; **nirmathiSyati** = shall destroy; **raavaNam** = Ravana; **idam** = (with) this; **vaanaraaniikam** = army of monkeys; **charaNgeNa balena** = composed of four division; **vR^itam** = which surround you.

"Having set out these monkey-forces in battle-array, you shall destroy Ravana with this great army of monkeys, composed of four divisions, which surround you."

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रावण अवरजे वाक्यम् एवम् ब्रुवति राघवः ॥ ६-३७-२५
शत्रूणाम् प्रतिघात अर्थम् इदम् वचनम् अब्रवीत् ।

25. **raavaNaavaraje** = Vibhishana; **bruvatisati** = having spoken; **vaakyam** = words; **evam** = thus; **raaghavaH** = Rama; **abraviit** = gave; **idam** = the following; **vachanam** = orders; **pratighaataartham** = for the attack; **shatruuNaam** = of the adversaries.

Vibhishana having spoken thus Rama gave the following orders for the attack of the adversaries.

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पूर्व द्वारे तु लन्काया नीलो वानर पुमावः ॥ ६-३७-२६
प्रहस्तम् प्रतियोद्धा स्याद् वानरैर् बहुभिर् वृतः ।

26. **puurva dvaare** = at the eastern gate; **laN^kaayaaH** = of Lanka; **niilaH** = Nila; **vaanarapuNgavaH** = that lion among monkeys; **syaat** = for his part; **vR^itaH** = surrounded; **bahubhiH** = by many; **vaanaraiH** = monkeys; **prahasta pratiyodddhaa** = should attack Prahasta.

"At the eastern gate of Lanka, Nila that lion among monkeys for his part, surrounded by many monkeys, should attack Prahasta."

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अन्गदो वालि पुत्रस् तु बलेन महता वृतः ॥ ६-३७-२७
दक्षिणे बाधताम् द्वारे महा पार्श्व महा उदरौ ।

27. **dakSiNa dvaare** = At the southern gate; **aNgadaH** = Angada; **vaaliputraH** = the son of Vali; **vR^itaH** = surrounded; **mahataa** = by his mighty; **balena** = army; **baadhataam** = should oppose; **mahaapaarshva mahodarau** = Mahaparshva and Mahodara.

"At the southern gate, Angada the son of Vali, surrounded by his mighty army, should oppose Mahaparshva and Mahodara."

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हनुमान् पश्चिम द्वारम् निपीड्य पवन आत्मजः ॥ ६-३७-२८
प्रविशत् अप्रमेय आत्मा बहुभिः कपिभिर् वृतः ।

28. (Let); **hanumaan** = Hanuman; **pavanaatmajaH** = the son of wind; **aprameyaatmaa** = (and) of inscrutable spirit; **vR^itaH** = surrounded; **bahubhiH** = by a multitude; **kapibhiH** = of monkeys; **niSpiidya** = having crashed; **pashchima dvaare** = into the western gate; **praveshitu** = enter (the City)

"Let Hanuman that son of the Wind and of inscrutable spirit, surrounded by a multitude of monkeys, enter the City through the western gate."

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दैत्य दानव सम्घानाम् ऋषीणाम् च महात्मनाम् ॥ ६-३७-२९
विप्रकार प्रियः क्षुद्रो वर दान बल अन्वितः ।
परिक्रामति यः सर्वाम्ल् लोकान् सन्तापयन् प्रजाः ॥ ६-३७-३०

तस्य अहम् राक्षस इन्द्रस्य स्वयम् एव वधे धृतः ।
उत्तरम् नगर द्वारम् अहम् सौमित्रिणा सह ॥ ६-३७-३१
निपीड्य अभिप्रवेक्ष्यामि सबलो यत्र रावणः ।

29; 30 ; 31. aham = I; svayameva = am myself; dhR^itaH = determined; vadhe = to slay; tasya = that; kSudraH = mean fellow; raakSasendrasya = Ravana; yaH = who; varadaan abalaanivitaH = owing to the boon he has received; viprakaara priyaH = enjoys oppressing; daitya daanavasanghaanaam = multitudes of Daityas (giants) and daanavas (demons); mahaat manaam = as also the magnanimous; R^iSiNaam cha = sages; parikraamati = and who ranges; lokaan = the worlds; samtaapayan = persecuting; sarvaan = all; prajaaH = being; saumitreNa saha = with the aid of Lakshman; aham = I; nipiiDya = shall forcibly; abhipravekSyami = enter; uttaram nagara dvaaram = the northern gate; yatra; raavaNaH = where Ravana is there; sabalaH = along with the army.

I am myself determined to slay that wicked who owing to the boon he has received, enjoys oppressing multitudes of Daityas (giants) and Daanavas (demons), as also the magnanimous sages and who ranges the world, persenting all being. With the aid of Lakshmana, I shall forcibly enter the northern gate where Ravana is stationed along with his army."

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वानर इन्द्रसः च बलवान् ऋक्ष राजसः च जाम्बवान् ॥ ६-३७-३२
राक्षस इन्द्र अनुजसः चैव गुल्मे भवतु मध्यमे ।

32. balavaan = the mighty; vaanarendrashcha = Sugreeva the king of monkeys; viiryavaan = the valiant; R^ikSaraajashcha = jambavanshchaiva = and vibhishana; the younger brother of the Lord of demons; bhavatu = be; gulme = of the army.

"Let the mighty Sugreeva the king of monkeys, the valiant Jambavan the king of bears and Vibhishana, the younger brother of the Lord of demons occupy the central position of the army."

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न च एव मानुषम् रूपम् कार्यम् हरिभिर् आहवे ॥ ६-३७-३३
एषा भवतु नः सम्ज्ना युद्धे अस्मिन् वानरे बले ।

33. maanuSam = Human; ruupam = form; na chaiva kaaryam = should not be assumed; haribhiH = by the monkeys; aahave = in battle; bale = in the army; vaanare = of monkeys; eSaa = this monkey-shape; bhavatu = should be; samjJNaa = a sign of recognition; naH = among us; asmin = in this; yuddhe = battle.

"Monkeys should not assume human form in the battle, for, in the army of monkeys, this monkey-shape should serve as a sign of recognition among us."

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वानरा;एव निश्चिह्नम् स्व जने अस्मिन् भविष्यति ॥ ६-३७-३४
वयम् तु मानुषेण एव सप्त योत्स्यामहे परान् ।
अहम् एव सह भ्रात्रा लक्ष्मणेन महा ओजसा ॥ ६-३७-३५
आत्मना पन्चमसः च अयम् सखा मम विभीषणः ।

34; 35. asmin svajane = in our own people among us; vaanaraaH eva = the form of monkeys itself; bhaviSyati = will become; chihnam = a sign of recognition; naH = for us; sapta = seven; vayam = fo us; yotsyaamahe = will attack; paraan = the foe; maanuSeNaiva = in human form; eSaH = this; aham = I; (along with); bhraatraa = my brother; lakSmaNena = Lakshmana; mohaujasaa = who is full of valour; mama sakhaa = my friend; ayam =

this; vibhiiSaNaH = Vibhishana; paN^chamaH = the fifth; aatmanaa = with him (along with his four companions).

"Among our own people also, the form of monkeys will become a sign of recognition for us. Seven of us will attack the foe in our human form, I, my brother Lakshmana, who is full of valour, my friend Vibhishana and his four companions."

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स रामः कार्यं सिद्धय् अर्थम् एवम् उक्त्वा विभीषणम् ॥ ६-३७-३६

सुवेल आरोहणे बुद्धिम् चकार मतिमान् मतिम् ।

रमणीयतरम् दृष्ट्वा सुवेलस्य गिरेस्तटम् ॥ ६-३७-३७

36; 37. uktvaa = having said; evam = thus; vibhiiSaNaH = to Vibhishana; kR^itya siddhyartham = for the success of the enterprise; saH raamaH = that Rama; matimaan prabhuH = in the role of a wise leader; chakaara = made up; buddhim = his mind; suvelaarohaNe = to ascend Mount Suvela; ramaNiiyataram = the more charming; taTam = slope; suvelasya gireH = of the Mount Suvela; dR^iSTvaa = (he) had observed.

Having said thus to Vibhishana for the success of the enterprise, Rama in the role of a wise leader, decided to stay on Mount Suvela, after observing its charming slopes.

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ततस् तु रामो महता बलेन ।

प्रच्चाद्य सर्वाम् पृथिवीम् महात्मा ।

प्रहृष्ट रूपो अभिजगाम लन्काम् ।

कृत्वा मतिम् सो अरि वधे महात्मा ॥ ६-३७-३८

38. tataH = Thereafter; prachchhaadi = having covered; sarvaam pR^ithiviim = the entire field; mahataa balena = with his great army; kR^itvaa = having made up; matim = his mind; arivadhe = to slain the enemies; mahaatmaa = that high-souled; raamaH = Rama; mahaatmaa = of great courage; abhijagaama = set out; laN^kaam = for Lanka; prahR^iSTa ruupaH = with a joyous and exultant air.

Thereafter, having covered the entire field with his great army and having made up his mind to destroy the enemies, that high-souled Rama of great courage, set out for Lanka with a joyous and exultant air.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये युद्ध कान्दे सप्तत्रिंशः सर्गः

Thus completes 37th Chapter of Yuddha Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

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Book VI :Yuddha Kanda - Book Of War

Chapter [Sarga] 38 Verses converted to UTF-8, Nov 09

Introduction

Rama expresses his desire to Vibhishana and Sugreeva to halt on Suvela mountain for that night, and to envision the City of Lanka. Rama along with Lakshmana, Vibhishana, Sugreeva and his army ascend the mountain and witness the beauty of Lanka. They halt on that mountain-resort for the night.

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स तु कृत्वा सुवेलस्य मतिम् आरोहणम् प्रति ।
लक्ष्मण अनुगतो रामह् सुग्रीवम् इदम् अब्रवीत् ॥ ६-३८-१
विभीषणम् च धर्मज्जन्मम् अनुरक्तम् निज्ञा चरम् ।
मन्त्रज्जन्मम् च विधिज्जन्मम् च जलक्षण्या परया गिरा ॥ ६-३८-२

1; 2. **saH raamaH** = that Rama; **lakshhmaNaanugataH** = who was followed by Lakshmana; **kR^itvaa** = having made up; **matim** = his mind; **aarohaNam prati** = to ascend; **suvelasya** = Mount Suvela; **abraviit** = spoke; idam this; **shalakSNayaa** = with gentle; **parayaa** = and prime; **giraa** = voice; **sugriivam** = to Sugreeva; **vibhiSaNamcha** = and to Vibhishana; **dharmajjNam** = the knower of what is right; **nishaacharam** = a demon; **anuraktam** = devoted to him; **mantrajjNam** = experienced in counsel; **vidhijjNam** - and the knower of prescribed rules.

Rama, who was followed by Lakshmana, having made up his mind to ascend Mount Suvela, spoke in a gentle and prime voice to Sugreeva and to Vibhishana who was the knower of what is right, a demon devoted to him who was experienced in counsel and a knower of prescribed rules (as follows):

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सुवेलम् साधु जैल इन्द्रम् इमम् धातु जतैज् चितम् ।
अध्यारोहामहे सर्वे वत्स्यामो अत्र निज्ञाम् इमाम् ॥ ६-३८-३

3. **adhyaarohaamahe** = we shall ascend up on high; **imam** = this; **suvelam shailendram** = Suvela mountain; **chitam** = shining; **saadhu** = well; **dhaatushataiH** = with hundreds of minerals; **sarve** = all of us; **vatsyaamahe** = will stay; **atra** = on this mountain; **imam** = for this; **nishaam** = right.

"We shall ascend up on high this Suvela mountain, shining well with hundreds of minerals. All of us will stay on this mountain for this night."

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लन्काम् च आलोकयिष्यामो निलयम् तस्य रक्षसह् ।
येन मे मरण अन्ताय हृता भार्या दुरात्मना ॥ ६-३८-४

येन धर्मो न विज्जातो न वृत्तम् न कुलम् तथा ।

राक्षस्या नीचया बुद्ध्या येन तद् गर्हितम् कृतम् ॥ ६-३८-५

4; 5. aalokayiSyaamaH cha = we shall see; laN^kaam = Lanka; nilayam = the abode; tasya raakSasaH = of that demon; Ravana; yena = by whom; duraatmanaa = the evil minded; bhaaryaa = my wife; hR^itaa = was taken away; maraNaantaaya = for the sake of his own death; yena = by whom; dharmaH = virtue; navijJNaataH = was not understood; vR^ittam = good character; na = was not known; tathaa = and; kulam = noble lineage; na = was not seen; yena = by whom ; tat garhitam = that contemptible action; kR^itam = was done; niichayaa = with an inferior; raakSasyaa buddhyaa = demoniacal mind.

"We shall see Lanka the abode of that demon, Ravana the evil-minded by whom my wife was taken away for the sake of his own death, by whom virtue was not understood, good character was not known and noble lineage was not seen and by whom that contemptible act was done with an inferior demoniacal mind."

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यस्मिन् मे वर्धते रोषह् कीर्तिते राक्षस अधमे ।

यस्य अपराधान् नीचस्य वधम् द्रक्ष्यामि रक्षसाम् ॥ ६-३८-६

6. me = My; roSaH = anger; vartate = is enhancing; kiirtite = on hearing the name; tasmin = of such; raakSascadhame = worst demon; aparaadhaat = Due to the offence; yasya = of whom; niichasya = the lowest; drakSyami = I shall see; vadham = the destroyer; rakSasaam = of the demons.

"My anger is increased on hearing the name of that demon. Because of the offence committed by him, I shall see that all these demons are destroyed."

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एको हि कुरुते पापम् काल पाज्ञ वज्रम् गतः ।

नीचेन आत्म अपचारेण कुलम् तेन विनश्यति ॥ ६-३८-७

7. gataH = approaching; kaalapaashavasham = and falling into the power of trap of death; ekaH = one; kurute = will do; paapam = an evil act; tena = by him; niichena = the vilest; aatmaapachaareNa = because of his offence; kulam = his lineage; vinashyati = is destroyed.

"Falling into that power of trap of death, one does an evil act. Because of the offence committed by him the vilest, his lineage is destroyed."

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एवम् सम्मन्त्रयन् एव सक्रोधो रावणम् प्रति ।

रामह् सुवेलम् वासाय चित्र सानुम् उपारुहत् ॥ ६-३८-८

8. raamaH = Rama; evam = thus; sammantrayanneva = thinking; raavaNamprati = of Ravana; sakrodhaH = with anger; aasaadya = approached; upaaruthat = and ascended; suvelam = the mountain of Suvela; chitrasaanum = with its conspicuous summits.

Rama, thus thinking of Ravana in anger, approached and ascended the mountain of Suvela with its conspicuous summits.

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पृष्ठतो लक्ष्मण च एनम् अन्वगच्चत् समाहितः ।

सज्जरम् चापम् उद्यम्य सुमहद् विक्रमे रतः ॥ ६-३८-९

9. lakSmaNashcha = Lakshmana too; rataH = delighted in; vikrame = his valour; samaahitaH = and stead fasteness; udyamya = keeping ready; sumahat = his mighty; chaapam = bow; sasharam = with arrows; anragachchhat = accompanied; pR^iSThataH = behind; evam = this Rama; sugriivaH = Sugreeva; saamaatyaH = together with his ministers; savibhiiSaNaH = along with vibhishana; anvaarohat = ascended by following; tam = him.

Lakshmana too who took delight in his own valour and steadfastness, keeping ready his mighty bow with arrows, followed behind Rama Sugreeva along with his ministers and Vibhishana ascended the mountain, by following him.

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हनुमान् अन्गदो नीलो मैन्दो द्विविदः एव च ॥ ६-३८-१०

गजो गव अक्षो गवयह् ज़रभो गन्ध मादनह् ।

पनसह् कुमुदज् चैव हरो रम्भज् च यूथपह् ॥ ६-३८-११

जाम्बवांश्च सुषेणश्च ऋषभश्च महामतिः ।

दुर्मुखश्च महातेजास्तथा शतबलिः कपिः ॥ ६-३८-१२

एते च अन्ये च बहवो वानराह् ज़ीघ्र गामिनह् ।

ते वायु वेग प्रवणास् तम् गिरिम् गिरि चारिणह् ॥ ६-३८-१३

अध्यारोहन्त ज़तज़ह् सुवेलम् यत्र राघवह् ।

10; 11; 12; 13. hanumaan = Hanuman; aN^gadaH = Angada; niilaH = Nila; maindaH = Mainda; dvivida evacha = Dvivida; gajaH = Gaja; gavaakSaH = Gavaksha; gavayaH = Gavaya; sharabhaH = Sharabha; gandhamaadanaH = Gandhamadana; panasaH = Panasa; kumudashchaiva = Kumuda; haraH = Hara; rambhashcha = Rambha; yuuthapaH = the chief of the troop; jaambavaamshcha = Jambavan; suSeNashcha = sushena; mahaamatiH = the greatly wise; R^iSebhashcha = Rishabha; durmukhashcha = Durmukha; mahaatejaaH = of great splendour; shatabaliH = shatabali; kapiH = the monkey; anyecha bahavo shatashaH = and other many hundreds of; te = those; vaanaraaH = monkeys; etecha = here; shiighragaaminaH = which are fast moving; girichaariNaH = which can wander easily on mountains; vaayuvega pravaNaaH = with a speed akin to that of wind; adhyaarohanta = ascended; tam = that; suvelamgirim = Suvela mountain; yatra raaghavaH = where Rama was there.

Hanuman, Angada, Nila, Mainda, Dvivida, Gaja, Gavaksha, Gavaya, Sharabha, Gandhamadana, Panasa, Kumuda, Hara, Rambha the chief of the troop, Jambavan, sushena, the greatly wise Rishabha, Durmukha of great splendour, Shatabali the monkey and other hundreds of monkeys which are fast-moving, which can wander easily on mountains with a speed akin to that of wind, ascended that Suvela mountain which Rama ascended.

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ते त्व् अदीर्घेण कालेन गिरिम् आरुह्य सर्वतह् ॥ ६-३८-१४

ददृजुह् ज़िखरे तस्य विषक्ताम् इव खे पुरीम् ।

14. te tu = they; adiirghena kaalena = within no long time; aaruuhya = having ascended; girim = the mountain; sarvataH = from all sides; shikhare = and at the apex; tasya = of it; dadR^ishaH = saw; puriim = the City of Lanka; vishhaktaamiva = which appeared hanging; khe = in the sky.

Having ascended the mountain from all sides within no long time, they saw at its apex, the city of Lanka which appeared as though it was hanging in the sky.

ताम् जुभाम् प्रवत द्वाराम् प्राकार वर ज़ोभिताम् ॥ ६-३८-१५

लन्काम् राक्षस सम्पूर्णाम् ददृजुर् हरि यूथपाह् ।

15. hariyuuthapaaH = the chiefs of monkey-troops; dadR^ishaH = saw; taam shubhaam laN^kaam = that beautiful City of Lanka; pravaradvaaram = having excellent gates; praakaaravara shobhitaam = enriched with exquisite ramparts; raakSasa sampuurNaam = and pervaded with demons.

The chiefs of monkey-troops saw that beautiful City of Lanka, furnished with excellent gates, enriched with exquisitc ramparts and pervaded all over with demons.

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प्राकार चय संस्थैज् च तथा नीलैर् निज़ा चरैह् ॥ ६-३८-१६

ददृजुस् ते हरि ज़ेष्ठाह् प्राकारम् अपरम् कृतम् ।

16. te = those; harishreSThaaH = excellent monkeys; dadR^ishuH = saw; aparam = another; praakaaram = rampart; kR^itam = formed; niilashcha raakshasaiH = our of the black demons; praakara vara samsthaiH tathaa = so standing together on that exquisite rampart.

Those excellent monkeys saw another rampart formed out of the black demons so standing together scribble on that existing exquisite rampart.

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ते दृष्ट्वा वानराह् सर्वे राक्षसान् युद्ध कान्क्षिणह् ॥ ६-३८-१७

मुमुचुर् विपुलान् नादांस् तत्र रामस्य पज्यतह् ।

17. dR^iSTvaa = seeing; raakSasaan = the demons; yuddhakaaNkSiNaH = craving for war; sarve te vaanaraaH = all those monkeys; mumuchuH = made; vividhaan = various kinds; naadaan = of sounds; (while); tasya = that; raamasya = Rama; pashyataH = was witnessing.

Seeing the demons who were craving for war, all those monkeys made various types of noises, while Rama was witnessing the scene.

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ततो अस्तम् अगमत् सूर्यह् संध्यया प्रतिरन्जितह् ॥ ६-३८-१८

पूर्ण चन्द्र प्रदीपा च क्षपा समभिवर्तते ।

18. tataH = then; suuryaH = the sun; pratiraN^jitaH = reddened; sandhyayaa = by evening twilight; astam aagamat = wnet down; kSapaacha = (and) the night; puurNachandra pradiiptaa = shining with full moon; samativartata = arrived.

Then, the sun reddened with evening-twilight went down and the night shining with full moon arrived.

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ततः स रामो हरि वाहिनी पतिर् ।

विभीषणेन प्रतिनन्द्य सत्कृतः ।

सलक्ष्मणो यूथप यूथ सम्वृतः ।

सुवेल पृष्ठे न्यवसद् यथा सुखम् ॥ ६-३८-१९

19. tataH = thereafter; saH = that; raamaH = Rama; sa lakshhmanaH = along with Lakshmana; harivaahiniipatiH = and Sugreeva the Lord of monkeys; yuuthapayyuutha samyutaH = together with troops and captains of troops; pratinandya = greeted welcoming (and); satkR^itaH = treated hospitably; vibhiiSaNena = by Vibhishana; nyavasat = stayed; yathaasukham = happily; suvela pR^iSThe = on the mountain resort of Suvela

Thereafter, Rama along with Lakshmana as well as Sugreeva the Lord of monkeys together with troops and captions of troops, duly greeted welcomingly and treated hospitably by Vibhishana, halted happily on the mountain resort of Suvela.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये युद्धकाण्डे अष्टात्रिंशः सर्गः

Thus completes 38th Chapter of Yuddha Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

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Book VI : Yuddha Kanda - Book Of War

Chapter [Sarga] 39 Verses converted to UTF-8, Nov 09

Introduction

Rama and the monkeys see the charming gardens and groves located in Lanka, viewing them from the top of Suvela mountain. Some of the monkeys, thrilling with rapture, enter the gardens and enjoy their beauty of flowers and birds. Some others went towards Lanka; located on the apex of Trikuta mountain. They see the city with its large mansions and seven storied buildings, including the thousand-pillared mansion of Ravana with a height almost touching the skies.

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ताम् रात्रिम् उषितास् तत्र सुवेले हरि पुम्मावाः ।
लन्कायाम् ददृशुर् वीरा वनान् उपवनानि च ॥ ६-३९-१

1. **viiraaH** = the valiant; **hariyuuthapaaH** = chief of the army of monkeys; **uSitaaH** = stayed; **taam** = that; **raatrim** = night; **suvela** = Suvela Mountain; **dadR^ishaH** = and saw; **vanaani upavanaanicha** = the gardens and groves; **laN^kaayaam** = in Lanka

The valiant army-chiefs of monkeys stayed on Suvela mountain for that night and saw the garden and groves in Lanka.

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सम सौम्यानि रम्याणि विशालान् आयतानि च ।
दृष्टि रम्याणि ते दृष्ट्वा बभूवुर् जात विस्मयाः ॥ ६-३९-२

2. **dR^iSTvaa** = seeing; (the gardens); **samasaumyaani** = which were levelled; **beautiful**; **vishaalaani** = spacious; **dR^iSTiramyaaNi** = and charming to look at; **te** = they; **babhuuvuH** = became; **jaata vismayaaaH** = astonished.

Seeing those gardens which were levelled, beautiful, spacious, majestic and enchanting to look at, they became astonished.

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चम्पक अशोक पुम्नाग साल ताल समाकुला ।
तमाल वन संचन्ना नाग माला समावृता ॥ ६-३९-३
हिन्तालैर् अर्जुनैर् नीपैः सप्त पर्णैश् च पुष्पितैः ।
तिलकैः कर्णिकारैश् च पटालैश् च समन्ततः ॥ ६-३९-४
शुशुभे पुष्पित अग्रैश् च लता परिगतैर् द्रुमैः ।
लन्का बहु विधैर् दिव्यैर् यथा इन्द्रस्य अमरावती ॥ ६-३९-५

विचित्र कुसुम उपेतै रक्त कोमल पल्लवैः ।

शाद्वलैश् च तथा नीलैश् चित्राभिर् वन राजिभिः ॥ ६-३९-६

3; 4; 5; 6. **champakaashoka vakula shaalataala samaakulaa** = thick with champaka; Ashoka; Vakula; sal and palmyra trees; **tamaala panasachchannaa** = covered with groves of Tamala and Panasa trees; **naagamaalaasamaavR^itaa** = surrounded with rows of Naga kesara trees **laN^ka** = Lanka; **shushubhe** = looked splendid; **samastataH** = on all sides; **amaraavatii yathaa** = like the city of Amaravati **indrasya** = reigned by Indra the god of celestials; **niilaiH** = with green; **shaadvalaiH** = lawns; **chitraabhiH** = and variegated; **vana raajibhiH** = avenues; **tathaa** = and; **divyaiH** = with beautiful; **bahuvidhaiH** = trees of various kinds; **hintalaiH** = like Hintala; **arjunaiH** = Arjuna; **niipaiH** = Nipa; **saptaparNaiH** = and saptaparna; **supuSpitaiH** = full flowering; **tilakaiH** = Tilaka; **karNikaarnaisheha** = Karnikara; **tilakaiH** = tilaka; **karNikaaraishcha** = karnikara; **paaTalaiH** = and Patala; **puSipitaagraiH** = whose crests were laden with flowers; **lataa parigata drumaiH** = and which were intertwined with climbers; **vichitra kusumopetaiH** = which were laden with multi-coloured flowers; **raktakomala pallavaiH** = and red tender leaves.

Thick with Champaka, Ashoka, Vakula Sala and palmyra trees, covered with groves of Tamala and Panasa trees, surrounded with rows of Nagakesara trees, Lanka looked splended on all sides like the city of Amaravati reigned by Indra the god of celestials, with green lawns and variegated avenues and with beautiful trees of various kinds like Hintala, Arjuna, Nipa Saptaparna in full flowering, Tilaka, Karnikara and Patal whose crests were laden with flowers and which were intertwined with climbers laden with multi-coloured flowers and red tender leaves.

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गन्ध आढ्यान् अभिरम्याणि पुष्पाणि च फलानि च ।

धारयन्त्य् अगमास् तत्र भूषणानि इव मानवाः ॥ ६-३९-७

7. **agamaaH** = the trees; **tatra** = there; **dharayanti** = were laden; **gandhaaDhyaani** = with fragrant; **atiramyaaNi** = and very much enchanting; **puSpaaNicha** = flowers; **phaaanicha** = and fruits; **maanavaaH iva** = as human beings; **bhuuSaNaani** = the ornaments;

The trees there were laden with fragrant and greatly enchanting flowers and fruits, as human beings were laden with ornaments.

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तच्च चैत्र रथ सम्काशम् मनोज्जम् नन्दन उपमम् ।

वनम् सर्व ऋतुकम् रम्यम् शुशुभे षट्पद आयुतम् ॥ ६-३९-८

8. **tat** = that; **vanam** = garden; **sarvartukam** = which bore flowers and fruits in relation to all seasons; **SaTpadaayutam** = and full of bees; **chaitrarathasamkaasham** = like chaitraratha (the garden of Kubera the god of riches); **shushubhe** = was quite charming; **nandanopamam** = resembling Nandana (the garden of Indra the Lord of celestials)

That garden, which bore flowers and fruits in relation to all seasons and with full of bees, like chaitraratha (garden of Kubera, the god of riches), was quite charming, like Nandana (garden of Indra the Lord of celestials)

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नत्यूह कोयष्टि भकैर् नृत्यमानैश् च बर्हिभिः ।

रुतम् पर भृतानाम् च शुश्रुवे वन निझरि ॥ ६-३९-९

9. **vana nirjhare** = In that garden abounding in cascades; **rutamcha** = the songs; **daatyuuha koyaSTibhakaiH** = of gallinules and lapwings (small white

cranes); **nR^ityamaanaaiH** = and of dancing; **barhiNaiH** = pea-cocks; **parabhiR^itaanaam** = and cuckoos; **shushruve** = were heard.

In that garden abounding in cascades, the songs of birds like gallinules, lapwings (small white cranes), dancing peacocks and cuckoos were heard.

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नित्य मत्त विहंगानि भ्रमर आचरितानि च ।
कोकिल आकुल षण्डानि विहग अभिरुतानि च ॥ ६-३९-१०
भृन्ग राज अभिगीतानि भ्रमरैः सेवितानि च ।
कोणालक विघुष्टानि सारस अभिरुतानि च ॥ ६-३९-११
विविशुस् ते ततस् तानि वनान् उपवनानि च ।
हृष्टाह् प्रमुदिता वीरा हरयः काम रूपिणः ॥ ६-३९-१२

10;11; 12. **tataH** = then; **te** = those; **harayaH** = monkeys; **hR^iSTaaH** = thrilling with rapture; **pramuditaaH** = delighted; **viiraaH** = brave; **kaamarupiNaH** = and assuming any shape at will; **vivushuH** = entered; **taani** = those; **vanaani** = groves; **upavanaanicha** = and gardens; **nityamattavihangaani** = with birds ever excited with joy; **bhramaraacharitaanicha** = wandered by bees; **kokulaa kula khaNDaani** = with clusters of trees occupied by Cuckoos; **vihangaabhirutaanicha** = having variegated sounds of birds; **bhR^inga raajaadhigiitaani** = with singing by the large bees; **kura rasva nitaanicha** = abounding with sounds of ospreys; **koNaalakavighuSTaani** = with the musical sounds of wag tails; **saarasaabhirutaani** = and cries of cranes.

Then, those monkeys, thrilling with rapture, delighted, brave and assuming any shape at will, entered the aforesaid groves and gardens, with birds ever excited with joy, wandered by bees, with clusters of trees occupied by cuckoos, having variegated sounds of birds and song of the large bees, abounding with sounds of ospreys, with the music of wagtails and cries of canes.

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तेषाम् प्रविशताम् तत्र वानराणाम् महा ओजसाम् ।
पुष्प संसर्ग सुरभिर् ववौ घ्राण सुखो अनिलः ॥ ६-३९-१३

13. (While); **teSaam** = those; **mahaujasaam** = mighty and splendid; **vaanarvaaNaam** = monkeys; **pravishataam** = were entering; **tatra** = there; **anilaH** = a breeze; **puSpasamsarga surabhiH** = sweet smelling due to contact with flowers; **ghraaNasukhaH** = delightful to the nose; **vavau** = blew.

While those mighty and splendid monkeys were entering the groves a breeze with flowery fragrance, delightful to the nose, blew.

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अन्ये तु हरि वीराणाम् यूथान् निष्क्रम्य यूथपाः ।
सुग्रीवेण अभ्यनुज्जाता लन्काम् जग्मुः पताकिनीम् ॥ ६-३९-१४

14. **anye** = some other; **yuuthapaaH tu** = of the troop-leaders; **hariviiraaNaam** = of the valiant monkeys; **niSkiranya** = come out; **yuuthaat** = of their troops; **abhyanujNaataaH** = duly permitted; **sugriiveNa** = by Sgureeva; **jagmu** = and went; **laN^kaam** = towards Lanka; **pataakiniim** = adorned with flags.

Some other troop-leaders of the valiant monkeys came out of their troops with due permission from sugreeva and went towards Lanka, the city adorned with flags

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वित्रासयन्तो विहगांस् त्रासयन्तो मृग द्विपान् ।

कम्पयन्तश् च ताम् लन्काम् नादैः स्वैर् नदताम् वराः ॥ ६-३९-१५

15. (Those monkeys) nadataam varaaH = great in making noises; vihagaan vitraasayantoH = causing the birds to frighten; glaapayantaH = and displeaseing; mR^iga dvipaam = to the animals and elephants; (went) ; taam laN^kaam kampayantashcha = causing that Lanka to tremble; svaiH = by their; naadaiH = sounds.

Those monkeys, great in making noises causing the birds to frighten and displeasing to the animals and elephants, went, causing that Lanka to tremble, by their noises.

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कुर्वन्तस् ते महा वेगा महीम् चारण पीडिताम् ।

अजश् च सहसा एव ऊर्ध्वम् जगाम चरण उद्धतम् ॥ ६-३९-१६

16. te = those monkeys; mahaavegaaH = with great speed; kurvantaH = making; mahiim = the earth; charaNa piiDitaam = flattened by their feet; rajashcha = and the dust; charaNotthitam = raised by their feet; jagaama = went up; sahasaiva = instantaneously.

Those monkeys with great speed marched ahead, making the earth flattened by their feet and the dust thus raised by their feet went up instantaneously.

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ऋक्षाः सिम्हा वराहाश् च महिषा वारणा मृगाः ।

तेन शब्देन वित्रस्ता जग्मुर् भीता दिशो दश ॥ ६-३९-१७

17. vitrastaaH = frightened; tena shabdena = by that sound; R^ikSaaH = bears; simhaashcha = lions; mahiSaaH = buffaloes; vaaraNaashcha = elephants; mR^igaaH = deer; khagaaH = birds; vitrastaaH = were trembled; bhiitaaH = terrified; jagmuH = and hastened toward; dasha dishaH = ten directions.

Frightened by that sound, bears lions buffaloes elephants, deers and birds were trembled and terrified and hastened towards ten different directions.

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शिखरम् तु त्रिकूटस्य प्रांशु च एकम् दिवि स्पृशम् ।

समन्तात् पुष्प संचन्नम् महा रजत सन्निभम् ॥ ६-३९-१८

शत योजन विस्तीर्णम् विमलम् चारु दर्शनम् ।

श्लक्ष्णम् श्रीमन् महच् चैव दुष्प्रापम् शकुनैर् अपि ॥ ६-३९-१९

मनसा अपि दुरारोहम् किम् पुनः कर्मणा जनैः ।

18;19. ekam = the solitary; trikuuTasya Shikharam = peak of Trikuta mountain; praamshu = which is so high; divispR^isham = as touching the sky; puSpasamchhannam = enveloped by flowers; samantaat = all over; mahaarajata samnibham = resembling gold; shatayojana vistirNam = to an extent of hundred yojanas(eight hundred miles); vimalam = bright; chaarudarshanam = charming to look at; shlakSTam = beautiful; shriimat = glorious; mahachchaiva = majestic; duSpraapam = inaccessible; shakunairapi = even by birds; duraaroham = hard to be ascended; janaiH = by the mind; kim punaH = how much more; karmaNaa = by an act of walking.

The solitary peak of Trikuta mountain, which is so high as if touching the sky, all over covered with flowers entirely, resembling gold; to an extent of eight hundred miles; bright; charming to look at, beautiful, glorious, majestic, inaccessible even by birds, hard to be ascended by people may, even by the mind-how much more by an act of walking?

निविष्टा तत्र शिखरे लन्का रावण पालिता ॥ ६-३९-२०

दशयोजनविस्तीर्णा विंशद्योजनमायता ।

20. laN^kaa = Lanka; raavaNa paalita = ruled by Ravana; dashayogana istiirNaa = with a breadth of ten yojanas (eight miles); aayataa vimshadyojanam = and a length of twenty yojanas (one hundred sixty miles); niviSTaa = was located; shikhare = on the apex of the mountain; tatra = there.

Lanka, ruled by Ravana, with a breadth of eighty mile and a length of one hundred sixty miles, was located on the apex of the mountain there.

The length and breadth of the city given here varies from that given elsewhere - which is a hundred Yojanas wide and thirty yojanas long. This anomaly is reconciled by commentators by explaining the present verse as referring to the length and breadth of Lanka proper, which comprised the residence of Ravana.

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सा पुरी गोपुरैर् उच्चैः पाण्डुर अम्बुद सन्निभैः ।

कान्वनेन च सालेन राजतेन च शोभिता ॥ ६-३९-२१

21. saa = that; purii = city; shobhate = looked beautiful; uchchaiH gopuraiH = with its towering City-gates; paaNDuraambuda samnibhaiH = resembling white clouds; kaaNchanena = and with golden; raajatena = and silver shaalena = ramparts

The city of Lanka looked beautiful with its towering City-gates resembling white clouds as well as with golden and silver ramparts.

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प्रासादैश् च विमानैश् च लन्का परम भूषिता ।

घनैर् इव आतप अपाये मध्यमम् वैष्णवम् पदम् ॥ ६-३९-२२

22. laN^kaa = the city of Lanka; parama bhuuSitaa = greatly adorned by; praasaadaishcha = palaces; vimaanaishcha = and seven-storied mansions; ghanaiH iva = as clouds; aatapaapaaye = at the end of a summer; vaiSNava padam = are to the region of Vishnu the god of preservation; madhyamam = between (earth and heaven)

The city of Lanka, greatly adorned by palaces and seven storied mansions, looked like the sky with clouds at the end of a summer and as a region of Vishnu (the god of preservation) between earth and heaven.

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तस्याम् स्तम्भ सहस्रेण प्रासादः समलम्कृतः ।

कैलास शिखर आकारो दृश्यते खम् इव उल्लिखन् ॥ ६-३९-२३

चैत्यः स राक्षस इन्द्रस्य बभूव पुर भूषणम् ।

शतेन रक्षसाम् नित्यम् यः समग्रेण रक्ष्यते ॥ ६-३९-२४

23; 24. chaitya praasaadaH = A palace; samalaNkR^itaH = duly graced; stambha sahasreNa = with a thousand pillars; kailaasa shikharaakaaraH = which looked like a peak of Mount Kailasa; yasyaam = in the city of Lanka; yaH = which was; rakSyate = protected by; nityam = always; samagreNa = a complete; balena = army; rakSasaam = of demons; ullikhanniva = which seemed to lick; kham = the sky; dR^ishyate = was to be seen; saH = that; babhuuva = remained; purabhuuSaNam = as an ornament of the city; raaakSasendra = of Ravana.

A palace, duly graced with a thousand pillars, which looked like a peak of Mount Kailasa was three in the City of Lanka, which was always the City of Lanka, which was always protected by a complete army of demons. The palace seemed to be scraping the skies and was to be seen as an ornament to the City of Ravana.

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मनोज्ञाम् काञ्चनवतीम् सर्वतैरुपशोभिताम् ।
नानाधातुविचित्रैश्च उद्यानैरुपशोभिताम् ॥ ६-३९-२५
नानाविहगसम्घट्टाम् नानामृगनिषेविताम् ।
नानाकुसुमसंपन्नाम् नानाराक्षससेविताम् ॥ ६-३९-२६
ताम् समृद्धाम् समृद्ध अर्थो लक्ष्मीवाम् लक्ष्मण अग्रजः ।
रावणस्य पुरीम् रामो ददर्श सह वानरैः ॥ ६-३९-२७

25; 26; 27. **lakshmiivaan** = the glorious; **lakSmaNaagrajaH** = Rama the elder brother of Lakshmana; **raamai saha** = along with monkeys; **dadarsha** = saw; **taam** = that; **manojjNaam** = charming; **kaaNchanavatiim** = golden; **raavaNasya puriim** = city of Ravana; **parvataiH** = mountains; **naanaa dhaatu vichitraiH** = Picturesque with various minerals; **upashobhitaam** = splendid; **udyaanaiH** = with gardens; **naanaa vihagasamghuSTaam** = re-echoing with songs of birds of every kind; **naanaa mR^iga niSevitaam** = frequented by varieties of deer; **naanaakusumasampannaam** = richly endowed with various kinds of flowers; **naanaa rakSasa sevitaam** = inhabited by demons of every degree; **samR^iddhaam** = duly flourishing; **samR^iddhaam** = duly flourishing; **samR^iddhaam** = duly flourishing; **samR^iddhaarthaam** = having increased its wealth.

The glorious Rama the elder brother of Lakshmana along with monkeys saw that charming golden city of Ravana, graced with mountains picturesque with various minerals, splendid with gardens reechoing with songs of birds of every kind, frequented by varieties of deer, richly endowed with various kinds of flowers, inhabited by demons of every degree and duly flourishing, having increased its wealth.

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ताम् महागृहसम्बाधां दृष्ट्वा लक्ष्मणपूर्वजः ।
नगरीं त्रिदिवप्रख्यां विस्मयं प्राप वीर्यवान् ६-३९-२८

28. **dR^iSTvaa** = beholding; **taam** = that; **nagariim** = city; **tridivaprakhyaam** = which looks like heaven; **mahaagR^iha sambaadhaam** = and crammed with huge palaces; **lakSmaNa puurvajaH** = Rama; the elder brother of Lakshmana; **paaapa** = was seized; **vismayam** = with astonishment.

Beholding that City, which looks like heaven and crammed with huge palaces, the valiant Rama the elder brother of Lakshmana was seized with astonishment.

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ताम् रत्न पूर्णाम् बहु सम्विधानाम् ।
प्रासाद मालाभिर् अलम्कृताम् च ।
पुरीम् महा यन्त्र कवाट मुख्याम् ।
ददर्श रामो महता बलेन ॥ ६-३९-२९

29. **raamaH** = Rama; **mahataa balena** = with the great army; **dadarsha** = saw; **taam** = that; **puriim** = city; **ratna puurNaam** = full of precious gems; **bahusamvidhaanaam** = having various kinds of facilities; **alamkR^itaamcha** = adorned with; **paaasaada maalaabhiH** = rows of

mansions; **mayaaayantrakavaaTa** = mukhyaam = having excellent doors with huge mechanical appliances; **mahataa** = and with a large; **balena** = armed forces (protecting the city)

Rama with his great army saw that City, full of precious gems, having all kinds of facilities, adorned with rows of mansions, having excellent doors with huge mechanical appliances and with a large armed forces protecting the City.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये युद्धकाण्डे एकोनचत्वारिंशः सर्गः

Thus completes 39th Chapter of Yuddha Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

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Chapter [Sarga] 40 Verses converted to UTF-8, Nov 09

Introduction

Rama together with Sugreeva and others mount to the top of Suvela mountain and see the city of Lanka. There, above a gate-way of the City, stands Ravana. Seeing Ravana, Sugreeva springs to the top of the gate where Ravana is bounces on him, pulls his thrown and throws it away on the ground. thereafter, Ravana and Sugreeva carry on duel for a long time without any fatigue. They wrestle endlessly in different postures. Finally, after reducing Ravana to exhaustion, Sugreeva comes back and rejoins his monkey-troops.

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ततो रामः सुवेलाग्रं योजनद्वयमण्डलम् ।
उपारोहत्सुग्रीवो हरियूथैः समन्वितः ॥ ६-४०-१

1. **tataH** = thereafter; **raamaH** = Rama; **sasugriivaH** = along with Sugreeva; **samanvitaH** = together with; **hariyuuthapaiH** = the troop-leaders of monkeys; **upaarohat** = ascended; **suvelaagram** = the top of Suvela mountain; **yojanadvaya maNDalam** = having a circumference of sixteen miles (Two yojanas).

Then, Rama along with Sugreeva, together with the troop leaders of monkeys, ascended the top of Suvela mountain which was having a circumference of sixteen miles.

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स्थित्वा मुहूर्तं तत्रैव दिशो दश विलोकयन् ।
त्रिखूटशिखरे रम्ये निर्मितां विश्वकर्मणा ॥ ६-४०-२
ददर्श लङ्कां सुन्यस्तां रम्यकाननशोभिताम् ।

2. **sthitvaa** = halting; **tatraiva** = there just; **muhuurtam** = for a while; **vilokayan** = and looking towards; **dasha** = ten; **dishaH** = directions; (Rama); **dadarsha** = saw; **laN^kaam** = Lanka; **ramye** = which was beautifully; **nirmitaam** = constructed; **vishvakarmaNaa** = by Visvakarma; **the divine architecttrikuuTa shikhare** = on the top of Trikuta Mountain; **sunyastaam** = with nice arrangements; **ramya kaanana shobhitaam** = and ravishing with enchanting groves.

Halting there just for a while and surveying the ten cardinal points, Rama saw the city of Lanka, which was beautifully constructed by Visvakarma, the divine architect on the top of Trikuta Mountain with nice arrangements and ravishing with enchanting groves.

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तस्यां गोपुरशृङ्गस्थं राक्षसेन्द्रं दुरासदम् ॥ ६-४०-३
श्वेतचामरपर्यन्तं विजयच्चत्रशोभितम् ।
रक्तचन्दनसंलिप्तं रक्ताभरणभूषितम् ॥ ६-४०-४

वीलजीमूतसंकाशं हेमसंचादिताम्बरम् ।
ऐरावतविषाणाग्रैरुत्कृष्टकिणवक्षसम् ॥ ६-४०-५
शशलोहितरागेण सम्वीतं रक्तवाससा ।
संध्यातपेन संचन्नं मेघराशिमिवाम्बरे ॥ ६-४०-६

3; 4; 5; 6. **tasyaam** = there; **gopura shR^iN^gastham** = above a gate way stood; **duraasadam** = the invincible raakSasendram = the Lord of demons; **shvetachaamara paryantam** = who was being fanned with white whisks on both sides; **vijayachchhatra shobhitam** = was graced with a triumphal parasol; **raktachandana samliptam** = was smeared with red sandal paste; **raktaa bharaNa bhuuSitam** = adorned with scarlet ornaments; **niilajumuuta samkaasham** = resembling a dark cloud; **hema samchhaaditaambaram** = as he was attired in raiment embroidered in gold; **utkR^iTakiNavakSasam** = who bore on his breast scars of wounds; **airaavata viSaaNaagraiH** = inflicted on his by Airavata (the elephant who carries Indra; the Lord of Celestials; on his back) with his tusks; **samviitam** = wrapped; **raktavaasasaa** = in a cloak of red colour; **shasha lohita raageNa** = resembling the colour of hare's blood megharaashim iva = looked like a mass of clouds; **ambare** = in the sky; **samchhannam** = enveloped with samdhyaa tapena = sunshine at sunset.

There above a gateway, stood the invincible Ravana the lord of demons, who was being fanned with white whisks on both sides, was graced with a triumphal parasol, was smeared with red sandal paste, adorned with scarlet ornaments, attired in raiment embroidered in gold, resembling a dark cloud, who bore on his breast scars of wounds inflicted on him by Airavata (the elephant who carries Indra the Lord of celestials, on his back) with his tusks, wrapped in a cloak of red colour resembling the colour of hare's blood and looked like a mass of clouds in the sky enveloped with sunshine at sunset.

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पश्यतां वानरेन्द्राणाम् राघवस्यापि पश्यतः ।
दर्शनाद्राक्षसेन्द्रस्य सुग्रीवः सहसोत्थितः ॥ ६-४०-७

7. **darshanaat** = on seeing; **raakSasendrasya** = Ravana; **sugriivaH** = Sugreeva; **utthitaH** = got up; **sahasaa** = all at once; (while); **vaanarendraaNaam** = the chiefs of monkeys; **pashyataam** = were looking on; **raaghavasyaapi** = and even Rama; **pashyataH** = was looking on.

On seeing Ravana, Sugreeva got up all at once, while Rama and the chiefs of the army of monkeys were looking on.

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क्रोधवेगेन सं युक्तः सत्त्वेन च बलेन च ।
अचलाग्रादथोत्थाय पुप्लुवे गोपुरस्थले ॥ ६-४०-८

8. **samyuktaH** = gathering up; **sattvema cha** = his courage; **balena cha** = and strength; (Sugreeva); **krodha vegena** = in an impulse of feery; **utthaaya** = bounded; **achalaagraat** = from the summit of the mountain; **atha** = and then; **pupluve** = sprang; **gopura sthale** = to the top of the gate (Where Ravana was).

Gathering up his strength and courage, Sugreeva, in an impulse of fury, bounded from the summit of the mountain and then sprang to the top of the gate (where Ravana was).

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स्थित्वा मुहूर्तं सम्प्रेक्ष्य निर्भयेनान्तरात्मना ।
तृणीकृत्य च तद्रक्षः सोऽब्रवीत्पुरुषं वचः ॥ ६-४०-९

9. **muhuurtam** = for a moment; **saH** = he; **sthitvaa** = paused; (then); **nirbhayena** = with a fearless; **antaraatmanaa** = soul; **samprakSya** = (he) saw; **tat** = that; **rakSaH** = demon; **tR^iNiiR^itya** = whom he regarded as a mere straw; (and thereafter); **abraviit** = spoke; **vachaH** = (the following) words; **parusham** = harshly.

For a moment, he paused and then with a fearless soul, he saw that demon, whom he regarded as a mere straw and thereafter spoke the following words harshly:

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लोकनाथस्य रामस्य सखा दासोऽस्मि राक्षस ।
न मया मोक्षसे.द्य त्वं पार्थिवेन्द्रस्य तेजसा ॥ ६-४०-१०

10. **raakSasa** = O; demon!; **asmi** = I am; **sakhaa** = friend; **daasaH** = and a servant; **raamasya** = of Rama; **lokanaathasya** = the Lord of the world; **tvam** = you; **na mokSyase** = will not be spared; **adya** = today; **mayaa** = by me; **tejasaa** = by the inspiring grace; **paarthivendrasya** = of Rama; the king of kings.

"O, demon! I am a friend and a servant of Rama, the Lord of the world. You will not be spared by me today, by the inspiring grace of Rama."

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इत्युक्त्वा सहसोत्पत्य प्लुप्लुवे तस्य चोपरि ।
आकृष्य मुकुटं चित्रं पातयामास तद्भुवि ॥ ६-४०-११

11. **iti** = thus; **uktvaa** = speaking; (Sugreeva); **utpatya** = jumped up; **sahasaa** = all at once; **pupluve** = bounced; **upari** = over; **tasya** = on him; **aakR^iSya** = pulled; **chitram** = the brightly coloured; **mukuTam** = crown; **paatayaamaasa** = and threw; **tat** = it; **bhuvi** = on the ground.

Thus speaking, Sugreeva jumped up all at once, bounced over on ravana, pulled his brightly coloured crown from his head and threw it away on the ground.

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समीक्स्य तूर्णमायान्तं बभाषे तं निशाचरः ।
सुग्रीवस्त्वं परोक्षे मे हीनग्रीवो भविष्यसि ॥ ६-४०-१२

12. **samiikSya** = seeing; **tam** = him; **aayaantam** = coming; **tuurNam** = quickly (once again); **nishaacharaH** = Ravana; **babhaache** = spoke (as follows); **tvam** = you; **sugreeva** = were Sugreeva (one who has a handsome neck); **me parokSe** = when you were not present before my eyes; **bhaviSyasi** = you will (now) become; **hiinagrivaH** = bereft of your neck.

Seeing Sugreeva about to rush upon him again, Ravana spoke as follows: "You were Sugreeva (one who has a handsome neck), when you were not present before my eyes. But now, you will now become Hinagriva bereft of your neck."

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इत्युक्त्वोत्थाय तं क्षिप्रं बाहुभ्यामाक्षिपत्तले ।
कन्दुवत्स समुत्थाय बाहुभ्यामाक्षिपद्भुरिः ॥ ६-४०-१३

13. **iti** = thus; **uktvaa** = speaking; **utthaaya** = having raised up; (Ravana); **baahubhyaam** = with his two arms; **kSipram** = quickly; **aakSipat** = flung Sugreeva; **tale** = to the ground; **saH** = that; **hariH** = monkey; **samutthaaya** = bouncing up; **kanduvat** = like a ball; **aakSipat** = flung back (his adversary); **baahubhyaam** with his arms.

Speaking thus, Ravana raised up and quickly flung Sugreeva to the ground with both his arms. Bouncing like a ball, Sugreeva flung back his adversary with his arms.

परस्परं स्वेदविदिग्धगात्रौ ।
 परस्परम् शोणितरक्तदेहौ ।
 परस्परं श्लिष्टनिरुद्धचेष्टौ ।
 परस्परं शाल्मलिकिंशुकाविव ॥ ६-४०-१४
 मुष्टिप्रहारैश्च तलप्रहारै ।
 ररन्निघातैश्च कराग्रघातैः ।
 तौ चक्रतुर्युद्धमसह्यरूपं ।
 महाबलौ राक्षसवानरेन्द्रौ ॥ ६-४०-१५

14; 15. **tau** = those two; **raakSasa vaanarendrau** = Ravana and Sugreeva; **mahaabalau** = of great strength; **sveda vidigdha gaatrau** = with perspiration broke out on the limbs; **parasparam** = of one another; **shoNita rakta dehau** = with their bodies red with blood; **parasparam** = on one another; **parasparam shliSTa niruddha cheSTau** = each clung to the other; paralyzing his opponents movements; **shaalamali kimshukaa vira** = resembled the shalmali and Kimshuka trees; **chakratuH** = (They) created; **asahyaruupam** = an unbearable; **yuddham** = struggle; **muSTiprahaaraishcha** = with blows of fists; **talapraaharaiH** = with slaps of hands; **aratnighaataiH cha** = hurting with elbows; **karaagra ghaataiH** = and with blows of fingers.

Ravana and Sugreeva of great strength carried on a duel which was unbearable, with perspiration broke out on their limbs, with their bodies red with blood, each clung to other other paralyzing his opponent's movements resembling silk-cotton and Kimshuka trees, followed by blows of fists, slaps of hands blows of elbows and blows of fingers on each other.

कृत्वा नियुद्धं भृशमुग्रवेगौ ।
 कालं चिरं गोपुरवेदिमध्ये ।
 उत्क्षिप्य चोत्क्षिप्य विनम्य देहौ ।
 पादक्रमाद्गोपुरवेदिलग्नौ ॥ ६-४०-१६

16. **kR^itvaa niyuddham** = having wrestled; **chiram kaalam** = for a long time; **gopura vedimadhye** = in the centre of the flat roof of the gate-way; **utkSipya utkSipya** = repeatedly lifting; **dehau** = their bodies (each in turn); **vinamya** = bending; **paada kramaat** = their feet in a particular way; **bhR^isham ugra vegau** = the two combatants with very high swiftness; **gopura vedi lagnau** = remained in that flat roof of the gate-way.

Having wrestled for a long time in the center of the flat floor of the gate way, each in turn repeatedly lifting their bodies and bending their feet in a particular way, the two highly swift combatants remained in that flat roof of the gate way.

अन्योन्यमापीड्य विलग्नदेहौ ।
 तौ पेतुतुः पालनिखातमध्ये ।
 उत्पेततुर्भूमितलम् स्पृशन्तौ ।
 स्थित्वा मुहूर्तं त्वभिनिःश्वसन्तौ ॥ ६-४०-१७

17. **aapiiDya** = crushing; **anyonyam** = one another; **vilagna dehau** = their bodies clung together; **tau** = they both; **nipetatauH** = dropped down; **saala nikhaata madhye** = between the defensive walls and the moat; **utpetatuH** = they would leap up again; **bhuumitalam** = from the

ground; **spR^ishantau** = seizing each other; **sthitvaa** = after pausing; **muhuurtam** = an instant; **abhiniH shvasantau** = to regain their breath.

Crushing one another and their bodies clung together, they both dropped down between the defensive walls and the moat. They would leap up again, seizing each other from the ground, after pausing an instant to regain their breath.

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आलिङ्ग्य चालिङ्ग्य च बाहुयोक्त्रैः ।
संयोजयामासतुराहवे तौ ।
सम्रम्भशिक्षाबलसम्प्रयुक्तौ ।
सुचेरतुः सम्प्रति युद्धमार्गे ॥ ६-४०-१८

18. **baahuyoktraiH** = with arms interlaced like with ropes; **samyojayaamaasatuH** = joined together; **tau** = they; **aaliN^gyacha aaliN^gyacha** = remained locked together; **aahve** = in the struggle; **samrambhashikSaa bala samprayuktau** = (they) who had received training in wrestling and were fully endowed with night; **samprati sucheratuH** = were now moving to and fro yuddha maarge = in the arena.

With arms interlaced like with ropes joined together, they remained locked together in the struggle. Both of them, who had received training in wrestling and fully endowed with night, were now moving to and fro in the arena.

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शार्दूलसिंहविव जातदंष्ट्रौ ।
गजेन्द्रपोताविव संप्रयुक्तौ ।
संहत्य संवेद्य च तौ कराभ्यां ।
तऊ पेतुतुर्वे युगपद्धरायाम् ॥ ६-४०-१९

19. **tau** = the two heroes; **shaarduula simhaaviva** = who resembled a tiger and a lion; **jaata damSTrau** = having their tusks growing; **gajendra potaaviva** = or two young lordly elephants; **samprayuktau** = encountering in a hostile manner; **karaabhyaam** = with arms; **samhatya** = interlaced; **samvedya cha** = and having duly tired their strength; **petatuHvai** = fell; **dharaayaam** = on the ground; **yugapat** = together.

The two heroes, who resembled a tiger and a lion having their tusks growing or two young lordly elephants encountering in a hostile manner, with arms interlaced and having duly tried their strength, fell on the ground together.

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उद्यम्य चान्योन्यमधिक्षिपन्तौ ।
संचक्रमाते बहु युद्धमार्गे ।
व्यायामशिक्षाबलसंप्रयुक्तौ ।
क्लमं न तौ जग्मतुराशु वीरौ ॥ ६-४०-२०

20. **udyamya** = Rising; **tau viirau** = those two heroes; **adhikSipantau** = hurled themselves; **anyonyam** = on each other; **samchakra maate** = circling round; **yuddhe maarge** = the arena; **bahu** = again and again; **vyaayaama shikSabala samprayuktau** = like skilled and mighty wrestlers; **na jagmatuH** = nor did they obtain; **aashu** = so quickly; **klamam** = fatigue.

Thereafter rising, those two heroes hurled themselves on each other, circling around the arena again and again, like skilled and mighty wrestlers, nor were they easily fatigued.

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बाहुत्तमैर्वारणवारणाभै ।
निवारयन्तौ परवारणाभौ ।
चिरेण कालेन भृशं प्रयुद्धौ ।
संचेरतुर्मण्डलमार्गमाशु ॥ ६-४०-२१

21. **varavaaraNaabhau** = like unto great tuskers; **bahuuttamaiH** = with their enormous arms; **vaaraNa vaaraNaabhaiH** = resembling the trunks; **nivaarayantau** = (they were) keeping back each other; **prayuddhau** = fought; **bhR^isham** = vehemently; **chireNa kaalena** = for a long time; **samcheratuH** = and moved; **aashu** = speedily; **maNDala maargam** = in a circular path.

Like unto great tuskers with their enormous arms resembling the trunks, those two warriors were keeping back each other, fought vehemently for a long time and moved speedily in a circular arena.

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तौ परस्पर मासाद्य यत्तावन्योन्यसूदने ।
मार्जारविव भक्षार्थेऽवतस्थाते मुहुर्मुहुः ॥ ६-४०-२२

22. **aasaadya** = approaching; **parasparam** = each other; **maarjaaraaviva** = like two wild cats; **bhakSyaarthe** = fighting over a piece of meat; **yattau** = trying; **anyonya suudane** = to kill each other; **avatasthaate** = they stood; **(growling) muhurmuHuH** = again and again.

Approaching each other like tow wild cats fighting over a piece of meat trying to kill each other, they stood growling again and again.

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मण्डलानि विचित्राणि स्थानानि विविधानि च ।
गोमूत्रकाणि चित्राणि गतप्रत्यागतानि च ॥ ६-४०-२३
तीर्शीनगतान्येव तथा वक्रगतानि च ।
परिमोक्षं प्रहाराणां वर्जनं परिधावनम् ॥ ६-४०-२४
अभिद्रवणमाप्लावमवस्थानं सविग्रहम् ।
परावृत्तमपावृत्तमपद्रुतमवप्लुतम् ॥ ६-४०-२५
उपन्यस्तमपन्यस्तं युद्धमार्गविशारदौ ।
तौ विचेरतुर्न्योन्यं वानरेन्द्रश्च रावणः ॥ ६-४०-२६

23; 24; 25; 26. **tau** = the two warriors; **vaanarendrashcha** = Sugreeva; **raavaNaH** = and Ravana; **yuddha maarga vishaaradau** = who were skilled in wrestling; **vicheratuH** = executed; **vividhaani** = innumerable; **vichitraaNi** = and myriad; **maNDalaani** = evolutions; **anyonyam** = in mutual conflict; **chitraaNi** = (taking up) diverse; **sthaanaani** = postures; **gomuutrakaaNi** = moving in a curved line like an ox's urine; **gata pratyagataanicha** = coming and going; **tirashchiinagataanyena** = stepping sideways; **tathaa** = and; **vakragataani cha** = having a retrograde motion; **parimokSam** = to avoid; **pahaaraaNam** = blows; **paridhaavanam** = turning about; **varjanam** = abandoning the attack; **abhidravaNam** = dashing towards each other; **aaplaavam** = leaping; **avasthaanam** = standing; **savigraham** = firm and erect; **paraavR^itam** = retreating; **apaavR^itam** = turned sideways; **apadrutam** = rushed in a bent posture; **avaplutam** = ran lifting their foot to kick the opponent; **upanyastam** = by letting go; **apanyastam** = or stealing away.

The two warriors, Sugreeva and Ravana, who were skilled in wrestling, excuted innumerable and myraid evolutions, taking up diverse postures, moving in a curved line like an ox's urine, coming and going, stepping side ways, having a retrograde motion to avoid blows, turning about abandoning the attack, dashing towards each other, leaping, standing firm and

erect, retreated, turned sideways, rushed in a bent posture, ran lifting their foot to kick the opponent and by letting go or stealing away.

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एतस्मिन्नन्तरे रक्षो मायाबलमथात्मनः ।
आरब्धमुपसम् पेदे ज्ञात्वा तम् वानराधिपः ॥ ६-४०-२७
उत्पपात तदाकाशं जितकाशी जितक्लमः ।
रावणः स्थित एवात्र हरिराजेन वञ्चितः ॥ ६-४०-२८

27; 28. **atha** = then; **etasmin antare** = in the meanwhile; **rakSaH** = Ravana; the demon; **upasampede** = decided; **aarabdhum** = to commence; **maayaabalam** = his magic power; **jJNaatvaa** = knowing; **tam** = it; **vaanaraadhipaH** = Sugreeva; **utpapaata** = flew; **aakaasham** = into the sky; **jita kaashii** = triumphantly; **jitaklamaH** = shaking off all fatigue; (While); **raavaNaH** = Ravana; **vaN^chitaH** = baffled; **hariraajena** = by Sugreeva; **sthitaH** = stood (confounded); **atraiva** = there alone.

Meanwhile, Ravana decided to common using his magic power. Knowing it, Sugreeva flew into the sky triumphantly shaking off all fatigue, while Ravana, baffled by Sugreeva stood confounded there alone.

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अथ हरिवरनाथः प्राप्तसंग्रामकीर्ति ।
निश्चिरपतिमाजौ योजयित्वा श्रमेण ।
गगनमतिविशालं लङ्घयित्वा र्सूम् ।
हरिगणबलमध्ये रामपार्श्वं जगाम् ॥ ६-४०-२९

29. **atha** = then; **harivaranaathaH** = the Lord of the monkeys; **praapta samgraama kiirtiH** = acquiring fame as a warrior; **yojayitvaa** = reducing; **nishicharapatim** = Ravana; **shrameNa** = to exhaustion; **laNghayitvaa** = ascended; **ativishaalam** = into the infinite; **gaganam** = sky; **arkasuunuH** = and that offspring of the Sun; Sugreeva; **jagaama** = went; **raamapaarshvam** = to the side of Rama; **harigaNabalamadhye** = in the middle of the monkey-troops.

Thus, the Lord of the monkeys, acquiring fame as a warrior, reducing Ravana to exhaustion, ascended into the infinite sky and the offspring of the Sun then went to the side of Rama, who as in the middle of the moky-troops.

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स इति सवितृसूनुस्तत्र तत्कर्म कृत्वा ।
पवनगतिरनीकं प्राविशत्संप्रहृष्टः ।
रघुवरनृपसूनोद्धर्षयन् युद्धहर्ष ।
तरुमृगगणमुख्यैः पूज्यमानो हरीन्द्रः ॥ ६-४०-३०

30. **saH** = that Sugreeva; **savitR^isuumuH** = the offspring of the Sun; **pavanagatiH** = who endowed with a speed of the wind; **kR^itvaa** = having accomplished; **tat karma** = that act; **tatra** = there; **vardhyan** = increasing; **yuddha harSam** = the joy of the battle; **raghuvaranR^ipasuunoH** = of the foremost of the Raghu dynasty; **puuhyamaanaH** = honoured; **tarumR^iga samprahR^iStaH** = and delighted; **praavishat** = rejoined; **aniikam** = the army.

That Sugreeva, the offspring of the Sun, who was endowed with a speed of the wind, having accomplished that feat there, increasing the military zeal of the foremost of Raghu dynasty, honoured by the monkey leaders and delighted, rejoined the army.

Thus completes 40th Chapter of Yuddha Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

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Book VI : Yuddha Kanda - Book Of War

Chapter [Sarga] 41 Verses converted to UTF-8, Nov 09

Introduction

Rama advises Sugreeva not to repeat such reckless acts in future on the ground of he being a king. Then Rama tells Lakshmana about the various evil portents he had seen. Rama commands the monkey-generals to besiege all the four gates of Lanka. He himself along with Lakshmana protects the army, besieging the northern gate being guarded by Ravana. Then, Rama sends Angada to Ravana, to expostulate him and to bring him back to reason. Angada tries his best to convince Ravana, but in vain. Ravana commands his attendants to seize Angada. Angada shakes out those attendants who tried to seize him ascends the roof of Ravana's palace, tramples and crushes it down by his strength. Angada finally returns to Rama, who was stationed in the midst of the monkey-forces.

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अथ तस्मिन् निमित्तानि दृष्ट्वा लक्ष्मण पूर्वजः ।
सुग्रीवम् सम्परिष्वज्य रामो वचनमब्रवीत् ॥ ६-४१-१

1. **atha** = then; **dR^iSTvaa** = seeing; **nimitthaani** = the marks of conflict; **raamaH** = Rama; **tasmi** = on the person of Sugreeva; **puurvajaH** = the elder brother of Lkshmana; **sampariSvajya** = embracing sugriivam = Sugreeva; **abraviit** = and spoke; **vachanam** = (these) words.

Seeing the marks of conflict on the person of Sugreeva, Rama the elder brother of Lakshmana after embracing Sugreeva spoke these words.

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असंमन्त्र्य मया सार्थम् तदिदम् साहसं कृतम् ।
एवम् साहसयुक्तानि न कुर्वन्ति जनेश्वराः ॥ ६-४१-२

2. **asammantray** = without consulting; **mayaa saardham** = me closely; **idam** = this; **tat** = such; **saahasam** = a reckless act; **kR^itam** = has been done; **janeshvaraaH** = the kings; **na kurvanti** = cannot do; **saahasa yuktaani** = such rash acts; **evam** = in this manner.

"Without consulting me closely, such a reckless act has been done by you, such a rashness is not seemly in a king."

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संशये स्थाप्य माम् चेदम् बलम् चेमम् विभीषणम् ।
कष्टं कृतमिदं वीर साहसं साहसप्रिय ॥ ६-४१-३

3. **viira** = O; warrior; **saahasa priya** = longing for acts of daring!; **idam** = this; **kaSTam** = wrong; **saahasam** = reckless act; **kR^itam** = has been done (by you); **sthaapya** = keeping; **maamcha** = me; **idam** = this; **balamcha** = army; **imam** = and this; **vibhiiSaNam cha** = Vibhishana; **samshaye** = in anxiety.

"O, warrior longing for acts of daring! This wrong and reckless act has been done by you, causing me, this army and Vibhishana great anxiety."

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इदानीं मा कृथा वीर एवम् विधमरिंदम ।
त्वयि किंचित्समापन्ने किम् कार्यम् सीतया मम ॥ ६-४१-४
भरतेन महाबाहो लक्ष्मणेन यवीयसा ।
शत्रुघ्नेन च शत्रुघ्न स्वशरीरेण वा पुनः ॥ ६-४१-५

4; 5. **viira** = O; warrior!; **arimdama** = O; Vanquisher of foes!; **ma kR^ithaaH** = do not act; **evamvidham** = thus; **idaaniim-** now; **mahaabaaho** = O; the mighty armed!; **Shatrughna** = O; annihilator of enemies!; O; annihilator of enemies!; **tvayi** = (If) you; **kimchit samaapanne** = have come by some misfortune; **mama** = to me; **kim kaaryam** = what is the use; **siitayaa** = with Seetha; **bharatena** = Bharata; **lakSmaNena** = Lakshmana; **yaniiyasaa** = and still younger; **shatrughnena** = Shatrughna; **sva shariineNa vaa punaH** = or even with my own person?

"O, warrior! O, vanquisher of foes! Do not act thus in future. O, the mighty armed! O, annihilator of enemies! If you have come by some misfortune, I would have had nothing to do with Seetha, Bharata, Lakshmana or still younger Shatrughna or even with my own person."

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त्वयि चानागते पूर्वमिति मे निश्चिता मतिः ।
जानतश्चापि ते वीर्यम् महेन्द्रवरुणोपनु ॥ ६-४१-६
हत्वाहम् रावणम् रावणम् युद्धे सपुत्रबलवाहन्म् ।
अभिषिच्य च लङ्कायाम् विभीषण मथापि च ॥ ६-४१-७
भरते राज्यमारोप्य त्यक्ष्ये देहम् महाबल ।

6; 7. **mahaabala** = O; monkey of great strength; **mahendra varuNopama** = equal to Indra the god of celestials and Varuna king of the Universe!; **tvayi** = (If) you; **anaagate** = have not returned; **jaanatashchaapi** = though I am conversant; **te** = with your; **viiryam** = valour; **me** = (this was) my; **puurvam** = earlier; **matiH** = determined; **nishchitaa** = resolve; **hatvaa** = having killed; **raavaNam** = Ravana; **yuddhe** = in fight; **saputra bala vaahanam** = with his sons forces and chariots; **aham** = I; **abhiSichya** = should have installed; **vibhiiSaNam** = Vibhishana (as king); **laNkaayaam** = of Lanka; **aaropya** = placing; **raajyam** = the kingdom; **bharate** = in Bharata; **athaapi** = and even; **tyakSye** = renounced; **deham-** my body.

"O, monkey of great strength, equal to Indra the god of celestials and Varuna the king of universe! If you have not returned, though I am conversant with your valour, this was my pre-determined resolve that having killed Ravana in fight with his sons forces and chariots, I should have installed Vibhishana as king of Lanka, placing the kingdom of Ayodhya in the hands of Bharata and renounced my life."

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तमेवम्वादिनं रामं सुग्रीवः प्रत्यभाषत ॥ ६-४१-८
तव भार्यापहर्तारं दृष्ट्वा राघव रावणम् ।
मर्षयामि कथम् वीर जानन्विक्रममात्मनः ॥ ६-४१-९

8; 9. **sugriivaH** = Sugreeva; **pratyabhaaSata** = replied; **tam** = to that; **raamam** = Rama; **evam vaadinam** = who was thus peaking; **viira** = O; brave; **raaghava** = Rama!; **dR^iSTvaa** = seeing; **raavaNam** = Ravana; **tava bhaaryaapahartaaram** = who had taken away your consort; **jaanan** = conscious; **aatmanaH** = of my own; **balam** = strength; **katham** = how; **marSyaami** = can I bear it?

Hearing Rama's words, Sugreeva replied as follows: "O, brave Rama! Seeing Ravana who had taken away your consort and being conscious of my own strength, how can I act otherwise?"

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इत्येवंवादिनं वीरमभिनन्द्य च राघवः ।
लक्ष्मणम् लक्ष्मि सम्पन्नम् इदम् वचनम् अब्रवीत् ॥ ६-४१-१०

10. **abhinandya** = complimenting; **viiram** = that hero; Sugreeva; **ityevam raadinam** = who was thus speaking raaghavaH = Rama; **abraviit** = spoke; **idam** = these; **vachanam** = words; **lakSmaNam** = to Lakshmana; **lakSmi sampannam** = was was endowed with auspicious marks.

Complimenting that hero Sugreeva who was thus speaking, Rama addressed Lakshmana, who was endowed with auspicious marks, saying:

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परिगृह्य उदकम् शीतम् वनानि फलवन्ति च ।
बल ओघम् सम्विभज्य इमम् व्यूह्य तिष्ठेम लक्ष्मण ॥ ६-४१-११

11. **lakSmaNa** = O; Lakshmana!; **parigR^ihya** = occupying; (a region); **shiitam** = providing fresh; **udakam** = water; **vanaanicha** = and trees; **phalavanti** = with fruit; **samvibhajya** = duly dividing; **imam** = this; **balaugham** = multitude of troops; **vyuuhya** = and drawing it up in a battle array; **tiSThaama** = we should remain alert.

"O, Lakshmana! Beside these fresh waters and trees laden with fruit, let us divide this multitude of troops, drawing it up in a battle array and remain alert."

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लोक क्षय करम् भीमम् भयम् पश्याम्य् उपस्थितम् ।
निबर्हणम् प्रवीराणाम् ऋक्ष वानर रक्षसाम् ॥ ६-४१-१२

12. **pashyaami** = I foresee; **bhayam** = a terrible calamity; **upasthitam** = to have come; **lokakSayakaram** = boding universal destruction; **bhiimam** = awful ; **nibarhaNam** = and death; **praviiraaNaam** = to the intrepid; **R^ikSavaanara rakSasaam** = bears; monkeys and demons.

"I foresee a terrible calamity to come, boding universal destruction and death to the intrepid bears, monkeys and demons."

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वाताश् च परुषम् वान्ति कम्पते च वसुम् धरा ।
पर्वत अग्राणि वेपन्ते पतन्ति धरणी धराः ॥ ६-४१-१३

13. **paruSam** = Harsh; **vaataaH** = winds; **vaanti** = blow; **vasundharaacha** = the earth; **kampate** = trembles; **parvataagraaNi** = Mountain-peaks; **vepante** = shake; **dharNiidharaaH** = and the elephants bearing the earth; **nadanti** = trumpet.

"Harsh winds blow. The earth trembles. Mountain-peaks shake and the elephants bearing the earth trumpet."

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मेघाः क्रव्याद सम्काशाह् परुषाह् परुष स्वनाः ।
क्रूराह् क्रूरम् प्रवर्षन्ति मिश्रम् शोणित बिन्दुभिः ॥ ६-४१-१४

14. **kruuraaH** = Sinister; **meghaaH** = clouds; **paruSa svanaaH** = prey roar; **paruSaaH** = violently; **kravyaada samkaashaaH** = like carnivorous animals; **pravarSanti** = and let fall rain; **mishram** = mixed; **shoNita bindubhiH** = with drops of blood.

"Sinister clouds prey-roar violently like carnivorous animals and let fall a rain mixed with drops of blood."

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रक्त चन्दन सम्काशा संध्या परम दारुणा ।
ज्वलच् च निपतत्य् एतद् आदित्याद् अग्नि मण्डलम् ॥ ६-४१-१५

15. **sandhyaa** = the dusk; **raktachandana samkaashaa** = red as sandal; **param** = daaruNaa = is full of horror; **aadityaat** = and from the sun; **etat** = this; **jvalat** = blazing; **agnimaNDalam** = mass of fire; **nipatati** = falls.

"The dusk, red as sandal, is full of horror and from the sun, this blazing mass of fire falls."

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आदित्यम् अभि वाश्यन्ते जनयन्तो महद् भयम् ।
दीना दीन स्वरा घोरा;अप्रशस्ता मृग द्विजाः ॥ ६-४१-१६

16. **KruuraaH** = wild; **mR^iga dvijaaH** = beasts and birds; **diina svaraaH** = emit frantic cris; **diinaaH** = and are ill at ease; **aprashastaaH** = ominous; **janayantaH** = inspiring; **mahat** = great; **bhayam** = fear; **abhi vaashyanti** = facing; **aadityam** = the sun.

"Wile beasts and birds emit frantic cries, ill at ease and ominous, inspiring great fear, facing the sun."

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रजन्याम् अप्रकाशश् च सप्तापयति चन्द्रमाः ।
कृष्ण रक्त अंशु पर्यन्तो यथा लोकस्य सम्क्षये ॥ ६-४१-१७

17. **chandramaaH** = the moon; **aprashastaH** = shorn of its radiance; **kR^iSNa raktaamshu paryantaH** = surrounded by black and fiery rays; burns red; **samkSaye tathaa** = as at the time of the destruction of the world; **samtaapayati** = (and) is creating anguish; **rajanyaam** = in the night.

"The moon shorn of its radiance, surrounded by black and fiery rays, burns red as at the time of destruction of the word and is creating an anguish in the night."

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ह्रस्वो रूक्षो अप्रशस्तश् च परिवेषह् सुलोहितः ।
आदित्य मण्डले नीलम् लक्ष्म लक्ष्मण दृश्यते ॥ ६-४१-१८

18. **lakSmaNa** = O; Lakshamana!; **aaditya maNDale** = In the disk of the sun; **hrasvaH** = a small; **pariveSaH** = halo; **niilam** = with a black; **lakSma** = mark; **ruukSaH** = fiery; **aprashastaH** = shoren of its radiance; **sulohitaH** = and of coppery hue; **lakSyate** = is seen.

"O, Lakshmana! In the disk of the sun, a small halo with a black mark, fiery, shorn of its radiance and of coppery hue is seen."

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दृश्यन्ते न यथावच् च नक्षत्राण्य् अभिवर्तते ।
युग अन्तम् इव लोकस्य पश्य लक्ष्मण शंसति ॥ ६-४१-१९

19. lakSmaNa = O; Lakshmana!; pashya = behold; nakSatraaNi = (that) the stars; dR^ishyante = are not appearing; yathaavat = as they should be; shamsatiiva = foretelling; abhivartate = and intending to quicken; yugaantam = a final dissolution; lokasya = of the world.

"O, Lakshmana! The stars are not appearing as they should be duly foretelling their intention to hasten a final dissolution of the world."

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काकाः श्येनास् तथा गृध्रा नीचैह परिपतन्ति च ।
शिवाश् च अप्य् अशिवा वाचह् प्रवदन्ति महा स्वनाः ॥ ६-४१-२०

20. kaakaaH = crows; shyenaaH = eagles; tathaa = and gR^idhraaH = vultures; paripatanti cha = are whirling round; niichaiH = at a lower level; shivaashcha = Jackals to; pravadanti = are howling; ashubhaaH = inauspicious; vaachaH = sounds.

"Crows, eagles and vultures are whirling round at a lower level. Jackals too are howling inauspicious sounds."

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शैलैः शूलैश्च खड्गैश्च विमुक्तेः कपिराक्षसैः ।
भविष्यत्यावृता भूमिर्मासशोणितकर्ममा ॥ ६-४१-२१

21. bhuumiH = the earth; aavR^itaa = crowded; shailaiH = with rocks; shuulaishcha = darts; khaDgaishcha = and daggers; vimuktaiH = discharged; kapi raakSasaiH = by monkeys and demons; bhaviSyati = will become; maamasa shoNita kardamaa = a slime of flesh and blood.

"The earth, crowded with rocks, darts and daggers discharged by monkeys and demons, will become a slime of flesh and blood."

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क्षिप्रम् अद्य दुराधर्षाम् पुरीम् रावण पालिताम् ।
अभियाम जवेन एव सर्वतो हरिभिर् वृताः ॥ ६-४१-२२

22. abhiyaama = we shall attack; duraadharSaam = the invincible puriim = city; raavaNa paalitaam = ruled by Ravana; javenaiva = swiftly; sarvataH = from all sides; adya = now; kSipram = quickly; vR^itaaH = surrounded; haribhiH = by the monkeys.

"Now surrounded by the monkeys from all sides, let us make an attack on that invincible citadel ruled by Ravana quickly and swiftly."

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इत्य् एवम् तु वदन् वीरो लक्ष्मणम् लक्ष्मण अग्रजः ।
तस्माद् अवातरत् शीघ्रम् पर्वत अग्रान् महा बलः ॥ ६-४१-२३

23. ityevam = thus; vadan = speaking; lakSmaNam = to Lakshmana; viiraH = the heroic; lakSmaNaagrajaH = Rama; mahaabalaH = of great strength; avaatarat = descended; shiighram = quickly; tasmaat = from that; parvataagraat = mountain-peak.

Thus speaking to Lakshmana, the heroic Rama of great strength climbed down from that mountain-peak.

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अवतीर्य तु धर्म आत्मा तस्मात् शैलात् स राघवः ।
परैः परम दुर्धर्षम् ददर्श बलम् आत्मनः ॥ ६-४१-२४

24. **avatiirya** = having descended; **asmaat** = shailaat = from that mountain; **saH** = that; **dharmaatmaa** = righteous minded; **raaghavaH** = Rama; **dadarsha** = saw; **aatmanaH** **balam** = his own army; **param durdharSam** = which was verily unconquerable; **pariah** = by the enemies.

Having descended from that mountain, Rama, whose mind was set on righteousness, held a review of his own army, which was verily difficult to conquer for the enemies.

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समन्त्रा तु ससुग्रीवह् कपि राज बलम् महत् ।
कालज्जो राघवह् काले सम्युगाय अभ्यचोदयत् ॥ ६-४१-२५

25. **raaggavaH** = Rama; **kaalijJNaH** = who knows the appropriate time; **sasugriivaH** = along with Sugreeva; **samnahya** = made ready; **mahat** = the great; **kapila raja balam** = army of Sugreeva; **abhyachodayat** = and commanded (the army) to advance; **kale** at the appropriate moment; **samyngaaya** = for the battle.

Rama, who knew the fitting moment to act, along with Sugreeva made ready the great army and commanded the army to advance, at the appropriate moment for the battle.

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ततः काले महा बाहुर् बलेन महता वृत्तः ।
प्रस्थितह् पुरतो धन्वी लन्काम् अभिमुखह् पुरीम् ॥ ६-४१-२६

26. **tataH** = then; **mahaabaahuH** = Rama; the mighty armed; **vR^itaH** = together with; **mahataa** = the mighty; **balena** = army; **prasthitaH** = marched; **purataH** = in front; **dhanvii** = wielding a bow; **abhimukhaH** = towards; **laNkaam puriim** = the city of Lanka; **kale** = at the befitting moment.

Rama, the mighty armed, together with the mighty army marched in front, wielding a bow, towards the city of Lanka, at the befitting moment.

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तम् विभीषण सुग्रीवौ हनूमान् जाम्बवान् नलः ।
ऋक्ष राजस् तथा नीलो लक्ष्मणश् च अन्ययुस् तदा ॥ ६-४१-२७

27. **tadaa** = then; **vibhiiSaNa sugriivau** = Vibhishana; Sugreeva; **hanuman** = Hanuman; **Jaambavau** = Jambavan; **R^ikSaraajaH** = the king of bears; **nalaH** = Nala; **tathaa** = and; **niilaH** = Nila; **lakSmaNashcha** = and Lakshmana; **anvayuH** = accompanied; **tam** = that Rama.

Then, Vibhishana, Sugreeva, Hanuman, Jambavan the king of bears, Nala, Nila and Lakshmana accompanied that Rama.

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ततः पश्चात् सुमहती पृतना ऋक्ष वन ओकसाम् ।
प्रच्चाद्य महतीम् भूमिम् अनुयाति स्म राघवम् ॥ ६-४१-२८

28. **tataH** = thereafter; **prachchhaadya** = enveloping; **mahatiim** = the extensive; **bhumim** = earth; **mahatii** = the great; **pR^itanaa** = army; **R^ikSa vanaukasaam** = of bears and monkeys; **pashchaat** = behind them; **anuyaati sma** = went; accompanying; **raaghavam** = Rama.

Thereafter, fully covering a vast stretch of land, the great army of bears and monkeys, followed in the wake of Rama.

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शैल शृन्गाणि शतशह् प्रवृद्धांश् च मही रुहाम् ।

जगृहुह् कुन्जर प्रख्या वानराह् पर वारणाः ॥ ६-४१-२९

29. **vaanaraH** = monkeys; **paravaaraNaaH** = the annihilator of enemies; **kuNjara prakhyaaH** = resembling elephants; **jagR^ihuH** = took hold of; **shailashR^iNgaaNi** = mountain-peaks; **shatashaH** = and hundreds of; **pravR^iddhaan** = well- grown; **mahiiruhaan** = huge trees.

Monkeys, the annihilator of enemies, resembling elephants, took hold of mountain-peaks and hundreds of well-grown huge trees.

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तौ त्व् अदीर्घेण कालेन भ्रातरौ राम लक्ष्मणौ ।

रावणस्य पुरीम् लन्काम् आसेदतुर् अरिम् दमौ ॥ ६-४१-३०

30. **tau** = bhraatarau raama lakSmaNau = those brothers; **Rama and Lakshmana;arindamau** = the destroyers of adversaries; **aasedatuH** = reached; **purrim** = the city; **laN^aam** = of Lanka; **raavaNasya** = of Ravana; **adiirgheNa** = in not a long; **kaalena** = time.

Those two brothers Rama and Lakshmana, the destroyers of their adversaries, reached the city of Lanka ruled by Ravana, in not a long time.

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पताका मालिनीम् रम्याम् उद्यान वन शोभिताम् ।

चित्र वप्राम् सुदुष्प्रापाम् उच्च प्राकार तोरणाम् ॥ ६-४१-३१

ताम् सुरैर् अपि दुर्धर्षाम् राम वाक्य प्रचोदिताः ।

यथा निदेशम् सम्पीड्य न्यविशन्त वन ओकसः ॥ ६-४१-३२

31; 32. **vanaukasaH** = the monkeys; **raama vaakya prachoditaaH** = encouraged by the sound of Rama's voice (and); **sampiDya** = obedient; **yathanidesham** = to his command; **nyavishanta** = halted before; **taam** = that Lanka; **pataaka maaliniim** = garlanded with banners; **ramyaam** = beautiful; **udyaana vana shobitaam** = splendid with pleasure gardens; **chitra vakraam** = having an unusual rampart; **suduSpraapaam** = which is inaccessible; **uchchaiH praakaara toraNaam** = with its elevated arched door-ways; **durdharSaam** = invincible; **surairapi** = even by celestials.

The monkeys, encouraged by the sound of Rama's voice and obedient to his command, halted before the city of Lanka, garlanded with banners, beautiful and splendid with pleasure-gardens, having an unusual rampart which is inaccessible with its elevated arched door-ways and invincible even by the celestials.

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लन्कायास् तु उत्तर द्वारम् शैल शृन्गम् इव उन्नतम् ।

रामः सह अनुजो धन्वी जुगोप च रुरोध च ॥ ६-४१-३३

लन्काम् उपनिविष्टश् च रामो दशरथ आत्मजः ।

लक्ष्मण अनुचरो वीरह् पुरीम् रावण पालिताम् ॥ ६-४१-३४

उत्तर द्वारम् आसाद्य यत्र तिष्ठति रावणः ।

न अन्यो रामाद् हि तद् द्वारम् समर्थह् परिरक्षितुम् ॥ ६-४१-३५

रावण अधिष्ठितम् भीमम् वरुणेन इव सागरम् ।

सायुधौ राक्षसैर् भीमैर् अभिगुप्तम् समन्ततः ॥ ६-४१-३६

लघूनाम् त्रास जननम् पातालम् इव दानवैः ।

33; 34; 35; 36. **aasaadya** = Reaching; **laNkaam puriim** = the city of Lanka; **raavaNa paalitaam** = ruled by Ravana; **viiraH** = the heroic; **raamaH** = Rama; **dasharaatmajaH** = the son of Dasaratha; **lakSmaNaamaNaanu charaH** = accompanied by Lakshmana; **upaniviSTaH** = halted near; **uttara dvaaram** = the northern gate; **yatra** = where; **raavaNaH** = Ravana; **tiSThati** = stayed; **anyaH** = who else; **na samarthaH hi** = indeed is capable; **parirakSitum** = to examine; **tata dvaaram** = that gate; **raavaNaadhiSThitam** = regulated by Ravana; **bhiimam** = terrific; **saagaram iva** = as an ocean; **varuNena** = regulated by Varuna; **abhiguptam** = guarded; **bhiimaiH** = by awful; **daanavaiH** = demons; **samastataH** = on all sides; **traasajananam** = creating fear; **laghuunaam** = to the lay men; **paataalamiva** = like a subterranean region; **rakSasaiH** = guarded by demons.

Reaching the city of Lanka ruled by Ravana, the heroic Rama the son of Dasaratha accompanied by Lakshmana, halted near the northern gate, where Ravana stayed. Who else but Rama is capable of protecting the army besieging that gate, regulated by Ravana, as an ocean, regulated by Varuna, guarded by awful demons on all sides and creating fear to the weak as a subterranean region is guarded by demons?

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विन्यस्तानि च योधानाम् बहूनि विविधानि च ।

ददर्श आयुध जालानि तथैव कवचानि च ॥ ६-४१-३७

37. **dadarsha** = (Rama) saw; **vividhaanicha** = various types; **bahuuni** = and multitude; **aayudhajaalaani** = of collection of weapons; **tathaiva** = and kavachaanicha = and shields; **vinyastaani** = kept there; **yodhaanaam** = by the warriors.

Rama saw various types and multitude of weapons and shields kept there by the warriors.

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पूर्वम् तु द्वारम् आसाद्य नीलो हरि चमू पतिः ।

अतिष्ठत् सह मैन्देन द्विविदेन च वीर्यवान् ॥ ६-४१-३८

38. **niilaH** = Nila; **viiryavaan** = the valiant; **hari chamuupatiH** = army-chief of monkeys; **maindena saha** = together with Mainda; **dvididena cha saha** = and Dvidida; **aasaadya** = reached; **aatiSThat** = and halted; (near); **puurvam dvaaram** = eastern gate.

Nila, the valiant army-chief of monkeys together with Mainda and Dvidida reached and halted before the Eastern gate.

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अङ्गदो दक्षिण द्वारम् जग्राह सुमहा बलः ।

ऋभेण गव अक्षेण गजेन गवयेन च ॥ ६-४१-३९

39. **aNgadaH** = Angada; **sumahaabalaH** = of very mighty prowess; **R^iSabheNa** = together with R^iShabha; **gavaakSeNa** = Gavaksha; **gajena** = Gaja; **gavayena** = and Gavaya; **jagraaha** = took hold; **dakSiNa dvaaram** = of southern gate.

Angada of very mighty prowess, together with Rishhabha, Gavaksha, Gaja and Gavaya took charge of the Southern gate.

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हनूमान् पश्चिम द्वारम् ररक्ष बलवान् कपिः ।

प्रमाथि प्रघसाभ्याम् च वीरैर् अन्यैश् च समातः ॥ ६-४१-४०

40. **balavaan** = the storng; **kapiH** = monkey; **hanuman** = Hanuman; **prajaN^gha sangataH** = along with; **tarasaabhyaam cha** = Prajangha; Tarasa; **anyeH** = and other; **viiraishcha** = warriors; **rarakSa** = guarded; **pashchima dvaaram** = the western gate.

The strong monkey Hanuman together with Prajangha, Tarasa and other warriors, guarded the western gate.

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मध्यमे च स्वयम् गुल्मे सुग्रीवह् समतिष्ठत ।
सह सर्वैर् हरि श्रेष्ठैह् सुपर्ण श्वसन उपमैः ॥ ६-४१-४१

41. **sugriivaH** = Sugreeva; **saha sarvaiH** = along with all; **harishreSThaiH** = the chiefs of monkeys; **ssuparNa pavanopamaiH** = equal to Garuda the eagle and the vehicle of Vishnu and Vayu the god of the wind; **samatiSThata** = stationed svayam- himself madhyame = in the middle; **gulme** = of the fort.

Sugreeva, along with all the chiefs of monkeys equal to the strength of Garuda (the eagle and the vehicle of Vishnu) as well as Vayu the god of the wind, was stationed himself in the middle of the fort.

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वानराणाम् तु षट् त्रिंशत् कोट्यह् प्रख्यात यूथपाः ॥ ६-४१-४२
निपीड्य उपनिविष्टाश् च सुग्रीवो यत्र वानरः ।

42. **SaTtrimshatkoTya** = thirty six crores; **vaanaraaNaam** = of monkeys; **prakyaata yuuthapaaH** = highly renowned generals; **upanivivSTaaH** = stood besiezed; **yatra** = where; **vaanaraH** = the monkey; **sugriivaH** = Sugreeva (was); **nipiiDya** = having exerted pressure (on the demons occupying that post).

Thirty six crores of monkeys, highly renowned generals stood besiezed, where the monkey Sugreeva was there, having exerted pressure on the demons occupying that post.

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शासनेन तु रामस्य लक्ष्मणह् सविभीषणः ॥ ६-४१-४३
द्वारे द्वारे हरीणाम् तु कोटिम् कोटिम् न्यवेशयत् ।

43. **raamasya** = under Rama's; **shaasanena** = command; **lakSmaNaH** = Lakshmana; **savibhiiSanaH** = along with Vibhishana; **nyaveshayat** = distributed; **koTim koTim** = a crore each; **hariiNaam** = of monkeys; **dvaare dvaare** = at each gate.

Meanwhile, under Rama's command, Lakshmana along with Vibhishana distributed a crore each of his monkeys at each gate.

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पश्चिमेन तु रामस्य सुग्रीवह् सह जाम्बवान् ॥ ६-४१-४४
अदूरान् मध्यमे गुल्मे तस्थौ बहु बल अनुगः ।

44. **pashchimena** = behind; **raamasya** = Rama; **aduuraat** = not far from him; **suSeNaH** = Sushena; **saha jaambavaan** = together with Jambavan; **bahubalaanugaH** = followed by a multitude of forces; **tasthau** = stood; **madhyaame gulme** = at the intermediate post.

Behind Rama and not far from him, Sushena together with Jambavan, followed by a multitude of forces, stood at the intermediate post.

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ते तु वानर शार्दूलाह् शार्दूलाः इव दम्ष्ट्रिणः ॥ ६-४१-४५

गृहीत्वा द्रुम शैल अग्रान् हृष्टा युद्धाय तस्थिरे ।

45. **te** = those; **vaanara shaarduulaaH** = lions among the monkeys; **damSTriNaH** = possessing the teeth; **shaarduulaaH iva** = of tigers; **gR^ihiitvaa** = taking hold; **druma shailaagraan** = of trees and rocks; **tasthire** = waited; **hR^iSTaraH** = delightedly; **yuddhaaya** = (for the signal) to fight.

Those lions among the monkeys, possessing the teeth of tigers, taking hold of trees and rocks, waited delightedly for the signal to fight.

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सर्वे विकृत लान्गूलाह् सर्वे दम्ष्ट्रा नख आयुधाः ॥ ६-४१-४६

सर्वे विकृत चित्र अन्गाह् सर्वे च विकृत आननाः ।

46. **sarve** = all of them were; feverishly; **sarve** = all of them were; **damSTraanakhaayudhaaH** = using their jaws and nails as weapons; **sarve** = all of them were; **vikR^ita chitraaNgaaH** = trembling in every limb; **sarve cha** = all of them; **vikR^itaananaaH** = had their faces set grimly.

All of them were lashing their tails feverishly, using their jaws and nails as weapons, trembling in every limb and had their faces set grimly.

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दश नाग बलाह् केचित् केचिद् दश गुण उत्तराः ॥ ६-४१-४७

केचिन् नाग सहस्रस्य बभूवुस् तुल्य विक्रमाः ।

47. **kechit** = some were; **dashanaaga balaaH** = having a strength of ten elephants; **kachit**; some were; **dashaguNottaraaH** = having a strength of ten times of that; **kechit** = some; **babhuuvuH** = were; **tulya vikramaaH** = equal to the strength of a thousand elephants.

Some were having the strength of ten elephants, some a ten times of that and some were equal to the strength of a thousand elephants.

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सन्ति च ओघा बलाह् केचित् केचित् शत गुण उत्तराः ॥ ६-४१-४८

अप्रमेय बलाश् च अन्ये तत्र आसन् हरि यूथपाः ।

48. **kechit** = some were; **oghabalaaH** = having the strength of an ogha* of elephants; **kechit** = some; **santi** = were; **dashaguNottaraaH** = having strength; ten times to that; **anye** = some others; **tatra** = there; **asaan** = were; **hari yuuthapaaH** = chiefs of monkeys; **aprameya balaashcha** = having a strength; which was immeasurable.

Some were having the strength of an ogha* of elephants. Some were endowed with a strength of ten times to that. some others there were chiefs of monkeys, having an immeasurable strength.

*For the number represented by on ogha vide canto 28, Sarga 37.

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अद्भुतश् च विचित्रश् च तेषाम् आसीत् समागमः ॥ ६-४१-४९

तत्र वानर सैन्यानाम् शलभानाम् इव उद्गमः ।

49. **adbhutashcha** = marvelous; **vichitrashcha** = and astonishing; **aasiit** = was; **samaagamaH** = the gathering; **teSaam** = of those; **vaanara sainyaanaam** = troops of

monkeys; **tatra** = there; **udgamaH iva** = like aflight; **shalabhaanaam** = of locusts.

Marvellous and astonishing was the gathering of those troops of monkeys there, like a swarm of locusts.

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पतिपूर्णम् इव आकाशम् संचन्ना इव च मेदिनी ॥ ६-४१-५०
लन्काम् उपनिविष्टैश् च सम्पतद्भिश् च वानरैः ।

50. **vaanaraiH** = by the monkeys; **upaniviSTaiH** = who reached; **laNkaam** = Lanka; **sampatadbhishcha** = and by those stationed already beneath its walls; **aakaasham** = the air; **pratipuurNamiva** = seems to be completely filled; **mediniicha** = the land also; **sampuurNeva** = seems to be entirely filled.

By the monkeys who reached Lanka and by those stationed already beneath its walls, the air and earth seem to be completely filled.

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शतम् शत सहस्राणाम् पृथग् ऋक्ष वन ओकसाम् ॥ ६-४१-५१
लन्का द्वाराण्य् उपाजग्मुर् अन्ये योद्धुम् समन्ततः ।

51. **shatam** = a hundred divisions; **shatasahasraaNaam** = of on lakh; **R^ijSa vanaukasaam** = bears and monkeys; **pR^ithak** = each; **upaajagmuH** = poured; **laNkaadvaaaraaNi** = towards the gates of Lanka; **(while) anye** = others; (proceeded); **yoddhum** = to fight; **samantataH** = on every side.

A hundred divisions of one lakh each of bears and monkeys poured towards the gates of Lanka, while others proceeded to fight on every side.

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आवृतह् स गिरिह् सर्वेस् तैह् समन्तात् प्लवम् गमैः ॥ ६-४१-५२
अयुतानाम् सहस्रम् च पुरीम् ताम् अभ्यवर्तत ।

52. **saH giriH** = that mountain; **aavR^itaH** = was covered; **taiH** = by those; **plavaNgamaiH** = monkeys; **samantaat** = on every side; **sahasram aayutaanaam** = A crore; **abhyavartataH** = ranged round; **taam** = that; **puriim** = city.

Those monkeys covered the mountain on every side. A crore of them ranged round that city.

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वानरैर् बलवद्भिश् च बभूव द्रुम पाणिभिः ॥ ६-४१-५३
सर्वतह् सम्वृता लन्का दुष्प्रवेशा अपि वायुना ।

53. **vaayunaapi** = even winds; **babhuuva** = were; **duSpraveshaa** = unable to enter; **laN^kaa** = in Lanka; **savR^itaa** = surrounded; **sarvataH** = on all sides; **vaanaraiH** = by monkeys; **drumapaaNibhiH** = holding tree trunks in their hands; **balavadbhiH** = being strong as they were.

Even winds were unable to penetrate Lanka being surrounded on all sides by heroic monkeys holding tree trunks in their hands.

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राक्षसा विस्मयम् जग्मुह् सहसा अभिनिपीडिताः ॥ ६-४१-५४
वानरैर् मेघ सम्काशैह् शक्र तुल्य पराक्रमैः ।

54. **raakSasaaH** = the demons; **shakratulya paraakramaiH** = who in their valour equaled indra the ruler of gods; **abhinipiiDitaaH** = (seeing themselves) beseized; **vaanaraiH** = by monkeys; **meghasamkaashaiH** = like clouds; **jagmuH** = were struck; **sahasaa** = with sudden; **vismayam** = terror.

The demons, who in their valour equaled Indra the ruler of gods, seeing themselves besieged, as by clouds, were struck with sudden terror.

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महान् शब्दो अभवत् तत्र बल ओघस्य अभिवर्ततः ॥ ६-४१-५५
सागरस्य इव भिन्नस्य यथा स्यात् सलिल स्वनः ।

55. **balaughasya** = (while) the flock of troops; **abhivartataH** = was advancing; **tatra** = there; **mahaan** = a tremendous; **shabdaH** = clamour; **abhavat** = arose; **yathaa** = as; **syaaat** = becomes of; **salilasvanaH** = a roar in the water; **saagarasyena** = of the ocen; **bhinnasya** = beating against its shore.

While the flock of monkey- troops was advancing there, a tremendous clamour arose, resembling a roar in the ocean beating against its shore.

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तेन शब्देन महता सप्राकारा सतोरणा ॥ ६-४१-५६
लन्का प्रचलिता सर्वा सशैल वन कानना ।

56. **mahataa tena shabdena** = by that great tumult; **sarvaa** = the entire; **laN^kaa** = Lanka; **sapraakaaraa** = with its ramparts; **satoraNa** = arches; **sashaila vana kaananaa** = hills woods and forests; **prachalita** = began to tremble.

By that great tumult, the entire Lanka with its ramparts arches, hills, woods and forests began to tremble.

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राम लक्ष्मण गुप्ता सा सुग्रीवेण च वाहिनी ॥ ६-४१-५७
बभूव दुर्धर्षतरा सर्वैर् अपि सुर असुरैः ।

57. **saa** = that; **harivaahinii** = army of monkeys; **raama lakSmaNa guptaa** = guarded by Rama; Lakshmana; **sugriiveNacha** = and Sugreeva; **babhuuva** = became; **durdharSataraa** = even more invincible; **sarvaiH** = than all; **suraasurairapi** = celestials and demons.

That army of monkeys, guarded by Rama, Lakshmana and Sugreeva became even more invincible than all the celestials and demons put together.

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राघवह् सन्निवेश्य एवम् सैन्यम् स्वम् रक्षसाम् वधे ॥ ६-४१-५८
सम्मन्थ्य मन्त्रिभिह् सार्धम् निश्चित्य च पुनह् पुनः ।
आनन्तर्यम् अभिप्रेप्सुह् क्रम योग अर्थ तत्त्ववित् ॥ ६-४१-५९
विभीषणस्य अनुमते राज धर्मम् अनुस्मरन् ।
अन्नादम् वालि तनयम् समाहूय इदम् अब्रवीत् ॥ ६-४१-६०

58; 59; 60. **samviveshya** = having ranged; **svam** = his; **sainyam** = forces; **evam** = thus; (in the battle-array); **vadhe** = with a view to destruct; **rakSasaam** = the demons; **raaghavaH** = Rama; **karma yogaaartha tattva vit** = who knew about four expedients (to be used against an enemy in the shape of conciliation; gift; sowing dissention and punishment) employed in succession; **sammantrtray** = took counsel; **punaH punaH** = again and again; **mantribhiH**

saartham = with his counsellors; **nishchitya** = and arrived at a decision; **anusmaran** = calling to his mind; **raja dharmam** = the duty of the kings; **samaahuuya** = summoning; **aN^gadam** = Angada; **vaalitanayam** = the son of Vali; (Rama); **aanantaryam abhipropsum** = who was eager to undertake what was to be done next; **animate** = acting in concurrence with; **vibhiiSaNasya** = Vibhishana; **abraviit** = spoke; **idam** = these words.

Having thus ranged his forces, with a view to destroy the demons, Rama who knew about the four expedients (to be used against an enemy in the shape of conciliation, gift, sowing dissension and punishment) employed in succession, took counsel again and again with his ministers and arrived at a decision. Calling to his mind the duty of the kings, Rama who was eager to undertake what was to be done next, in concurrence with Vibhishana, summoned Angada the son of Vali and spoke as follows:

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गत्वा सौम्य दशग्रीवम् ब्रूहि मद् वचनात् कपे ।
लन्धयित्वा पुरीम् लन्काम् भयम् त्यक्त्वा गत व्यथः ॥ ६-४१-६१
भ्रष्ट श्रीक गत ऐश्वर्य मुमूर्षो नष्ट चेतनः ।

61. **saumya** = O; gentle; **kape** = Angada!; **laN^ghayitvaa** = after passing; **laNkaam purrim** = the city of Lanka; **tyaktvaa** = abandoning; **bhayam** = fear; **gata vyathaH** = free from anxiety; **gatvaa** = and approaching; **dashagriivam** = Ravana; **bhraSTa shriikam** = the unfortunate demon; **gataishvaryaam** = devoid of sovereignty; **mumuurSanaSTa chetasam** = who lost splendour because of his desire for death; **bruuhi** = tell (him); **madvachanaat** = as my words.

"Go my gentle Angada on my behalf and, passing thought the city of Lanka without fear and anxiety and Lanka without fear and anxiety and approaching Ravana - the unfortunate demon devoid of sovereignty and who has lost his splendour because of his inclination to die - admonish him in the following words:"

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ऋषीणाम् देवतानाम् च गन्धर्व अप्सरसाम् तथा ॥ ६-४१-६२
नागानाम् अथ यक्षाणाम् राज्ञाम् च रजनी चर ।
यच् च पापम् कृतम् मोहाद् अवलिप्तेन राक्षस ॥ ६-४१-६३
नूनम् अद्य गतो दर्पह् स्वयम्भू वर दानजः ।
तस्य दण्ड धरस् ते अहम् दार आहरण कर्षितः ॥ ६-४१-६४

62; 63; 63. **rajaniichara** = O; Ravana the ranger of the night!; **yat** = which; **paapam** = sin; **kR^itam** = was performed; **avaliptena** = by you the arrogant; **mohaH** = and the ignorant one; **R^iSiiNaam** = to sages; **devataanaam** = to celestials; **tathaa** = an; **gandharvaapsarasaam** = to the celestial musicians and their wives; **naagaaanaam** = to the serpent- demons; **atha** = and; **yakSaaNaam** = to yakshas the semidivine beings; **raajJNaamcha** = and to the kings; **tasya** = that; **paapasya** = sin's; **duraasadaa** = unparalleled; **vyuSTiH** = consequence; **sampraaptaa** = has come; **adye** = now; **te** = your; **darpaH** = arrogance; **svayambhuuvaradaanaajaH** = born out of the boon granted to you by Brahma the god of creation; **vigataH** = has gone (will go).

"O, Ravana the Ranger of the Night! In your reckless arrogance, sages, celestials, celestial musicians and their wives, serpent - demons, yakshas the semi-divine beings and kings have been oppressed by you. From now on, that arrogance, born of the boon you received from Brahma the Lord of creation, shall be subdued."

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तस्य दण्डधरस्तेऽहम् दाराहरणकर्षितः ।

दण्डम् धारयमाणस् तु लन्का द्वरे व्यवस्थितः ॥ ६-४१-६५

65. aham = I; daaraaharaNa karshitaH = having been hurt because of taking away of my wife; daN^DadharaH = have become a punisher; te = to you; tasya = on that account; dhaarayamaaNaH = wielding; daN^Dam = as rod of chastisement; vyavasthitaH = I am stationed; laNkaa dvaare = at the gate of Lanka.

"I shall inflict a fitting penalty for your ruthless abduction of my consort. I am stationed myself at the gate of Lanka, with a Rod of chastisement."

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पदवीम् देवतानाम् च महर्षीणाम् च राक्षस ।

राजर्षीणाम् च सर्वेणाम् गमिष्यसि मया हतः ॥ ६-४१-६६

66. raakSasa = O; demon!; hataH = Slain; mayaa = by me; gamiSyasi = you will obtain; padaviim = the path (death); devataanaam cha = of the Gods; maharSiiNaam cha = great sages; sarveSaam = and all; raajarSiiNaam cha = the royal sages.

"O, demon! Slain by me, you will attain the region of Gods, of all the great sages and all the royal sages."

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बलेन येन वै सीताम् मायया राक्षस अधम ।

माम् अतिक्रामयित्वा त्वम् हतवांस् तद् विदर्शय ॥ ६-४१-६७

67. raakSasaadhama = O; the worst demon!; nidarshaya = Demonstrate; tat = that; balena = courage; maayayaa = and magic; yena = by which; tvam = you; atikraamayitvaa = have distanced; siitaam = Seetha; maam = from me; hR^itavaan = and stolen (her).

"O, the worst demon! Demonstrate the same courage and magic that you did employ in bearing Seetha away from me."

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अराक्षसम् इमम् लोकम् कर्ता अस्मि निशितैह शरैः ।

न चेत् शरणम् अभ्येषि माम् उपादाय मैथिलीम् ॥ ६-४१-६८

68. na abhyesi yadi = If you do not make an appeal; sharaNam = to my clemency; aadaaya = by returning; tat = that; maithiliim = Seetha; karmaasmi = I shall make; imam = this; lokam = world; araakSasam = devoid of demons.

"If you do not make an appeal to my clemency by returning Seetha, I shall make this world devoid of all demons."

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धर्म आत्मा रक्षसाम् श्रेष्ठह् सम्प्राप्तो अयम् विभीषणः ।

लन्का ऐश्वर्यम् ध्रुवम् श्रीमान् अयम् प्राप्नोत्य् अकण्टकम् ॥ ६-४१-६९

69. ayam vibhiiSaNaH = this Vibhishana; dharmaatmaa = the pious minded; raakSasa shreSThaH = and the foremost of demons; sampraaptaH = has come to me; dhruvam = Surely; shriimaan = this illustrious demon; praaproti = will obtain; idam = this; laN^kaishvaryam = kingdom of Lanka; akaN^Takam = free from troubles.

"This pious minded Vibhishana, the foremost of demons has come to me. Surely, this illustrious demon will obtain the kingdom of Lanka, which will henceforth be free from troubles."

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न हि राज्यम् अधर्मेण भोक्तुम् क्षणम् अपि त्वया ।
शक्यम् मूर्ख सहायेन पापेन अविजित आत्मना ॥ ६-४१-७०

70. tvayaa = by you; muurkha sahaayena = having stupid followers; paapena = a sinful demon; aviditaatmanaa = without a knowledge of the self; na shakyam hi = can not indeed; bhoktum = enjoy; raajyam = the kingdom; kSaNampi = even for a moment; adharmeNa = by this unrighteousness.

"You, without a knowledge of the self and a sinful demon having stupid followers around you, cannot indeed enjoy the kingdom even for a moment, by this unrighteousness."

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युध्यस्व वा धृतिम् कृत्वा शौर्यम् आलम्ब्य राक्षस ।
मत् शरैस् त्वम् रणे शान्तस् ततह् पूतो भविष्यसि ॥ ६-४१-७१

71. raakSasa = O; demon!; vaa = otherwise; yudhyasva = get ready for a battle; kR^itvaa = by gathering; dhR^itim = courage; aalambya = and laying hold of; shauryam = your valour; shaantaH = having been slain; machharaiH = by my arrows; raNe = in combat; bhaviSyasi = you will be laid; shaantaH = in peace.

"O, demon! Otherwise, get ready for a battle, by gathering courage and laying hold of your valour. Having been slain by my arrows in combat, you will be laid in peace.

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यद्याविशसि लोकांस् त्रीन् पक्षि भूतो मनो जवः ।
मम चक्षुष् पथम् प्राप्य न जीवन् प्रतियास्यसि ॥ ६-४१-७२

72. nishaachara = O; Ranger of the Night!; bhuutvaa = (Even if) you become; pakSii = a bird; aavishasi = and enter; triin = the three; lokaan = world's; na pratiyaasyasi = you will not return; jiivan = alive; praapya = when you come into; mama = my; chakSuH patham = range of sight.

"O, Ranger of the Night! Even if you range the three worlds in the forms of a bird, you will not return alive, when you come into my range of sight."

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ब्रवीमि त्वाम् हितम् वाक्यम् क्रियताम् और्ध्वदेकिकम् ।
सुदृष्टा क्रियताम् लन्का जीवितम् ते मयि स्थितम् ॥ ६-४१-७३

73. braviim = I am telling; vaakyam = the words; hitam = beneficial; tvaam = to you; kriyataam = be obliged; surd^iSTaa = to be seen well (by you); (as) te jiivitam = your survival; sthitam = is dependent; mayi = on me.

"I give you this salutary counsel prepare for your obsequies. Let Lanka be obliged to be seen well by you (like your last sight), as your survival is in my hands."

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इत्थं उक्तह् स तु तारेयो रामेण अक्लिष्ट कर्मणा ।
जगाम आकाशम् आविश्य मूर्तिमान् इव हव्य वाट् ॥ ६-४१-७४

74. uktaH = spoken; iti = thus; raameNa = by Rama; akliSTa karmaNaa = who was unwearied inaction; taareyaH = Angada the son of Tara; aavishya = entered; aakaasham- the air; havyavaaTiva = like a god of fire; muurtimaan = personified; jagaama = and proceeded ahead.

Hearing the words of Rama, who was unwearied in action, Angada the son of Tara, leapt into air like a god of fire personified and marched ahead.

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सो अतिपत्य मुहूर्तेन श्रीमान् रावण मन्दिरम् ।
ददर्श आसीनम् अव्यग्रम् रावणम् सचिवैह सह ॥ ६-४१-७५

75. atipatya = reaching; raavaNa mandiram = Ravana's palace; muhuurtena = within a moment; shriimaan = the illustrious; saH = Angada; dadarsha = saw; raavaNam = Ravana; aasiinam = seated; avyagram = coolly; sachivaiH saha = along with his ministers.

Reaching Ravana's palace in an instant, the illustrious Angada saw Ravana, seated coolly along with his ministers.

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ततस् तस्य अविदूरेण निपत्य हरि पुमावः ।
दीप्त अग्नि सदृशस् तस्थाव् अन्गदह् कनक अन्गदः ॥ ६-४१-७६

76. tataH = thereafter; aN^gadaH = Angada; haripuNgavaH = the foremost of the monkeys; kanakaaN^gadaH = wearing golden bracelets; nipatya = descended; aduureNa = close; tasya = to the king; tasthau = and stood; diipaagni; sadR^ishaH = like a flaming torch.

Angada, the foremost of the monkeys, wearing golden bracelets, descended close to the king and stood there like a flaming torch.

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तद् राम वचनम् सर्वम् अन्यून अधिकम् उत्तमम् ।
सामात्यम् श्रावयाम् आस निवेद्य आत्मानम् आत्मना ॥ ६-४१-७७

77. nivedya aatmaanam aatmanaa = haing made himself known; (Angada); shravayaamaasaa = caused to be communicated; tat = that; sarvam = whole; uttamam = of excellent; raama vachanam = speech of Rama; anyuunaadhikam = without adding or subtracting anything; saamaatyam = to Ravana in the presence of his ministers (a follows):

Having made himself known, Angada communicated, that whole of the excellent speech of Rama without adding or subtracting anything to Ravana in the presence of Ravana's ministers, saying:

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दूतो अहम् कोसल इन्द्रस्य रामस्य अक्लिष्ट कर्मणः ।
वालि पुत्रो अन्गदो नाम यदि ते श्रोत्रम् आगतः ॥ ६-४१-७८

78. aham = I; vaaliputraH = am the son of Vali; aNgado naama = called Angada; duutaH = the messenger; koshalendrasya = of the king of Koshala; raamasya = Rama; akliSTa karmaNaH = of imperishable = exploits; aagataH yadi = (has my name) ever reached; te = your; shrotram = ear?

"I am the son of Vali, Angada by name. I have come as a messenger for the king of Koshala, Rama of imperishable exploits. Has my name ever reached your ears?"

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आह त्वाम् राघवो रामह् कौसल्य आनन्द वर्धनः ।

निष्पत्य प्रतियुध्यस्व नृशंसम् पुरुष अधम ॥ ६-४१-७९

79. raamaH = Rama; Kausalya nandaardhanaH = who augments the joy of Kausalya; raaghavaH = and the one born in Raghu dynasty; aha = speaks (thus); tvaam = to you; nR^ishamsa = O; ruthless demon!; niSpatya = come forth; yudhyasva = and enter into combat; bhava = prove; puruSaH = to be the representative of your race.

"Rama who is born in Raghu dynasty and who augements the joy of Kausalya speaks thus to you, ♦O, ruthless demon! Come forth and enter into combat. Prove to be the representative of your race!" "

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हन्ता अस्मि त्वाम् सह अमात्यम् सपुत्र ज्जाति बान्धवम् ।

निरुद्विग्नास् त्रयो लोका भविष्यन्ति हते त्वयि ॥ ६-४१-८०

80. hantaasmi = I shall kill tvaam = you; sahaamaatyam = along with your ministers; saputra jJNaati baandhavaH = sons; cousins and relatives; tvam = you; hate = being dead; trayaH = the three; lokaah = worlds; bhaviSyanti = will be; nirudvignaaH = rid of fear.

" ♦I shall kill you along with your ministers, sons, cousins and other relatives. You being dead, all the three worlds will be rid of fear."

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देव दानव यक्षाणाम् गन्धर्व उरग रक्षसाम् ।

शत्रुम् अद्य उद्धरिष्यामि त्वाम् ऋषीणाम् च कण्टकम् ॥ ६-४१-८१

81. adya = now; uddhariSyaami = I shall uproot out; tvam = you; kaN^Takamcha = who are a thorn; R^iSiiNaam = to sages; shatrum = and enemy; deva daanava yakSaaNaam = to celestials; demons; semi-divine beings; gandharvoraga rakSasaam = celestial musicians; serpent-gods and ogres.

" ♦Now, I shall uproot you, a thorn to sages and an enemy to celestials, demons, semi-divine beings, celestial musicians, serpent-gods and ogres'."

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विभीषणस्य च ऐश्वर्यम् भविष्यति हते त्वयि ।

न चेत् सत्कृत्य वैदेहीम् प्रणिपत्य प्रदास्यसि ॥ ६-४१-८२

82. na pradaasyasi chet = If you do not restore; vaidehiim = Seetha; satkR^itya = honourably; praNipatya = by bowing respectfully before me; tvayi = you; hate = ae slain; aishvaryam = and the kingdom; bhaviSyati = will belong; vibhiiSaNasya = to Vibhishana.

"If you do not restore Seetha honourably, by bowing respectfully before me, you are slain and Vibhishana will become the king."

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इत् एवम् परुषम् वाक्यम् ब्रुवाणे हरि पुमावे ।

अमर्ष वशम् आपन्नो निशा चर गण ईश्वरः ॥ ६-४१-८३

83. hari puN^gave = (While) the lion among monkeys; Angada; bruvaane = was speaking; ityevam = thus; paruSam = in harsh; vaakyam = words; nishaacharagaNeshvaraH = Ravana the Lord of the demon-tribe; aapannaH = prevailed; amarSa vasham = on the influence of anger.

Hearing these harsh words from Angada the lion among the monkeys, Ravana the Lord of the demon-tribe was infuriated.

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ततः स रोष ताम्र अक्षह् शशास सचिवांसु तदा ।
गृह्यताम् एष दुर्मेधा वध्यताम् इति च असकृत् ॥ ६-४१-८४

84. tataH = thereafter; saH = Ravana; aapannaH = who obtained; roSam = wrath; tadaa = then; asakR^it = repeatedly; shasaasa = commanded; sachivaan = his attendants; iti = thus; durmedhaaH = (Let) this stupid monkey; gR^ihyataam = be seized; vadhyataam = and killed.

Then, the enraged Ravana repeatedly commanded his attendants, saying: "Let this stupid monkey be seized and put to death."

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रावणस्य वचह् श्रुत्वा दीप्त अग्नि सम तेजसः ।
जगृहस् तम् ततो घोराश् चत्वारो रजनी चराः ॥ ६-४१-८५

85. tataH = then; shrutvaa = hearing; raavaNasya = Ravana's vachaH = words; chatvaaraH = four; ghoraah = terrible; rajaniicharaah = demons; jagR^ihuH = seized; tam = Angada; tejasaa = who; in his splendour; diiptaagnimiva = resembled a blazing torch.

Hearing Ravana's words, four terrible demons seized Angada who, in his splendour, resembled a blazing torch.

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ग्राहयाम् आस तारेयह् स्वयम् आत्मानम् आत्मना ।
बलम् दर्शयितुम् वीरो यातु धान गणे तदा ॥ ६-४१-८६

86. tadaa = then; taareyaH = Angada the son of Tara; aatmavaan = the prudent; viiraH = and the heroic monkey; svayam = voluntarily; graahayaamaasa aatmaanaam = allowed himself to be seized; darshayitum = to display; balam = his prowess; yaatudhaanagaNe = before the host of demons.

Then, the prudent and heroic Angada the son of Tara voluntarily allowed himself to be seized, in order to display his prowess before the host of demons.

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स तान् बाहु द्वये सक्तान् आदाय पतगान् इव ।
प्रासादम् शैल सम्काशम् उत्पापात अन्गदस् तदा ॥ ६-४१-८७

87. tadaa = then; aadaaya = seizing; patagaaniva = like unto birds; taan = those attendants; baahudvayaa = saktaan = entangled in both of his arms; utpapaata = he leapt on; praasaadam = to the palace; shaila sankasham = that resembled like a mountain.

Then, seizing like unto birds those attendants clung to his arms, Angada leapt on to the palace that resembled like a mountain.

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तेस्योत्पतनवेगेन निर्धूतास्तत्र राक्षसाः ।
भुमौ निपतिताह् सर्वे राक्षस इन्द्रस्य पश्यतः ॥ ६-४१-८८

88. sarve = all those four; raakSasaaH = demons; nirdhuutaaH = were shaken out; tasya = by Angada's utpatana vegena = impetuous leap; nipatitaaH = and they fell; bhuumau = on the ground; tatra = there; pashyataH = under the eyes; raakSasendrasya = of the king of demons.

All those four demons were shaken out by Angada's impetuous leap and fell on the ground there under the eyes of their king.

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ततः प्रासाद शिखरम् शैल शृङ्गम् इव उन्नतम् ।
तत् पफाल तदा आक्रान्तम् दशग्रीवस्य पश्यतः ॥ ६-४१-८९

89. tataH = thereafter; prataapavaan = the glorious; vaali putraH = Angada the son of Vali; chakraama = ascended; praasaada shikharam = the roof of the palace; raakSasendrasya = of Ravana; shailashR^igamiva = which equaled the summit of a mountain; unnatam = in height.

Thereafter, the glorious Angada the son of Vali ascended the roof of Ravana's palace, which equaled the summit of a mountain in height.

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पफाल च तदाक्रान्तं दशग्रीवस्य पश्यतः ।
पुरा हिमवतः शृङ्गं वज्रेणेव विदारितम् ६-४१-९०

90. tadaakraantam = that roof of the palace; trampled by Angada; paphaalacha = crumbled; himaataH shR^iN^gamiva = as a peak of Himalayan range; vidaaritam = was shattered; puraa = long ago; vajreNa = by lightening; dashagriivasya = before Ravana's pashyatah = gaze.

That roof of the palace, trampled by Angada, crumbled - as a peak of Himalayan range was shattered long ago by lightening - before Ravana's gaze.

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भन्क्त्वा प्रासाद शिखरम् नाम विश्राव्य च आत्मनः ।
विनद्य सुमहा नादम् उत्पपात विहायसा ॥ ६-४१-९१

91. bhaNKtvaa = after destroying; prasaada shikharam = the roof of the palace; naama vishraavyacha aatmanaH = proclaiming his name; vinadya = roaring; sumahaa naadam = with a very great noise; utpapaata = rose; vihaayasaa = into the air.

After destroying the roof of the palace, Angada proclaimed his name and with a triumphant roar, rose into the air.

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व्यथयन् राक्षसान् सर्वान् हर्षयंश्चापि वानरान् ।
स वानराणां मध्ये तु रामपार्श्वमुपागतः ६-४१-९२

92. vyathayan = causing restlessness; sarvaan = to all; raakSasaan = the demons; harSayam shchaapi = but delight; vaanaraaNaam = to the monkeys; (Angada); upaagataH = approached; raama paarshvam = close to Rama; madhye = in the middle; vaanaraaNaam = of the monkeys.

Causing restlessness to all the demons but delight to the monkeys, Angada approached close to Rama, who was stationed in the middle of the monkey-forces.

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रावणस् तु परम् चक्रे क्रोधम् प्रासाद धर्षणात् ।

विनाशम् च आत्मनह् पश्यन् निहृत्वास परमो अभवत् ॥ ६-४१-९३

93. **praasaada dharSaNaat** = because of the destruction of the palace; **raavaNastu** = Ravana on his part; **chakre** = got; **param** = extreme; **krodham** = anger; **pashyan** = foreseeing; **aatmaanaH** = his own; **vinaasham** = destruction; **abhavat** = he became; **niH shvaasa paramaH** = a desponded demon.

Because of the destruction of his palace, Ravana on his part got extremely angry. Foreseeing his own destruction, he became a desponded demon.

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रामस् तु बहुभिर् हृष्टैर् निनदद्भिह् प्लवम् गमैः ।

वृत्तो रिपु वध आकान्क्षी युद्धाय एव अभ्यवर्तत ॥ ६-४१-९४

94. **vR^itaH** = surrounded; **bahubhiH plavaNgamaiH** = by many monkeys; **vinadadbhiH** = roaring; **hR^iSTaiH** = with delight; **raamastu** = Rama on his part; **abhivartata** = was proceeding ahead; **yuddhaayaiva** = for the battle already; **ripuvadhaa kaan^kSii** = with an intent to wipe out the enemy.

Surrounded by many monkeys, roaring with delight, Rama on his part was proceeding ahead already for the battle, with an intent to wipe out the enemy.

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सुषेणस् तु महा वीर्यो गिरि कूट उपमो हरिः ।

बहुभिह् सम्वृतस् तत्र वानरैह् काम रूपिभिः ॥ ६-४१-९५

95. **suSeNastu** = now Sushena; **mahaaviiryaH** = the most valiant; **hariH** = girikuuTopamaH = was like the head of the mountain; **tatra** = there; **bahubhiH** = samvR^itaH = surrounded by; innumerable; **vaanaraiH** = monkeys; **kaamaruupibhiH** = who were able to change their form at will.

Now, Sushena the highly valiant monkey, was stationed there like the head of the mountain surrounded by innumerable monkeys, who were bale to change their form at will.

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स तु द्वाराणि सर्वाणि सुग्रीव वचनात् कपिः ।

पर्याक्रमत दुर्धर्षो नक्षत्राणि इव चन्द्रमाः ॥ ६-४१-९६

96. **Sugreeva vachanaat** = under the order of Sugreeva; **saH kapiH** = that monkey; **durdharSaH** = the invincible; **samyamya** = was patrolling; **dvaaraaNi** = the gates; **paryakraamata** = and wandering; **nakSatraaNiva** = like among stars; **chandramaaH** = the moon.

Under the order of Sugreeva, the invincible monkey, Sushena was patrolling the gates and wandering like a moon among the stars.

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तेषाम् अक्षौहिणि शतम् समवेक्ष्य वन ओकसाम् ।

लन्काम् उपनिविष्टानाम् सागरम् च अतिवर्तताम् ॥ ६-४१-९७

राक्षसा विस्मयम् जग्मुस् त्रासम् जग्मुस् तथा अपरे ।

अपरे समर उद्धर्षाद् हर्षम् एव उपपेदिरे ॥ ६-४१-९८

97; 98. samavekSyā = seeing; akSauhiNi shatam = hundreds of divisions; teSaam = of those; vanaukasaam = monkeys; abhivartataam = encamped; laN^kaam upaniviSTaanaam = under the walls of Lanka; saagaram cha = (marshaled on the shores) of the sea; raakSasaaH = the demons; jagmuH = got; vismayam = amazed; tathaa = and; apare = some others; jagmuH = got; tathaa = and; apare = some others; jagmuH = got; taasam = terror-struck; apare = (while) others; traasam = terror-struck; apare = (While) others; harSaat = overjoyed; samara = at the prospect of fighting; upapedire = leapt; harSameva = even in exultation.

Seeing hundreds of divisions of those monkeys encamped under the walls of Lanka, marshaled on the shores of the sea, the demons were amazed and some others were terror-struck while others, overjoyed at the prospect of fighting, leapt even in exultation.

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कृत्स्नम् हि कपिभिर् व्याप्तम् प्राकार परिख अन्तरम् ।
ददृशू राक्षसा दीनाह् प्राकारम् वानरी कृतम् ॥ ६-४१-९९
हाहाकारमकुर्वन्त राक्षसा भयमागताः ।

99. diinaH = the miserable; rakSasaaH = demons; dadR^ishuH = saw; kR^itsnam = the entire; vyaaptam = extensive; praakaara parikhaantaram = space between the walls and the moat; vaanariikR^itam = being occupied by the monkeys; praakaaram = like under unto a second rampart; raakSasaaH = the demons; aagataH = got; bhayam = a panic; akurvanta = and cried out; haahaakaaram = "woe! Alas!"

Those miserable demons saw the entire extensive space between the walls and the moat being occupied by the monkeys, like unto a second rampart. The demons cried out, "Woe! Alas!" in panic.

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तस्मिन् महा भीषणके प्रवृत्ते ।
कोलाहले राक्षस राजधान्याम् ।
प्रगृह्य रक्षांसि महा आयुधानि ।
युग अन्त वाता;इव सन्विचेरुह् ॥ ६-४१-१००

100. pravR^itte = as a result; tasmin = of that; mahaa bhiiSaNaKe = appalling; kolaahale = tumult; raakSasa raajadhaanyaam = in the capital city of demons; rakSaamsi = the demons; pragR^ihya = seized hold of; mahaayudhaani = their great weapons; samvicheruH = and sallied forth; yugaantaa raataaH iva = like the winds that blow at the dissolution of the worlds.

As a result of that appalling tumult in the capital city of the demons, the soldiers of Ravana seized hold of their great weapons and sallied forth like the winds that blow at the dissolution of the worlds.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये युद्धकाण्डे एकचत्वारिंशः सर्गः

Thus completes 41st Chapter of Yuddha Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

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Book VI : Yuddha Kanda - Book Of War

Chapter [Sarga] 42

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Introduction

The demons break the news to Ravana about Lanka. Ravana having been laid siege to by the monkeys. Ravana then ascends his mansion and surveys the innumerable troops of monkeys, occupying the entire city of Lanka. Meanwhile, Rama issues a command to the monkeys to destroy the enemies forthwith. The monkeys start demolishing various important defensive structures of the city of Lanka and besiege all the city-gates. Ravana also commands his army to commence combat. Sounds of couches blown by the army and terrible roars on both sides re-echoes the air, earth and sea. Demons begin to strike the monkeys with their weapons and the monkeys respond the strike with trees, mountain-tops, nails and teeth.

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ततस् ते राक्षसास् तत्र गत्वा रावण मन्दिरम् ।
न्यवेदयन् पुरीम् रुद्धाम् रामेण सह वानरैः ॥ ६-४२-१

1. tataH = then; raakSasaaH = the demons; tatra = there; gatvaa = having gone; raavaNamandiram = to the house of Ravana; nyavedayan = informed (that); puriim = the city of Lanka; ruddhaam = has been besieged; raameNa = by Rama; vaanaraiH saha = along with his monkeys.

Then, the demons there, approached Ravana and informed him that the city had been besieged by Rama along with his monkeys.

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रुद्धाम् तु नगरीम् ज्ञुत्वा जात क्रोधो निजा चरः ।
विधानम् द्विगुणम् ज्ञुत्वा प्रासादम् सो अध्यरोहत ॥ ६-४२-२

2. shrutvaa = hearing; nagariim = that the city; ruddhaam = has been attacked; nishaacharaH = Ravana; jaatakrodhaH = exhibiting his anger; dviguNam = doubly; kR^itvaa = made; vidhaanam = his arrangements; aarohatacha = and ascended; praasaadam = his mansion.

Hearing that the city has been attacked, Ravana exhibiting his anger, doubly made the necessary arrangements for the war and ascended his mansion.

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स ददर्ज आवृताम् लन्काम् सजैल वन काननाम् ।
असंख्येयैर् हरि गणैः सर्वतो युद्ध कान्क्षिभिः ॥ ६-४२-३

3. saH = that Ravana; dadarsha = saw; laN^kaam = the city of Lanka; sashailavanakaanaanaam = with its mountains; grooves and forests; vR^itaam = being covered; sarvataH = on all sides; asamkhyeyaiH = by innumerable; harigaNaiH = troops of monkeys; yuddha kaaNkSibhiH = looking for war.

That Ravana caught a glimpse of the city of Lanka, with its mountains, groves and forests all being covered by innumerable troops of monkeys, waiting for war.

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स दृष्ट्वा वानरैह् सर्वाम् वसुधाम् कवली कृताम् ।
कथम् क्षपयितव्याह् स्युर् इति चिन्ता परो अभवत् ॥ ६-४२-४

4. dR^iSTvaa = seeing; vasudhaam = the earth; kapiliikR^itaam = made brown in colour; sarvaiH = with all; vanaraaH = monkeys; saH = Ravana; abhavat = became; chintaaparaH = lost in thought; iti = as to; katham = how; syuH = (they) can be; kSapayitavyaa = exterminated.

Seeing the earth made all brown with innumerable monkeys, Ravana in great perplexity reflected: "How can they be exterminated?"

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स चिन्तयित्वा सुचिरम् धैर्यम् आलम्ब्य रावणः ।
राघवम् हरि यूथाम्ज् च ददर्ज आयत लोचनः ॥ ६-४२-५

5. chintayitvaa = having pondered; suchiram = for long; aalambya = regaining; dhairyam = his confidence; aayata lochanaH = and with his eyes widened by surprise; saH = that Ravana; dadarsha = saw; raaghavam = Rama; hariyuuthaamshcha = and his troops of monkeys.

Having pondered for long, regaining his confidence and with his eyes widened by surprise, Ravana gazed on Rama and his troops of monkeys.

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राघवः सहसैन्येन मुदितो नाम पुप्लुवे ।
लङ्काम् ददर्श गुप्ताम् वै सर्वतो राक्षसैर्वृताम् ॥ ६-४२-६

6. raaghavaH = Rama; muditaH = delightful; saha sainyaena = along with the army; pupluve naama = pressed forward (on the back of a monkey); dadarsha = and saw; laN^Kaam = Lanka; guptaam = being guarded; sarvataH = on all sides; vR^itaam = and thronged; raakSasaiH = with demons.

Full of delight, Rama passed forward (on the back of a monkey) along with his army and saw Lanka being guarded on all sides and thronged with demons.

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दृष्ट्वा दाशरथिर्लङ्काम् चित्रध्वजपताकिनीम् ।
जगाम मनसा सीताम् दूयमानेन चेतसा ॥ ६-४२-७

7. dR^iSTvaa = seeing; laN^kaam = Lanka; chitra dhvaja pataakiniim = decorated with banners and flags; daasharathiH = Rama; jagaama = recollected; manasaa = in his mind; siitaam = about Seetha; duuyamaanena = with a distressed chetasaa = heart.

Seeing that city of Lanka duly decorated with banners and flags, Rama remembered Seetha with a distressed heart.

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अत्र सा मृगशाबाक्षी मत्कृते जनकात्मजा ।
पीड्यते शोकसंतप्ता कृशा स्थण्डिलशायिनी ॥ ६-४२-८

8. (He said to himself); **saa jankaatmajaa** = here is that Seetha; **mR^iga shaabaakSii** = whose eyes resemble those of a fawn; **shoka samtaptaa** = tormented with grief; **kR^ishaa** = emaciated; **sthaNDila shaayinii** = with a bare ground as her bed; **piiDyate** = and suffering here on my account; **matkR^ite** = on my account; **atra** = here.

He said to himself, "Here is that daughter of Janaka, whose eyes resemble those of a fawn, tormented with grief, emaciated, with a bare ground as her bed and suffering here on my account."

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निपीड्यमानां धर्मात्मा वैदेहीमनुचिन्तयन् ।
क्षिप्रमाज्ञापयद्रामो वानरान् द्विषताम् वधे ॥ ६-४२-९

9. **anuchintayan** = reflecting on; **vaidehiim** = Seetha; **nipiiDyamaanaam** = being troubled; **dharmaatmaa** = the virtuous; **raamaH** = Rama; **kSipram** = speedily; **aajJNaapayat** = issued a command; **vaanaraam** = to the monkeys; **vadhe** = to destroy; **dviSataam** = the enemies.

Reflecting on Seetha being troubled, the virtuous Rama speedily issued a command to the monkeys to destroy the enemies forthwith.

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एवमुक्ते तु वचसि रामेणाक्लिष्टकर्मणा ।
संघर्षमाणाः प्लवगाः सिम्हनादै रपूर्यन् ॥ ६-४२-१०

10. **vachasi** = (While) the aforesaid words; **uktesati** = were spoken; **evam** = thus; **rameNa** = by Rama; **akliSTakarmaNaa** = who was unwearied in action; **plavagaaH** = the monkeys; **samgharSamaaNaaH** = vying with one another; **aapuurayan** = filled the air; **simhanaadaiH** = with their roaring; resembling those of a lion.

Hearing those words of Rama, who was unwearied in action, the monkeys vying with one another filled the air with their roaring resembling those of lion.

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शिखरैर्विकिरामैतां लङ्काम् मुष्टिभिरेव वा ।
इति स्म दधिरे सर्वे मनांसि हरियूथपाः ॥ ६-४२-११

11. **vikiraama** = we shall tear asunder; **etaam laNkaam** = this Lanka; **shikharaiH** = with mountain = peaks; **muSTibhireva vaa** = or with fists alone; **iti** = thus; **dadhire manaamsi** = resolved ; **sarve** = all; **hariyuuthapaaH** = the monkey- generals.

"We shall tear asunder this Lanka with mountain-peaks or with fists alone." - thus resolved all the monkey- generals.

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उद्यम्य गिरिशृङ्गाणि महान्ति शिखराणि च ।
तरुंश्चोत्पाद्य विविधांस्तिष्ठन्ति हरियूथपाः ॥ ६-४२-१२

12. **hariyuuthapaaH** = the monkey- generals; **udyamya** = having lifted; **girishR^iNgaaNi** = the mountain-peaks; **mahaanti** = and huge; **shikharaaNi** = rocks; **utpaaTya** = and having plucked up; **vividhaan** = various kinds; **taruumshcha** = of trees; **tiSThanti** = stood prepared (for the attack).

Lifting up mountain peaks and huge rocks and plucking up various kinds of trees, the monkey-generals stood prepared (for the attack).

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प्रेक्षतो राक्षस इन्द्रस्य तान् अनीकानि भागजः ।

राघव प्रिय काम अर्थम् लन्काम् आरुरुहुस् तदा ॥ ६-४३-१३

13. tadaa = then; taani aniikaai = those troops; bhaagashaH = forming into columns aaruruHuH = began to scale the heights; laN^kaam = of Lanka; raakSasendrasya = (while) Ravana; prekSataH = stood gazing; raaghava priya kaamaartham = in order to fulfill Rama's cherished desire.

In order to fulfill Rama's cherished desire, those troops, forming themselves into columns, began to scale the heights of Lanka, while Ravana stood gazing.

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ते ताम्र वक्त्रा हेम आभा राम अर्थे त्यक्त जीविताः ।

लन्काम् एव अह्यवर्तन्त साल ताल जिला आयुधाः ॥ ६-४२-१४

14. te = those monkeys; hemaabhaaH = of golden hue; taamra vaktraaH = with coppery countenance; saala bhuudhara yodhinaH = fighting with sala trees and mountain-peaks; abhyavartanta = marched ahead; laN^kam = towards Lanka; tyakta jiivitaH = ready to lay down their lives; raamaarthe = in Rama's service.

Those monkeys, of golden hue with coppery countenance, fighting with Sala trees and mountain-peaks, marched ahead towards the city of Lanka, ready as they were to lay down their lives in Rama's service.

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ते द्रुमैः पर्वत अग्रैज् च मुष्टिभिज् च प्लवम् गमाः ।

प्रासाद अग्राणि च उच्चानि ममन्तुस् तोरणानि च ॥ ६-४२-१५

15. te plavaN^gamaaH = those monkeys; mamanthuH = demolished; asamkhyaaani = innumerable; praakaaraaNi = defensive walls; toraNaanicha = and arches; drumaiH = (with blows) from trees; parvataagraiH = mountain-tops; muSTibhishcha = an fists.

Those monkeys demolished innumerable defensive walls and arches with blows from trees, mountain-tops and fists.

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पारिखाः पूरयन्ति स्म प्रसन्न सलिल आयुताः ।

पांसुभिह् पर्वत अग्रैज् च तृणैः काष्ठैज् च वानराः ॥ ६-४२-१६

16. vaanaraaH = the monkeys; puurayantisma = filled; parikhaiH = the moats; prasanna salilaayutaaH = containing clear water; paamsubhiH = with sands; parvataagraiH = mountain-tops; tR^iNaiH = grasses; kaaSThaishcha = and logs of woods.

The monkeys filled the moats containing clear water with sands, mountain-tops, grasses and logs of wood.

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ततः सहस्र यूथाज् च कोटि यूथाज् च यूथपाः ।

कोटी जत युताज् च अन्ये लन्काम् आरुरुहुस् तदा ॥ ६-४२-१७

17. tataH = thereafter; yuuthapaaH = the commanders; aaruruHuH = scaled (the walls); laN^kaam = of Lanka; (taking with them); sahasrayuuthaashcha = battalions of monkeys in thousands; koTiyuuthaashcha = in crores; koTiyuutha shataashcha = (and even) hundreds of crores; anye cha = along with other.

The commanders scaled the walls of Lanks, taking with them battalions of monkeys in thousands, in crores and even hundreds of crores.

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कान्चनानि प्रम्दन्तस् तोरणानि प्लवम् गमाः ।
कैलास ज़िखर आभानि गोपुराणि प्रमथ्य च ॥ ६-४२-१८

18. **pramardantaH** = tearing up; **kaaNchanaani** = the golden; **toraNaani** = arches; **pramathyacha** = and breaking down; **gopuraaNi** = the gates; **kailaasa shikharaabhaaNi** = that equaled the peak of Kailasa the mountainous abode of Shiva the god of destruction; **plavaNgamaaH** = the monkeys (attacked Lanka).

The monkeys stood tearing up the golden arches and breaking down the gates that equaled the peak of Kailasa the mountainous abode of Shiva the Lord of Destruction.

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आप्लवन्तः प्लवन्तज्ञं च गर्जन्तज्ञं च प्लवम् गमाः ।
लन्काम् ताम् अभ्यवर्तन्त महा वारण सन्निभाः ॥ ६-४२-१९

19. **plavaNgamaaH** = the monkeys; **mahaa vaaraNa samnibhaaH** = who resembled great elephants; **abhidhaavanti** = rushed; **taam laN^kaam** = towards that Lanka; **aaplavanta** = springing; **plavantashcha** = leaping; **garjantashcha** = and roaring.

The monkeys who resembled great elephants hurled themselves towards that Lanka, springing, leaping and roaring.

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जयत्य् अतिबलो रामो लक्ष्मणज्ञं च महा बलः ।
राजा जयति सुग्रीवो राघवेण अभिपालितः ॥ ६-४२-२०
इत्य् एवम् घोषयन्तज्ञं च गर्जन्तज्ञं च प्लवम् गमाः ।
अभ्यधावन्त लन्कायाह् प्राकारम् काम रूपिणः ॥ ६-४२-२१

20; 21. **plavaNgamaaH** = the monkeys; **kaama ruupiNaH** = who were able to change their form at will; **ghoSayantascha** = shouting thus; **jayati** = victory; **urubalaH** = to the mighty; **raamaH** = Rama; **mahaabalaH** = and the valiant; **lakSmaNashca** = Lakshmana; **jayati** = victory; **raajaa** = to the king; **sugriivaH** = Sugreeva; **abhipaalitaH** = protected; **raaghavaNa** = by Rama; **garjantashcha** = and roaring; **abhyadhaavanta** = rushed; **praakaaram** = towards the defensive walls; **laN^kaayaaH** = of Lanka.

The monkeys, who were able to change their form at will, shouting - "Victory to the mighty Rama and the valiant Lakshmana!" "Victory of Sugreeva protected by Raghava!" and roaring, rushed towards the defensive walls of Lanka.

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वीर बाहुः सुबाहुज्ञं च नलज्ञं च वन गोचरः ।
निपीड्य उपनिविष्टास् ते प्राकारम् हरि यूथपाः ॥ ६-४२-२२
एतस्मिन् अन्तरे चक्रुह् स्कन्ध आवार निवेज्जनम् ।

22. **te** = those; **hariyuuthapaaH** = monkey-generals; **viirabaahuH** = Virabhabu; **subaashcha** = Subahu; **nalashcha** = Nala; **tathaa** = and **panasaH** = Panasa; **nipiiDya** = having stormed; **praakaaram** = the defensive walls; **upaniviSTaaH** = took up position on them; **etasmin antare** = meanwhile; **chakre** = (they); **formed**; **skandhaavaaraniveshanam** = an encampment of a multitude of military divisions.

Those monkey-generals Virabahu, Subahu, Nala and Panasa, having position on them. Meanwhile, they formed an encampment of a multitude of military divisions there.

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पूर्व द्वारम् तु कुमुदह कोटिभिर् दजभिर् वृतः ॥ ६-४२-२३
आवृत्य बलवांस् तस्थौ हरिभिर् जित काजिभिः ।

23. **balavaan** = the mighty; **kumudaH** = Kumuda; **vR^itaH** = surrounded; **koTibhiH** = by a crore; **haribhiH** = of monkeys; **jita kaashibhiH** = who behaved like conquerors; **tasthau** = stood; **aavR^itya** = besieging; **puurva dvaaram** = the eastern gate (while remaining stationed in north-east).

The mighty Kumuda, surrounded by a crore of monkeys, who behaved like conquerors, stood besieging the eastern gate (while remaining stationed in north-east).

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सहायार्थे तु तस्येव निविष्टः प्रसभो हरिः ॥ ६-४२-२४
पनसश्च महाबाहुर्वानरै रभिसम्वृतः ।

24. **prasabhaH hariH** = A monkey called Prasabha; **mahaabaahuH** = and the mighty armed; **panasashcha** = panasa; **niviStaH** = took up their position; **abhisamvR^itaH** = surrounded; **vaanaraiH** = by (other) monkeys; **sahaayaarthe** = in order to assist; **tasyaiva** = Kumuda himself.

Surrounded by other monkeys, a monkey called Prasabha and the mighty armed Panasa took up their position, in order to assist Kumuda himself.

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दक्षिण द्वारम् आगम्य वीरह जत बलिह कपिः ॥ ६-४२-२५
आवृत्य बलवांस् तस्थौ विमृज्य कोटिभिर् वृतः ।

25. **balavaan** = the strong; **viiraH** = and valiant; **shatabaliH kapiH** = monkey; Shatabali; **vR^itaH** = surrounded; **vimshatyaa koTibhiH** = by twenty crores (of monkeys); **aasaadya** = approached; **dakSiNa dvaaram** = the southern gate (while remaining stationed in south-east); **tasthau** = and stood; **aavR^itya** = surrounding it.

The strong and valiant monkey, Shatabali accompanied by twenty crores of monkeys, approached the southern gate (while remaining stationed in south-east) and stood there, to obstruct the exit.

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सुषेणह पञ्चिम द्वारम् गतस् तारा पिता हरिः ॥ ६-४२-२६
आवृत्य बलवांस् तस्थौ षष्टि कोटिभिर् आवृतः ।

26. **balavaan** = the mighty; **suSeNaH** = Sushena; **taarapitaa** = the father of Tara; **hariH** = and a monkey; **gatvaa** = going; **pashchima dvaaram** = to the western gate (while remaining stationed in the south-west); **aavR^itaH** = surrounded; **koTi koTibhiH** = by crores and crores of monkeys; **tasthau** = stood; **aavR^itya** = besieging; (that gate).

The mighty monkey named Sushena, the father of Tara (Vali's wife), going to the western gate (while remaining stationed in the south-west) surrounded by crores and crores of monkeys, stood besieging that gate.

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उत्तर द्वारम् आसाद्य रामह् सौमित्रिणा सह ॥ ६-४२-२७

आवृत्य बलवांस् तस्थौ सुग्रीवज् च हरि ईज्वरः ।

27. **raamaH** = Rama; **saumitreNaa saha** = along with Lakshmana; **sugreevashcha** = and Sugreeva; **balavaan** = the mighty; **hariishvaraH** = lord of the monkeys; **aagamya** = seeking; **uttara dvaaram** = the northern gate (while remaining stationed in the north-west); **tasthau** = stood; **aavR^itya** = besieging (that gate)

Rama along with Lakshmana and Sugreeva the mighty lord of the monkeys, seeking the northern gate (while remaining stationed in the north west) stood besieging that gate.

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ऋष्काणाम् भीम वेगानाम् धूम्रह् जत्रु निबर्हणः ॥ ६-४२-२८

वृतह् कोट्या महा वीर्यस् तस्थौ रामस्य पाज्वरतः ।

28. **dhumraH** = Dhumra; **mahaaviiryaH** = of great prowess; **shatrunibarhaNaH** = and annihilator of enemies; **vR^itaH** = accompanied; **koTyaa** = R^ikSaaNaam = by a crore of bears; **bhiima kopaanaam** = having terrific rage; **tasthau** = stood; **paarshvataH** = by the side; **raamsya** = of Rama.

Accompanied by a crore of bears having terrific rage, Dhumra (brother of Jambavan, the king of bears) of great prowess and the annihilator of enemies, took up his position by the side of Rama.

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समन्द्धस् तु महा वीर्यो गदा पाणिर् विभीषणः ॥ ६-४२-२९

वृतो यस् तैस् तु सचिवैस् तस्थौ तत्र महा बलः ।

29. **vibhiSaNaH** = Vibhishana; **mahaaviiryaH** = of great energy; **gadaa paaNiH** = with mace in hand; **samnaddhaH** = clad in defensive armour; **vR^itaH** = and accompanied; **yattaiH** = by his watchful; **sachivaiH** = ministers; **tasthau** = took his position; **yatra** = where; **mahaabalaH** = the mighty Rama (was stationed).

Vibhishana of great energy with mace in hand, clad in defensive armour and accompanied by his watchful ministers, took his position where the mighty Rama is stationed.

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गजो गव अक्षो गवयह् ज़रभो गन्ध मादनः ॥ ६-४२-३०

समन्तात् परिधावन्तो ररक्षुर् हरि वाहिनीम् ।

30. **gajaH** = Gaja; **gavaakSaH** = Gavaksha; **gavayaH** = GavayaH = Gavaya; **sharabhaH** = sharabha; **gandhamaadanaH** = and Gadhamdana; **paridhaavantaH** = galloping; **samantaat** = on every side; **rarakSuH** = defended; **hari vaahiniim** = the army of monkeys.

Gavaksha, Gavaya, Sharabha and Gandhamadana, galloping on all sides, defended the army of monkeys.

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ततः कोप परीत आत्मा रावणो राक्षस ईज्वरः ॥ ६-४२-३१

निर्याणम् सर्व सैन्यानाम् द्रुतम् आज्ञापयत् तदा ।

31. **tataH** = then; **raavaNaH** = Ravana; **raakSashvaraH** = the lord of demons; **kopa pariitaatmaa** = with his mind filled in anger; **tadaa** = then; **aajJNaapayat** = commanded; **niryaaNam** - for the decamping; **sarva seinyaanaam** = of all the army; **drutam** = immediately.

Ravana the lord of demons with his mind filled in anger, then commanded for the decamping of the entire army immediately.

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एतच्छ्रुत्वा तदा वाक्यं रावणस्य मुखेरितम् ॥ ६-४२-३२
सहसा भीमनिर्घोषमुद्भुष्टं रजनीचरैः ।

32. **shrutvaa** = hearing; **etat** = vaakyam = these words; **mukheritam** = uttered from the mouth; **raavaNasya** = of Ravana; **udghuSTam** = a sound; **bhiima nirghoSam** = rattling terribly; (was made); **rajani charaiH** = by the demons; **sahasaa** = immediately; **tadaa** = then.

At this command coming from Ravana lips, a tremendous clamour arose among the demons.

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ततः प्रबोधिता भेर्यश्चन्द्रपाण्डुरपुष्कराः ॥ ६-४२-३३
हेमकोणैरभिहता राक्षसानां समन्ततः ।

33. **bheryaH** = kettle-drums; **Chandra paaNDu puSkaraaH** = their discs white as the moon; **abhihataaH** = on which are beaten; **raakSasaanaam** = by the demons; **hemakoNaiH** = with sticks of gold; **samantataH** = on all sides; **prabodhitaaH** = were stirred up.

By beating with sticks of gold, the demons stirred up on every side, kettle drums whose discs were white as the moon.

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विनेदुश्च महाघोषाः शङ्खः शतसहस्रशः ॥ ६-४२-३४
राक्षसानां सुघोराणां मुखमारुतपूरिताः ।

34. **shata sahasrashaH** = hundres and thousands; **shaNkhaaH** = of couches; **mahaaghoSaaH** = with great noise; **vinedushcha** = blared for the; **mukha maaruta puuritaH** = blown with their cheeks extended to the full; **raakSasaanaam** = by the demons; **sughoraaNaam** = the most ghastly ones.

Hundreds and thousands of sonorous couches blared forth, blown with their cheeks extended to the full, by the most ghastly demons.

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ते बभुः शुभनीलाङ्गाः सशङ्खा रजनीचराः ॥ ६-४२-३५
विध्युन्मण्डलसंनद्धाः सबलाका इवाम्बुदाः ।

35. **shubhaniilaaNgaaH** = with their handsome dark limbs; **sa shaNkhaaH** = equipped with couches; **rajaniicharaaH** = those rangers of the night; **babhuuH ambudaaH iva** = shone like clouds; **vidynmaNDala samnaddhaaH** = bored with lightning; **sabalaakaaH** = accompanied by rows of cranes.

With their handsome limbs equipped with couches, those rangers of night shone like clouds bordered with lightning accompanied by rows of cranes.

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निष्पतन्ति ततः सैन्या हृष्टा रावण चोदिताः ॥ ६-४२-३६
समये पूर्यमाणस्य वेगाऽिव महा उदधेः ।

36. **niSpatanti** = rushed forth; **sainyaaH** = the battalions; **hR^iSTaaH** = gaily; **tataH** = thereafter; **raavaNa choditaaH** = under Ravana's directions; **sanuye iva** = as; at the time of

Pralaya (dissolution of the world); **vegaa** = the rushing forth; **mahodadhaH** = of the ocean; **puuryamaaNasya** = which is swollen (by clouds).

The battalions rushed forth under Ravana's instructions like the rushing forth of the ocean, which is swollen by the clouds, at the time of universal dissolution.

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ततो वानरसैन्येन मुक्तो नादः समन्ततः ॥ ६-४२-३७

मलयः पूरितो येन ससानुप्रस्थकन्दरः ।

37. **tataH** = then; **samantataH** = from every side; **naadaH** = a clamour; **muktaH** = arose; **vaanara sainyena** = from the army of monkeys; **puuritaH** = which filled; **malayaH** = Malaya mountain; **sa saanu prastha kandaraH** = with its ridger plains and caves.

Then, from every side a clamour, arose from the army of monkeys, which filled Malaya mountain with its ridges, plains and caves.

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शङ्खदुन्दुभिनिर्घोषः सिंहनादस्तरस्विनाम् ॥ ६-४२-३८

पृथिवीं चान्तरिक्षम् च सागरं चाभ्यनादयत् ।

38. **shaNkha du ndubhi nirghoSaH** = the sound of couches and drums; **simhanaadaH** = and the lionine roars; **tarasvinaam** = of those warriors; **abhyanaadayat** = reechoed; **pR^ithiviim** = over the earth; **antarikSamcha** = sky; **saagaramcha** = and sea.

The sound of couches and drums made by the demons and the leouine roars of those monkey-warriors re-echoed over the earth, sky and sea.

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गजानां बृंहितैः सार्धं हयानां हेषितैरपि ॥ ६-४२-३९

रथानां नेमिनिर्घोषै रक्षसाम् पदनिःस्वनैः ।

39. **bR^ihitaiH saartham** = with the trumpeting; **gajaanaam** = of elephants; **heSitairapi** = the neighing; **hayaanaam** = of the horses; **nemi nirghoSaiH** = the clatters of wheels; **rathaanaam** = of the chariots; **pada niHsvanaiH** = and the sounds of the couches re-echoed over the earth; sky and sea).

With the trumpeting of elephants, the neighing of the horses, the clattering of the chariot-wheels and the sounds of the foot-steps, the sound of the couches reechoed over the earth, sky and sea.

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एतस्मिन् अन्तरे घोराह् सम्ग्रामह् समपद्यत ॥ ६-४२-४०

रक्षसाम् वानराणाम् च यथा देव असुरे पुरा ।

40. **etasmin antare** = in the meantime; **ghoraH** = a terrible; **samgraamaH** = struggle; **samapadyata** = ensued; **rakSasaam** = between the demons; **vaanaraaNaaam** = and the monkeys; **puraa yathaa** = as; in former times; **devaasure** = between celestials and demons.

In the meantime, a terrible struggle ensued between the demons and the monkeys, as in the former times between celestials and demons.

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ते गदाभिह् प्रदीप्ताभिह् जक्ति जूल परज्वधैः ॥ ६-४२-४१

निजघ्नूर् वानरान् घोराह् कथयन्तह् स्व विक्रमान् ।

41. kathayantaH = exhibiting; svavikramaan = their native prowess; te = those demons; nijaghnuH = struck; sarvaan = all; vaanaraan = the monkeys; gadaabhiH = with their maces; shaktishuula parasvadhah = spears; harpoons and axes; pradiptaabhiH = which were flaming.

Exhibiting their native prowess, the demons began to strike all the monkeys with their flaming maces, spears, harpoons and axes.

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तथो वृक्षैर् महा कायाः पर्वत अग्रैर् च वानराः ॥ ६-४२-४२

निजघ्नस्तानि रक्षांसि नगैर्दनैश्च वेगिनः ।

राजा जयति सुग्रीव इति शब्दो महानभूत् ॥ ६-४२-४३

42; 43. tataH = then; vaanaraaH = the monkeys; mahaakaayaaH = with huge bodies; veginaH = swiftly; nijaghnuH = struck; taani rakSaamsi = those demons; vR^ikSaiH = with trees; parvataagraishcha = mountain-tops; nakhaiH = nails; dantaishcha = and teeth; jayati = victorious; raajaa = is king; sugriivaH = Sugreeva; iti = thus; abhuut = arose; mahaan = a loud; shabdaH = war-cry.

Then, the gigantic monkeys swiftly struck those demons with trees, mountain-tops, nails and teeth "Victorious is king Sugreeva" - thus arose a loud war-cry.

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राजन् जय जयेत्युक्त्वा स्वस्वनामकथां ततः ।

राक्षसास्त्वपरे भीमाः प्राकारस्थामहीं गतान् ॥ ६-४२-४४

वानरान् भिन्दिपालैश्च शूलैश्चैव व्यदारयन् ।

44. tataH = then; apre = some other; bhiimaaH = terrifying; raakSasaastu = demons on their part; uktvaa = uttering; iti = thus; jaya jaya = "Be winsome! Be victorious" sva sva naama kathaam = proclaimed their own respective names; praakaarasthaaH = (while some) standing on walls; vyadaarayan = hacked; vaanaraan = at the monkeys; gataan mahiim = standing on the ground (below); bhindi palaaishcha = with hooks and harpoons.

Then, some other terrifying demons on their part, shouting "Be winsome! Be victorious!", proclaimed their own respective names. While some demons standing on walls hacked at the monkeys standing on the ground (below) with hooks and harpoons.

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वानराचापि सम्क्रुद्धाह प्राकारस्थान् मही गताः ॥ ६-४२-४५

राक्षसान् पातयाम् आसुह् समाप्लुत्य प्लवम् गमाः ।

45. samkruddhaaH = the enraged; vaanaraashchaapi = monkeys too; mahiim gataaH = who were standing on the ground; aaplutya = leapt; kham = into the air; paatayaamaasuH = and dragged down; raakSasaan = those demons; praakaarastaaH = stationed on the walls; svabaahubhiH = (by seizing them) with their arms.

The enraged monkeys, who were standing on the ground, leapt into the air and dragged down the demons stationed on the walls by seizing them with their arms.

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स सम्प्रहारस् तुमुलो मांस ज़ोणित कर्दमः ॥ ६-४२-४६

रक्षसाम् वानराणाम् च सम्बभूव अद्भुत उपमाः ।

46. saH = that; tumulaH = tumultuous; samprahaaraH = combat; rakSasaam = between demons; vaanaraaNaam cha = and monkeys; sambadhuuvaH = became; adbhutopamaH =

resembling a wonder; **maamsa shoNita kardamaH** = leaving a mire of flesh and blood.

That tumultuous combat between demons and monkeys transformed into a wonder,
leaving a mire of flesh and blood.

इत्यार्षे श्रीमद्रामायणे आदिकाव्येयुद्धकाण्डे द्विचत्वारिंशः

Thus completes 42nd Chapter of Yuddha Kanda of the glorious Ramayana of Valmiki, the
work of a sage and the oldest epic.

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Chapter [Sarga] 43
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Introduction

Extra-ordinary duels arose between the monkeys and demons, who ran up towards each other. Indrajit fought with Angeda, Sampati with Prajangha, Hanuman with Jambumali, Vibhishana with the demon Shatrughna, Gaja with Tapana, Nila with Nikumbha, Sugreeva with Praghosa, Lakshmana with Virupaksha, Agniketu and others with Rama, Vajramsushit with Mainda, Ashaniprabha with Divivda, Pratapana with Nala and Sushena with Vidyunami. Streams of blood flowed from both sides. In a series of hand-to-hand encounters, the valiant monkeys destroyed the strong demons. The remaining demons waited for the sun to se-in and re-assembled with a renewed vigour for the battle.

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युध्यताम् तु ततस् तेषाम् वानराणाम् महात्मनाम् ।
रक्षसाम् सम्बभूव अथ बल कोपह् सुदारुणः ॥ ६-४३-१

1. tataH = then; teSaam vaanaraaNaam = (While) those monkeys; mahaatmanaam = the exceedingly wise; rakSasaamcha = and the demons; yuddhyataam = were doing the battle; sudaaruNaH = a very harsh; bala roSaH = military ferocity; sambabhuvuH = arose; atha = thereafter.

While highly wise monkey-troops and the demons were fighting a terrible military ferocity arose in them.

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ते ह्यैः कान्चन आपीडैर् ध्वजैश् च अग्नि शैख उपमैः ।
रथैश् च आदित्य सम्काशाइह् कवचैश् च मनो रमैः ॥ ६-४३-२
निर्ययू राक्षस व्याघ्रा नादयन्तो दिशो दशा ।
राक्षसा भीम कर्माणो रावणस्य जय एषिणः ॥ ६-४३-३

2; 3. te raakSasaH = those demons; raakSasa vyaaghraH = the best of ogres; bhiima karmaaNaH = performing terrific acts; jayaiSiNaH = and desiring victory; raavaNasya = for Ravana; niryayuH = marched ahead; hayaiH = on horses; kaaNchana piiDaiH = with golden trappings; gajaishcha = on elephants; agnishikhopamaiH = resembling point-like flames; rathaiH = on chariots; aaditya samkaashaiH = looking

like sun; manoramaiH = and with beautiful; kavachaishcha = armours; naadayantaH = with reverberant sound; dasha dishaH = in the ten regions.

Those demons, the best of ogres, doing terrific acts and eager to triumph in Ravana's name, marched ahead on steeds with golden trappings or elephants resembling pointed flames, or in chariots flashing like the sun and themselves wearing beautiful armours, creating reverberant sounds in the ten regions.

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वानराणाम् अपि चमूर् महती जयम् इच्छताम् ।
अभ्यधावत ताम् सेनाम् रक्षसाम् काम रूपिणाम् ॥ ६-४३-४

4. bR^ihatii = the great; chamuuH api = army too; vaanaraaNaam = of monkeys; ichchhataam = eager; jayam = to triumph; abhyadhavata = marched opposite; taam senaam = to those troops; rakSasaam = of demons; ghora karmaNaam = of terrible acts.

The great army of monkeys, also eager to triumph, marched opposite to those troops of demons of terrible acts.

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एतस्मिन् अन्तरे तेषाम् अन्योन्यम् अभिधावताम् ।
रक्षसाम् वानराणाम् च द्वन्द्व युद्धम् अवर्तत ॥ ६-४३-५

5. etasmin antare = meanwhile; dvandva yuddam = extra ordinary duels; avartata = arose; teSaam = (between) those; rakSasaam = demons; vaanaraaNaam cha = and moneys; abhidhaavataam = who ran up towards; anyonyam = each other.

Extra-ordinary duels arose between those demons and monkeys, who ran up towards each other.

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अन्गादेन इन्द्रजित् सार्धम् वालि पुत्रेण रक्षसः ।
अयुध्यत महा तेजास् त्र्यम्बकेण यथा अन्धकः ॥ ६-४३-६

6. raakSasaH = the demon; indrajit = Indrajit; mahaatejaaH = of immense energy; ayudhyata = fought; aN^gadema saartham = with Angada; vaaliputreNa = the son of Vali; andhakaH iva = like the demon Andhaka; tryambakeNa yathaa = fought with Shiva the Lord of Destruction.

The demon Indrajit of immense energy fought with Angada the son of Vali, as the demon Andhaka fought with Shiva the Lord of destruction.

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प्रजन्धेन च सम्पातिर् नित्यम् दुर्मर्षणो रणे ।
जम्बू मालिनम् आरब्धो हनूमान् अपि वानरः ॥ ६-४३-७

7. sampaatih = A monkey called Sampati; nityam = forever; durdharSaNaH = unconquerable; raNe = in war; prajaN^ghena = fought with Prajangha; hanumaanapi = Hanuman too; vaanaraH = the monkey; aarabdhaH = started (fight); jambu maalinam = with Jambumali.

The ever indomitable Sampati fought with Prajangha and Hanuman the monkey measured his strength with Jambumali.

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सम्गतः सुमहा क्रोधो राक्षसो रावण अनुजः ।
समरे तीक्ष्ण वेगेन मित्रघ्नेन विभीषणः ॥ ६-४३-८

8. raakSasaH = the demon; mahaakrodhaH = with great fury; vibhiiSaNaH = Vibhishana; raavaNaanujaH = the younger brother of Ravana; samgataH = confronted; shatrughnena = with Shatrughana; tiikSNavegena = possessing fiery velocity; samara = in battle.

The demon with great fury, Vibhishana the younger brother of Ravana confronted with Shatrughna possessing fiery velocity in battle.

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तपनेन गजह् सार्धम् राक्षसेन महा बलः ।
निकुम्भेन महा तेजा नीलो अपि समयुध्यत ॥ ६-४३-९

9. gajaH = Gaja; mahaabalaH = of great strength; raakSasena saartham = (fought) with a demon; tapaneva = called Tapan; nilo.api = and Nila also; mahaatejaH = of great energy; samayudhyata = fought; nikumbhena = with Nikumbha.

Gaja of great strength fought with a demon called Tapan and Nila too of great energy fought with Nikumbha.

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वानर इन्द्रस् तु सुग्रीवह् प्रघसेन समागतः ।
सम्गतः समरे शरीमान् विरूप अक्षेण लक्ष्मणः ॥ ६-४३-१०

10. sugriivaH = Sugreeva; vaanarendraH = the king of monkeys; susamgataH = confronted well; praghasena = with Praghasa; shriimaan = and the glorious; lakSmaNaH = Lakshmana; samgataH = confronted; viruupaakSeNa = with Virupaksha; samara = in the battle.

Sugreeva the king of monkeys confronted well with Praghasa and the glorious Lakshmana confronted with Virupaksha in the battle.

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अग्नि केतुश च दुर्धर्षो रशमि केतुश च राक्षसः ।
सुप्तघ्नो यज्ज कोपश च रामेण सह सम्गताः ॥ ६-४३-११

11. sudardharSaH = the invincible; agniketuH = Agniketu; rashmi ketushcha = Rashmiket; raakSasaH = the demon; mitraghnuH = Mitraghnu; yajJNa kopashcha = and Yajnakopa; sangataaH = confronted; raameNa saha = with Rama.

The invincible Agniketu, Rashmiket, Mitraghnu and Yajnakopa confronted with Rama.

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वज्र मुष्टिश्च मैन्देन द्विविदेन अशानि प्रभः ।
राक्षसाभ्याम् सुघोराभ्याम् कपि मुख्यौ समागतौ ॥ ६-४३-१२

12. vjramuSTiH = Vajramushti; (confronted) maindena = with Mainda; ashaniprabhaH = and Ashaniprabha; dvividena = with Dvidida; kapimukhyau = those principal monkeys Mainda and Dvidida; samaagatau = confronted; sughoraabhyaam raakSasaabhyaam = with those highly terrific demons.

Vajramushti confronted with Mainda and Ashaniprabha with Dvidida. Those principal monkeys Mainda and Dvidida confronted with those highly terrific demons.

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वीरह् प्रतपनो घोरो राक्षसो रण दुर्धरः ।
समरे तीक्ष्ण वेगेन नलेन समयुध्यत ॥ ६-४३-१३

13. pratapanaH = Pratapana; viiraH = the valiant; ghoraH = terrific; raNadurdharaH = and invincible in battle; samayuddhyata = fought well; nalena = with Nala; samara tiikSNa vegena = of intense speed in battle.

Pratapana, the valiant, terrific and invincible in battle fought well with Nala of intense speed in battle.

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धर्मस्य पुत्रो बलवान् सुषेणः; इति विशरुतः ।
स विद्युन् मालिना सार्धम् अयुध्यत महा कपिः ॥ ६-४३-१४

14. saH mahaakapiH = that great monkey; vishrutaH = named; suSeNaH iti = as Sushena; balavaan = the strong; putraH = son; dharmasya = of Yama; ayudhyata = fought; vidyunmaalinaa; saartham = with Vidyunmali.

That great monkey called Sushena, the strong son of Yama fought with Vidyunmali.

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वानराश च अपरे भीमा राक्षसैर् अपरैह सह ।
द्वन्द्वम् समीयुर् बहुधा युद्धाय बहुभिह सह ॥ ६-४३-१५

15. apare = some other; ghoraaH = dreadful; vaanaraashcha = monkeys; yuddhvaacha = having fought; bahubhiH saha = with many; sahasaa = swiftly; dvandvam samiiyuH = got a duel; aparaiH; saha = with other; raakSasaiH = demons.

Some other dreadful monkeys, having finished their fight with many demons, swiftly got a duel with some other demons.

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तत्र आसीत् सुमहद् युद्धम् तुमुलम् लोम हर्षणम् ।
रक्षसाम् वानराणाम् च वीराणाम् जयम् इच्चताम् ॥ ६-४३-१६

16. tatra = there; sumahat = a very great; yuddham = battle; romaharSaNam = which caused hair to stand one end; tumulam = and tumultuous; aasiit = continued; viiraaNaam = (between) heroic; rakSasaam = demons; vaanaraaNaamcha = and monkeys; ichhataam = who were eager to triumph.

A very great tumultuous battle, which caused hair to stand on end, continued there between heroic demons and monkeys, who were eager to triumph.

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हरि राक्षस देहेभ्यह् प्रसृताह् केशा शाअड्वलाः ।
शारीर सम्घाट वहाह् प्रसुसुह् शओणित आपगाः ॥ ६-४३-१७

17. shoNitaapagaaH = streams of blood; prasusruH = flowed; prasR^itaaH = coming forth; hariraakSasa dehebhyaH = from the bodies of monkeys and demons; kasha shaadvalaaH = with turfs of hair; shariira samghaaTa vahaaH = and carrying bodies in the stream like timber.

Streams of blood flowed from the bodies of monkeys and demons, with turfs of hair and carrying bodies in the stream, like timber.

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आजघान इन्द्रजित् क्रुद्धो वज्रेण इव शात क्रतुः ।
अन्गदम् गदया वीरम् शत्रु सैन्य विदारणम् ॥ ६-४३-१८

18. kruddhaH = the enraged; indrajit = Indrajit; ajaghaana = struck; viiram = the valiant; aN^gadam = Angada; shatrusainya vidaaraNam = who can tear asunder the enemy forces; gadayaa = with a mace; shata katsuH iva = like Indra the Lord of celestials; vajreNeva = with his thunder-bolt.

The enraged Indrajit struck the valiant Angada (who can tear asunder the enemy forces) with a mace, like Indra the Lord of celestials with his thunder-bolt.

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तस्य कान्चन चित्र अङ्गम् रथम् साशवम् ससारथिम् ।
जघान समरे शरीमान् अङ्गदो वेगवान् कपिः ॥ १९

19. vegavaan = the swift; shriimaan = and glorious; hariH = monkey; aN^gadaH = Angada; jahaana = struck; tasya = his; ratham = the chariot; kaaN^chana chitraaNgam = having a variegated body of gold; saashvam = along with horses; including the charioteer; samara = in the battle.

The swift monkey, Angada struck his chariot, having a variegated body of gold, along with horses and the charioteer in the battle.

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सम्पातिस् तु त्रिभिर् बाणैह प्रजन्धेन समाहतः ।
निजघान अश्व कर्णेन प्रजन्धम् रण मूर्धनि ॥ ६-४३-२०

20. sampaatistu = Sampati; samaahataH = who was struck; prajaN^ghena = by Prajangha; tribhiH = with three; baaNaiH = arrows; nijaghaana = killed; prajaN^gham = prajangha; ashvakarNena = by an Ashvakarna tree; raNamuurdhani = at a zenith of the combat.

Sampati, who was struck by Prajangha with three arrows, killed Prajangha by an Ashvakarna tree, at the zenith of the combat.

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जम्बू माली रथस्थस् तु रथ शाक्त्या महा बलः ।
बिभेद समरे क्रुद्धो हनूमन्तम् स्तन अन्तरे ॥ ६-४३-२१

21. jambumaalii = Jambumali; mahaabalaH = having a mighty prowess; rathasthaH = who was in the chariot; kruddhaH = was enraged; bibheda = banged; hanuumantam = Hanuman; samara = in the battle; ratha shaktyaa = with a javelin lying in his chariot; stanaantare = in the region of the breast.

Jambumali, standing in his chariot, full of strength and fury banged on Hanuman's breast, with a javelin kept in his chariot, on the field of battle.

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तस्य तम् रथम् आस्थाय हनूमान् मारुत आत्मजः ।
प्रममाथ तलेन आशौ सह तेन एव रक्षसा ॥ ६-४३-२२

22. hanuman = Hanuman; maarutaatmajaH = the son of wind-god; aasthaaya = ascended; tasya = his; tam ratham = that chariot; aashu =

soon; pramamaatha = overthrew (it); tena rakSasaa sahaiva = together with the demon; talena = with the palm of his hand.

Hanuman, the son of the wind-god, ascended his chariot and soon overthrew it together with the demon, with the palm of his hand.

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भिन्न गात्रः शारैस् तीक्ष्णैह् क्षिप्र हस्तेन रक्षसा ।
प्रजघान अद्रि शक्रङ्गेण तपनम् मुष्टिना गजः ॥ ६-४३-२३

23. saH ghoraH pratapanaH = that terrible pratapana; nadan = while roaring; abhyadhaavata = ran; nalam = towards Nala; nalaH aashu = suddenly; paatayaamaasa = scratched out; pratapanasya = Pratapana's; chakSusii = eyes.

That terrific Pratapana, while roaring, ran towards Nala. Nala suddenly scratched out Pratapana's eyes.

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ग्रसन्तम् इव सैन्यानि प्रघसम् वानर अधिपः ।
सुग्रीवः सप्त पर्णेन निर्बिभेद जघान च ॥ ६-४३-२४

24. bhinna gaatraH = Pierced in the limbs; tiikSNaiH = by sharp; sharaiH = arrows; rakSasaa = by Praghosa the demon; kSipra hastena = the swift-handed; sugriivaH = Sugreeva; vaanaraadhipaH = the Lord of demons; javena = immediately; nijaghena = killed; praghasam = Praghosa; grasantamiva = who was looking like swallowing; sainyaani = the armies; saptaparNena = with a Saptaparna tree.

Pierced in the limbs by sharp arrows by Praghosa the swift-handed demon, Sugreeva the Lord of demons immediately killed Praghosa (who was appearing to swallow the monkey-troops) with a Saptaparna tree.

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प्रपीड्य शार वर्षेण राक्षसम् भीम दर्शनम् ।
निजघान विरूप अक्षम् शारेण एकेन लक्ष्मणः ॥ ६-४३-२५

25. lakSmaNaH = Lakshman; bhiima darshanam = with terrific look; nipiiDya = having; tormented; raakSasam = the demon; viruupaakSam = Virupaksha; sharavarSeNa = by a bombardment of arrows; nijaghaana = killed (him); ekena = by one; shareNa = arrow.

Lakshmana with a terrific look, having tormented Virupaksha the demon with a shower of arrows, finally killed him with an arrow.

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अग्नि केतुश च दुर्धर्षो रशमि केतुश च राक्षसः ।
सुप्तिघ्नो यज्ज कोपश च रामम् निर्बिभिदुह् शारैः ॥ ६-४३-२६

26. durdharSaH = the invincible; agniketushcha = Agniketu; raakSasaH = the demon; rashmiketushcha = Rashmiketetu; mitrughnaH = Mitrughna; yajJNa kopashcha = Yajna kopa; nirbibhiduH = wounded; raamam = Rama; sharaiH = by arrows.

The invincible Agniketu, Rashmiketetu, Mitrughna and Yajnakopa wounded Rama by arrows.

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तेषाम् चतुर्णाम् रामस् तु शैरांसि समरे शारैः ।
क्रुद्धश चतुर्भिश् चिच्चेद घोरैर् अग्नि शैख उपमैः ॥ ६-४३-२७

27. kruddhaH = the enraged; raamastu = Rama on his part; chichheda = chopped; shiraamsi = the heads; teSaam = of those; chaturNaam = four demons; chaturbhiH = by four; sharaiH = arrows; agni shikhopamaiH = having fire-like points; ghoraiH = and dangerous; samara = in battle.

The enraged Rama on his part chopped the hands of those four demons in the battle by his four terrific arrows having fire-like points.

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वज्र मुष्टिस् तु मैन्देन मुष्टिना निहतो रणे ।
पपात सरथह् साशवह् पुराट् इव भू तले ॥ ६-४३-२८

28. nihataH = struck; muSTinaa = with his fist; maindena = by Mainda; raNe = in the fight; vajramuSTistu = Vajramushti; sarathaH = along with his chariot; saashvaH = and horses; papaata = fell; bhuutale = to the ground; puraaTTaH iva = like a watch-tower on a city-wall.

Struck with a fist by Mainda in the battle, Vajramushti along with his chariot fell to the ground like a watch-tower on a city-wall.

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वज्र अशानि सम स्पर्शओ द्विविदो अप्य् अशानि प्रभम् ।
जघान गिरि शक्रन्गेण मिषताम् सर्व रक्षसाम् ॥ ६-४३-२९

29. nikumbhastu = Nikumbha; nirbhibheda = chopped; niilam = Nila; niilaaNjana chayaprabham = having a radiance of a mass of collyrium; raNe = in battle; tiikSNaiH = by his sharp; sharaiH = arrows; meghamiva = like a cloud; karaiH = by the rays; amshumaan = of the sun.

Nikumbha chopped Nila, having a radiance of a mass of collyrium in battle, by his sharp arrows, like a cloud by the rays of the sun.

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द्विविदम् वानर इन्द्रम् तु द्रुम योधिनम् आहवे ।
शारैर् अशानि सम्काशाह् स विव्याध अशानि प्रभः ॥ ६-४३-३०

30. atha = then; nikumbhaH = Nikumbha; kSipra hastaH = the swift-handed; nishaacharaH = demon; punaH = again; bibheda = wounded; niilam = Nila; sharashatena = by hundred arrows; samara = in the battle; prajahaasa cha = and laughed continuously.

Then, Nikumbha the swift-handed demon again wounded Nila by a hundred arrows in the battle and laughed continuously.

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स शारैर् अतिविद्ध अङ्गो द्विविदह क्रोध मूर्चितः ।
सालेन सरथम् साशवम् निजघान अशानि प्रभम् ॥ ६-४३-३१

31. niilaH = Nila; chichchheda = chopped; shiraH = the head; saaratheH = of the charioteer; nikumbhasya = of Nikumbha; tasyaiva = by exactly his; ratha chakreNa = chariot-wheel; samara = in the fight; viSNuriva = like Vishnu the Lord of preservation; aahave = in a battle.

Nila chopped the head of the charioteer of Nikumbha by the wheel of the same chariot in that fight, as Vishnu the Lord of preservation (by his Chakra, a circular missile weapon) in a battle.

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निकुम्भस् तु रणे नीलम् नील अञ्जन चय प्रभम् ।
निर्बिभेद शारैस् तीक्ष्णैह करैर् मेघम् इव अंशौमान् ॥ ६-४३-३२

32. dvivido.api = even Dvividā; vajraashamisam sparshaH = whose impact was like a flash of lightening of a thunder bolt; jaghaana = struck; ashniprabham = Ashniprabha; girishR^iNgeNa = with a rock; miSataam = before the eyes; sarva rakSasaam = of all the demons.

Even Dvividā, whose impact was like a flash of lightening of a thunder bolt, struck Ashaniprabha with a rock before the eyes of all the demons.

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पुनः शार शातेन अथ क्षिप्र हस्तो निशाअ चरः ।
बिभेद समरे नीलम् निकुम्भह प्रजहास च ॥ ६-४३-३३

33. saH ashani prabhaH = that Ashaniprabha; viviyaadha = wounded; sharaiH = by his arrows; ashani samkaashaiH = resembling thunder-bolt; tam dvividam = that Dvividā; vaanarendram = the leader of monkeys; druma yodhinam = who was fighting with trees; aahave = in the battle.

That Ashaniprabha wounded Dvividā the monkey leader by his thunder bolt-like arrows, while Dvividā was fighting with trees in the battle.

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तस्य एव रथ चक्रेण नीलो विष्णुर् इव आहवे ।
शैरश चिच्चेद समरे निकुम्भस्य च सारथेः ॥ ६-४३-३४

34. abhividdhaaN^gaH = with his limbs struck; sharaiH = by arrows; saH dvividaH = that Dvivida; krodha muurchhitaH = agitated by anger; nijaghaana = struck; salena = with a Sala tree; ashaniprabha = Ashaniprabha; saratham = along with the chariot; saashvam = and the horses.

With his limbs struck by arrows, that Dvivida agitated as he was by anger, struck with a Sala tree, Ashaniprabha, his chariot and the horses.

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विद्युन् माली रथस्थस् तु शारैह् कान्चन भूषणैः ।
सुषेणम् ताडयाम् आस ननाद च मुहुर् मुहुः ॥ ६-४३-३५

35. vidyunmaalii = vidyunmali; rathasthaH = seated in a chariot; taaDayaamaasa = struck; muhurmuHuH = again and again; suSeNam = Sushena; sharaiH = with arrows; kaaN^chana bhuuSaNaiH = adorned with gold; nanaada cha = and made a roaring sound.

Vidyunmali, seated in a chariot, struck Sushena repeatedly with arrows adorned with gold and made a roaring sound.

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तम् रथस्थम् अथो दृष्ट्वा सुषेणो वानर उत्तमः ।
गिरि शक्रङ्गेण महता रथम् आशौ न्यपातयत् ॥ ६-४३-३६

36. atho = thereafter; susheNaH = Sushena; vaanarottamaH = the excellent monkey; dR^iSTvaa = seeing; tam = him; rathastham = mounted on a chariot; aashu = quickly; ratham nyapaatayat = caused the chariot to fall down; mahataa = by a huge; girishR^iNGeNa = rock.

Sushena the excellent monkey, seeing him mounted on a chariot, quickly caused the chariot to fall down, by a huge rock.

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लाघवेन तु सम्युक्तो विद्युन् माली निशाअ चरः ।
अपक्रम्य रथात् तूर्णम् गदा पाणिह् क्षितौ स्थितः ॥ ६-४३-३७

37. apakramya = retreating; tuurNam = soon; rathaat = from the chariot; vidyunmaalii = vidyunmali; nishaacharaH = the demon; samyuktaH = endowed; laaghavena = with a skill; sthitaH = stood; gadaapaaNiH = with a mace in his hands kSitau = on the ground.

Retreating soon from the chariot, Vidyunmali the demon endowed with a skill, stood on the ground with a mace in his hand.

ततह् क्रोध समाविष्टह् सुषेणो हरि पुम्गावः ।
 शैलाम् सुमहतीम् गृह्य निशाअ चरम् अभिद्रवत् ॥ ६-४३-३८

38. tataH = then; haripuNgavaH = the excellent monkey; suSeNaH = Sushena; krodhamaaviSTaH = engulfed with anger; gR^ihya = sizing; sumahatiim = a very huge; shilaam = rock; abhidravat = chased; nishaacharam = that demon.

Then, the excellent monkey, Sushena engulfed as he was with anger, seizing a very huge rock in his hands, chased that demon.

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तम् आपतन्तम् गदया विद्युन् माली निशाअ चरः ।
 वक्षस्य् अभिजग्नान आशौ सुषेणम् हरि सत्तमम् ॥ ६-४३-३९

39. vidyunmaalii = Vidyunmali; nishaacharaH = the ranger of the night; abhijaghaanaha = struck; tam = that; aapatantam = approaching suSeNam = Sushena; haripuN^gavam = the excellent monkey; aashu = quickly; gadayaa = with a mace; vakSasi = on his chest.

Vidyunmali the ranger of the night; struck that approaching Sushena the excellent monkey, quickly with a mace on his chest.

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गदा प्रहारम् तम् घोरम् अचिन्त्य प्लवग उत्तमः ।
 ताम् शैलाम् पातयाम् आस तस्य उरसि महा मृधे ॥ ६-४३-४०

40 achintya = not minding; tam = that; ghoram = terrific; gadaaprahaaram = blow with the mace; mahaamR^idhe = in that great battle; plavagottamaH = the excellent monkey; Sushena; tuuSNiim = silently; paatayaamaasa = threw; taam = that rock; tasya urasi = on his chest.

Not minding that terrific blow with the mace in the great battle, Sushena the excellent monkey silently threw that huge rock on his chest.

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शैला प्रहार अभिहतो विद्युन् माली निशाअ चरः ।
 निष्पिष्ट हृदयो भूमौ गत असुर् निपपात ह ॥ ६-४३-४१

41. nishaacharaH = the demon; vidyunmaalii = Vidyunmali; shilaaprahaaraabhihataH = struck by the thump of that rock; niSpiSTa hR^idayaH = his chest crushed; nipahaata ha = fell; gataasuH = lifeless; bhuumau = on the earth.

Struck by the thump of that rock, Vidyunmali the demon, his chest crushed, fell lifeless on the earth.

एवम् तैर् वानरैह् शौउरैह् शौउरास् ते रजनी चराः ।
द्वन्द्वे विमृदितास् तत्र दैत्या;इव दिव ओकसैः ॥ ६-४३-४२

42. te = those; shuuraaH = strong; rajaniicharaaH = demons; vimathitaaH = were destroyed; evam = thus; taiH = by those; shuuraiH = strong; vaanaraiH = monkeys; tatra = there; dvandve = in a series of hand to hand encounters; daityaa iva = as the demons; divaukasaiH = by the celestials.

Those strong demons were destroyed thus by those valiant monkeys there in a series of hand to hand encounters, as the demons were destroyed by the blows of the celestials.

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भल्लैः खड्गैर् गदाभिश् च शक्ति तोमर पट्टसैः ।
अपविद्धश् च भिन्नश् च रथैः साम्ग्रामिकैर् हयैः ॥ ६-४३-४३
निहतैः कुन्जरैर् मत्तैस् तथा वानर राक्षसैः ।
चक्र अक्ष युग दण्डैश् च भग्नैर् धरणि संशरितैः ॥ ६-४३-४४
बभूव आयोधनम् घोरम् गोमायु गण सेवितम् ।

43; 44. aayodhanam = the battle-field; babhuuva = became; ghoram = frightening; bhallaiH = with extra ordinary spears; anyaiH = other arrows; gadaabhishcha = maces; shaktitomara paTTishaiH = javelins; lances and some other weapons with three points; apavidddhaiH = shattered; rathaishchaapi = chariots; hayaiH = steeds; kuNjaraiH = elephants; mattaiH = in rut; tathaa = and; vaanara raakSasaiH = monkeys and demons; nihataiH = which had been killed; chakraakSayugadaN^Daishcha = wheels; axles and yokes; bhagnaiH = broken; dharaNisamshritaiH = and lying on the ground; gomaayugana sevitam = and frequented as it was by herds of jackals.

The battle-field became frightening with extra-ordinary spears, other arrows, maces, javelins, lances and some other weapons with three points, shattered chariots and military steeds elephants in rut, monkeys and demons which had been killed, wheels axles and yokes broken and lying on the ground and frequented as it was by herds of jackals.

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कबन्धानि समुत्पेतुर् दिक्षु वानर रक्षसाम् ।
विमर्दे तुमुले तस्मिन् देव असुर रण उपमे ॥ ६-४३-४५

45. kabandhaani = the headless trunks; vaanara rakSasaam = of monkeys and demons; samutpetuH = sprang up; dikSu = here and there; tasmin = (in the midst) of that; tumule vimarde = tumultuous

conflict; devaasura raNopame = which resembled the war between celestials and demons.

The headless trunks of monkeys and demons sprang up here and there in the midst of that tumultuous conflict, which resembled the war between celestials and demons.

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निहन्यमाना हरि पुम्गवैस् तदा ।
निशाअ चराह् शओणित दिग्ध गात्राह् ।
पुनः सुयुद्धम् तरसा समाशरिता ।
दिवाकरस्य अस्तमय अभिकान्क्षिणह् ॥ ६-४३-४६

46. tadaa = then; nishaacharaaH = the rangers of the night; shoNita digdhagaatraaH = their limbs anointed with blood; nihanyamaanaaH = after being attacked; haripuNgavaiH = by the excellent monkeys; divaakarasya astamayaabhi kaaNkSiNaH = longed for sun-set; punaH = and again; samaashritaaH = assembled; tarasaa = with strength; suyuddham = for a good combat.

Then, the rangers of the night, with their limbs anointed with blood after being attacked by the excellent monkeys, longed for sun-set and again with strength, assembled for a good combat.

इत्यार्षे श्रीमद्रामायणे आदिकाव्येयुद्धकाण्डे त्रिचत्वारिंशः सर्गः

Thus completes 43rd Chapter of Yuddha Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

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Book VI : Yuddha Kanda - Book Of War

Chapter [Sarga] 44

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Introduction

A nocturnal war commences between the hostile demons and monkeys. The demons destroy some monkeys. The monkeys drag and kill elephants, chariots and their occupants. Rama and Lakshmana even in that darkness kill the foremost of demons. As a result of the struggle, streams of blood flow in the battle-field. That fatal night transforms into a night of dissolution. When some demons attack Rama with arrows, Rama strikes down six of the demons within a moment and they run away for life. Rama then clears off innumerable demons from the battle field. Angada strikes Indrajit, his chariot and the charioteer all at once, but Indrajit vanishes from the spot. Sugreeva and his monkeys feel delighted and praise Angada's prowess. Indrajit comes back in an invisible form and by recourse to magic, makes Rama and Lakshmana captive by hurling a net work of serpentine around them.

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युध्यताम् एव तेषाम् तु तदा वानर रक्षसाम् ।
रविर् अस्तम् गतो रात्रिह् प्रवृत्ता प्राण हारिणी ॥ ६-४४-१

1. teSaam = (while) those; vaanara raakSasaam = monkeys and demons; yuddhataameva = were fighting; tadaa = then; raviH = the sun; astamgataH = sank below the horizon; pravR^ittaa = setting in motion; raatriH = a night; praaNa haariNii = of carnage.

While those monkeys and demons were fighting, the sun sank below the horizon, setting in motion a night of carnage.

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अन्योन्यम् बद्ध वैराणाम् घोराणाम् जयम् इच्छताम् ।
सम्प्रवृत्तम् निशाअ युद्धम् तदा वारण रक्षसाम् ॥ ६-४४-२

2. tadaa = then; nishaayuddham = a nocturnal war; sampravR^ittam = commenced; vaanara raakSasaam = between monkeys and demons; baddhavairaanaam = who contracted

Then, a nocturnal war commenced between the terrific monkeys and demons, who contracted hostility with each other, wishing for their victory.

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राक्षसो असि इति हरयो हरिश च असि इति राक्षसाः ।
अन्योन्यम् समरे जघ्नुस् तस्मिंस् तमसि दारुणे ॥ ६-४४-३

3. tasmin = in that; daaruNe = dreadful; tamasi = darkness; haryaH = the monkeys; iti = (thus) saying; raakSasaH asi = "you are a demon"; raakSasaH = and the demons; iti = (thus)

saying; **vaanaraH asi** = "you are a monkey"; **jaghnuH** = killed; **anyonyam** = each other; **samara** = in battle.

"You are a demon" said the monkeys "You are a monkey" said the demons and killed at each other in battle; during that dreadful darkness.

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जहि दारय च एति इति कथम् विद्रवसि इति च ।
एवम् सुतुमुल्ह शाब्दस् तस्मिंस् तमसि शौशरुवे ॥ ६-४४-४

4. **tasmin sainye** = in that army; **sutumulaH** = a very tumultuous; **shabdaH** = sound; **shushruve** = could be hear; **evam** = thus; **jahi** = "strike!"; **daaraye** = "tear asunder!"; **ehi** = "come near!"; **katham vidravasiiti** = "why are you running away?"

"Strike!" "Tear asunder!" "come near!" "Why are you running away?" - very tumultuous sounds like this could be heard in that army.

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कालाह् कान्चन सम्नाहास् तस्मिंस् तमसि राक्षसाः ।
सम्प्रादृशयन्त शाइल इन्द्रा दीप्त ओषधि वनाःइव ॥ ६-४४-५

5. **raakSasaaH** = the demons; **kaalaaH** = black in colour; **kaaNchana samnaahaaH** = wearing golden mails; **sampradR^ishyanta** = were being seen; **tasmin tamasi** = in that darkness; **shailendraaH iva** = as mountains; **diiptauSadhi vanaaH** = having groves of medicinal plants emitting their light.

The black demons in that darkness, wearing golden mails, were appearing as mountains with groves of medicinal plants emitting their light.

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तस्मिंस् तमसि दुष्पारे राक्षसाह् क्रोध मूर्चिताः ।
परिपेतुर् महा वेगा भक्षयन्तह् प्लवम् गमान् ॥ ६-४४-६

6. **tasmin tamasi** = in that darkness; **duSpaare** = which was difficult to be overcome; **raakSasaaH** = the demons; **krodhamuurchhitaaH** = agitated with anger; **bhakSayantaH** = destroying; **plavaN^gamaan** = the monkeys; **paripetuH** = attacked; **mahaavegaaH** = with great speed.

In that darkness, which was difficult to be overcome, the demons agitated as they were with anger, attacked with great speed, duly destroying the monkeys.

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ते हयान् कान्चन आपीडन् ध्वजांश् च अग्नि शैखा उपमान् ।
आप्लुत्य दशानैस् तीक्ष्णैर् भीम कोपा व्यदारयन् ॥ ६-४४-७
वानरा बलिनो युद्धेऽक्षोभयन् राक्षसीं चमूम् ।

7. **te vaanaraah balinaH** = those strong monkeys; **bhiima kopaaH** = with terrific rage; **aaplutya** = leapt; **vyadaarayan** = and tore asunder; **dashanaiH tiikSNaiH** = by their sharp teeth; **hayaan** = the steeds; **kaaN^chanaapiiDaan** = with gold ornaments on their head; **dhvajaamshcha** = the banners; **ashiiiviSobhayan** = and frightened; **raakSasiim** = the demoniacal; **chamnum** = army.

Those strong monkeys with a terrific rage leapt forward and tore asunder by their sharp teeth, the steeds with gold ornaments on their head, the serpentine banners and frightened the demoniac army.

कुन्जरान् कुन्जर आरोहान् पताका ध्वजिनो रथान् ॥ ६-४४-८

चकर्षुश च ददंशौश च दशानैह क्रोध मूर्चिताः ।

8. **krodha muurchhitaa** = agitated with anger; (the monkeys); **chakarSuH** = dragged; **kuNjaraan** = the elephants; **kuNjaraarohaana** = and those mounted on the elephants; **rathaan** = and the chariots; **pataakaadhvajinaH** = provided with banners and flag-staffs; **dadamshcha** = breaking them to pieces; **dashanaiH** = with their teeth.

Agitated with anger, the monkeys dragged the elephants and those mounted on them and also the chariots with their banners and flag-staffs duly breaking them to pieces with their teeth.

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लक्ष्मणश च अपि रामश च शारैर् आशौइ विष उमपैः ॥ ६-४४-९

दृशय अदृशयानि रक्षांसि प्रवराणि निजघ्नतुः ।

9. **raamashcha** = Rama; **lakSmaNashchaapi** = and Lakshman; **nijaghnatuH** = killed; **pravaraaNi** = the foremost; **rakSaamsi** = of the demons; **dR^ishyaadR^ishyaani** = both those who were visible and those who were invisible; **sharaiH** = with their arrows; **aashiiviSapamaiH** = resembling venomous snakes.

Rama and Lakshmana killed the foremost of the demons, both those who were visible and those who were invisible, with their arrows resembling venomous snakes.

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तुरम्मा खुर विध्वस्तम् रथ नेमि समुद्धतम् ॥ ६-४४-१०

रुरोध कर्ण नेत्राणिप्युध्यताम् धरणी रजः ।

10. **dharaNiirajaH** = the dust; **turaNgakhura vidhvastam** = rising from the hooves of the horses; **rathanemi samutthitam** = and the wheels of the chariots; **rurodha** = blocked; **karNanetvaaNi** = the ears and the eyes; **yudhyataam** = of the combatants.

The dust rising from the hooves of horses and the wheels of the chariots blocked the ears and the eyes of the combatants.

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वर्तमाने तथा घोरे सम्ग्रामे लोम हर्षणे ॥ ६-४४-११

रुधिर उदा महा वेगा नद्यस् तत्र प्रसुसुवुः ।

11. **ghore** = (while) the terrific; **saN^graame** = battle; **lomaharSaNe** = causing the hair to bristle; **vartamaane** = was taking place; **mahaaghoraaH** = very terrible; **nadyaH** = rivers; **mahaaghoraaH** = very terrible; **nadyaH** = rivers; **rudhiroughaaH** = with streams of blood; **visusrureH** = were flowing; **tatra** = there.

While that terrible battle was taking place, causing the hair to bristle; very terrible rivers with streams of blood were flowing there.

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ततो भेरी मृदन्गानाम् पणवानाम् च निस्वनः ॥ ६-४४-१२

शान्ख वेणु स्वन उन्मिशरह् सम्बभूव अद्भुत उपमः ।

12. **tataH** = then; **sambabhuuva** = there arose; **adbhutopamaH** = a marvelous; **niH svanaH** = sound; **bherii mR^idaN^gaanaam** = of kettle drums and tabours; **shaN^khanemi svanomishraH** = mixed with the sounds of couches and fellies of chariot-wheels; **paNavaanaamcha** = and drums.

There arose a marvelous sound of kettle drums and tabors, mixed with the sounds of couches, fellows of chariot-wheels and drums.

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हयानाम् स्तनमानानाम् राक्षसानाम् च निस्वनः ॥ ६-४४-१३
शस्त्राणाम् वानराणाम् च सम्बभूव अतिदारुणः ।

13. sambabhuuva = there appeared; atra = here; daaruNaH = a terrific; niH svanaH = sound; stanamaananaam = resonated; hayaanaam = by horses; raakSasaanaamcha = demons; vaanaraaNamcha = and monkeys; shastaanaam = being wounded.

There appeared a terrific sound resonated by horses, demons and monkeys being wounded.

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हतैर्वानरमुख्येश्च शक्तिशूलपरश्वधैः ॥ ६-४४-१४
निहतैः पर्वताकारै राक्षसैः कामरूपिभिः ।
शस्त्र पुष्प उपहारा च तत्र आसीद् युद्ध मेदिनी ॥ ६-४४-१५
दुर्ज्या दुर्निवेशा च शओणित आस्रव कर्दमा ।

14; 15. hataiH = the assassinated; vaanara mukhyaishcha = great monkeys; shaktishuulaparashvadhahiH = spears; maces; axes; nihataiH = and the slaughtered; raakSasaiH = demons; kaamaruupibhiH = who were able to change their form at will; parvataakaaraiH = with their bodies appearing like mountains; tatra = there; (lying) yuddhamedinii = on the battle field; shastra puSpopahaaraa = those weapons appeared to be offered up as a profusion of flowers (by the earth); asiit = which became; durjNeyaa = hidden; durniveshaacha = and rendered impassable; shoNitaa sraava kardamaa = by the slime formed out of streams of blood.

The assassinated great monkeys, spears, maces, axes and the slaughtered demons, who were able to change their form at will and with their bodies appearing like mountains were lying there on the battle-field. And those weapons appeared to be offered up as a profusion of flowers by the earth, which became hidden and rendered impassable by the slime formed out of streams of blood.

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सा बभूव निशा च घोरा हरि राक्षस हरिणी ॥ ६-४४-१६
काल रात्री इव भूतानाम् सर्वेषाम् दुरतिक्रमा ।

16. saa ghoraa nishaa = that fatal night; babhuuva = became; hari raakSasa naashinii = as calamitous to the monkeys and demons; kaala raatriiva = as a night of dissolution; duratikramaa = which is difficult to be overcome; sarveSaam = by all; bhuutaanaam = beings.

That fatal night became as calamitous to the monkeys and demons, as a night of dissolution, which is difficult to be overcome by all beings.

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ततस् ते राक्षसास् तत्र तस्मिन् तमसि दारुणे ॥ ६-४४-१७
रामम् एव अभ्यधावन्त समूहा शर वृष्टिभिः ।

17. tataH = then; tatra = there; tasmin tamas = in that darkness; parama daaruNe = the very terrible; te raakSasaH = those demons; samhR^iSTaaH = thrilling with rapture; abhyavartanta = attacked; raamamena = Rama; shara vR^iSTibhiH = with showers of arrows.

In that very terrible darkness, those demons thrilling with rapture attacked Rama with showers of arrows.

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तेषाम् आपतताम् शाब्दह् क्रुद्धानाम् अभिगर्जताम् ॥ ६-४४-१८
उद्धर्त;इव सप्तानाम् समुद्राणाम् अभूत् स्वनः ।

18. garjataam = yelling; kruddhaanaam = in fury; shabdaH = the sound; teSaam = of those demons; aapatataam = approaching in order to attack (Rama); abhuut = became; svanaH iva = like the noise; samudraaNaam = of the oceans; udvarte = at the time of destruction; sattvaanaam = of all the creatures.

Yelling in fury, the sound of those demons approaching in order to assault Rama was like the noise of the oceans at the time of destruction of all the creatures.

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तेषाम् रामह् शारैह् षड्भिह् षड् जघान निशाअ चरान् ॥ ६-४४-१९
निमेष अन्तर मात्रेण शैतैर् अग्नि शैख उपमैः ।

19. nimeSaantara maatreNa = within a twinkling of an eye; raamaH = Rama; shaDbhiH = with six; shitaiH = sharp; sharaiH = arrows; agnishikhopamaiH = resembling tongues of flame; jaghaana = struck down; shad = six; teSaam = of those; nishaacharaan = demons.

Within a twinkling of an eye, Rama with six sharp arrows resembling tongues of flame, struck down six of those demons.

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यज्ज शात्रुश च दुर्धर्षो महा पार्श्व महा उदरौ ॥ ६-४४-२०
वज्र दम्ष्ट्रो महा कायस् तौ च उभौ शौक सारणौ ।
ते तु रामेण बाण ओघह् सर्व मर्मसु ताडिताः ॥ ६-४४-२१
युद्धाद् अपसृतास् तत्र सावशएष आयुषो अभवन् ।

20; 21. durddharSaH = the unconquerable; yajjNashatrushcha = Yagnashatru; mahaapaarshva mahodara = Maha parshva; Mahodara; mahaa kaayaH = giant bodied; vajra damSTraH = Vajradamshttra; tau = those; ubhau = two; shuka saaraNau = shuka and Sarana; te = those six; taaDitaaH = being beaten; raameNa = by Rama; sarva marmasu = on all their vital organs; baaNaughaiH = by a flood of arrows; apasR^itaaH = retreated; yuddhaat = from the battle; abhavan = and became; saava sheSaayuSaH = the ones left with the remainder of their life.

The unconquerable Yagnashatru, Mahaparashva, Mahodara, the giant bodied Vajradamshttra, both Shuka and Sarana - all those six having been beaten by Rama on their vital organs with a flood of his arrows, retreated from the battle and somehow survived for the rest of their life.

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ततः कान्चन चित्र अन्गौह् शारैर् अग्नि शैख उपमैः ।
दिशाश चकार विमलाह् प्रदिशाश च महा बलः ॥ ६-४४-२२

22. mahaarathaH = Rama; the great warrior; nimeSantara maatreNa = merely within an instant; ghoraiH = by terrible; agnishikhopamaiH = arrows resembling flames of fire; chakaara = made; dishaSa = the quarters; vidishaashcha = and the intermediate quarters; vimalaaH = clear (of all the demons).

Rama the great warrior, merely within an instant, made the quarters and the intermediate quarters, clear of all the demons, by his arrows resembling flames of fire.

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ये त्वन्ये राक्षसा वीरा रामस्य अभिमुखे स्थिताः ॥ ६-४४-२३
ते अपि नष्टाह समासाद्य पतम्गा;इव पावकम् ।

23. **anye** = the other; **viiraaH** = valiant; **raakSasaaH** = demons; **ye** = who; **sthitaah** = were standing; **abhimukhe** = turning their face towards; **raamasya** = Rama; **te.api** = they also; **naSTaaH** = perished; **pataN^gaaH iva** = like moths; **aasaadya** = having encountered; **paavakam** = (that) fire.

The other valiant demons, who were standing with their face turning towards Rama, also perished like moths, having encountered the same fire.

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सुवर्ण पुन्खैर् विशैखैह सम्पतद्भिह सहस्रशाः ॥ ६-४४-२४
बभूव रजनी चित्रा ख द्योतैर् इव शाअरदी ।

24. **rajanii** = (that) night; **suvarNa puNkhaiH** = with the golden shafts; **vishikaiH** = of arrows; **sampataadbhiH** = falling; **samantataH** = on all sides; **bahuuva** = appeared; **chitraa** = bright-coloured; **shaaradiiva** = like an autumnal night; **khadyotaiH** = with its fire flies.

That night, with the golden shafts of arrows, flying on all sides, appeared bright-coloured, like an autumnal night with its fire-flies on all sides.

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राक्षसानाम् च निनदैर् हरीणाम् च अपि गर्जितैः ॥ ६-४४-२५
सा बभूव निशाअ घोरा भूयो घोरतरा तदा ।

25. **saa ghoraa nishaa** = that terrible night; **tadaa** = then; **babhuuva** = became; **ghora taraa** = more terrible; **bhuuyaH** = again; **niH svanaiH cha** = by the sounds; **bheriiNaam** = of kettle-drums; **ninadaiH** = and by the roaring; **raakSasaanaam** = of the demons.

The terrible night on that day became more terrible again by the sound of kettle-drums and by the roaring sounds of the demons.

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तेन शाब्देन महता प्रवृद्धेन समन्ततः ॥ ६-४४-२६
त्रिकूटह कन्दर आकीर्णह प्रव्याहरद् इव अचलः ।

26. **tena mahataa** = shabdena = by that great sound; **pravR^iddhena** = which augmented; **samantataH** = on all sides; **trikuuTaH achalah** = the mountain Trikuta; **kandaraatiirNaH** = full of caves; **pravyaharadiva** = appeared to be uttering confused murmurs.

By that great sound, which re-echoed on all sides, the mountain Trikuta, full of caves, appeared to be uttering confused murmurs.

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गो लान्गूला महा कायास् तमसा तुल्य वर्चसः ॥ ६-४४-२७
सम्परिष्वज्य बाहुभ्याम् भक्षयन् रजनी चरान् ।

27. **golaaN^guulaaH** = long-tailed and balck-faced monkeys; **mahaa kaayaaH** = with their gigantic bodes; **tamasaa tulya** = and dark-like; **varchasaH** = figure; **sampariSvajya** =

grasped; **rajanii charaan** = the demons; **baabhubhyaam** = with their arms; **bhakSayan** = and allowed them to be devoured (by jackals; vultures etc).

Long-tailed and black faced monkeys with their gigantic bodies and dark-like figure, crushed the demons with their arms and allowed them to be eaten (by jackals, vultures etc).

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अन्गदस् तु रणे शात्रुम् निहन्तुम् समुपस्थितः ॥ ६-४४-२८

रावणेर् निजघान आशौ सारथिम् च हयान् अपि ।

28. **angadastu** = Angada on his part; **samupasthitaH** = who came; **nihantum** = to annihilate; **shatruun** = the enemies; **raNe** = in the battle-field; **nijaghaana** = struck; **raavaNim** = Indrajit; **saarathimcha** = his charioteer; **hayaanapi** = and the horses; **aashu** = all at once.

Angada on his part, who came to annihilate the enemies in that battle-field, struck Indrajit, his charioteer and the horses all at once.

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वर्तमाने तदा घोरे सम्ग्रामे भृशदारुणे ॥ ६-४४-२९

इन्द्रजित् तु रथम् त्यक्त्वा हत अशवो हत सारथिः ।

अन्गदेन महा मायस् तत्र एव अन्तर् अधीयत ॥ ६-४४-३०

29; 30. **ghore** = (While) that awful; **bhR^isha daaruNe** = and very intense; **samgraame** = battle; **varnamaane** = was continuing; **indrajittu** = Indrajit; **mahaamaayaH** = a great trickster; **yaktvaa** = leaving; **ratham** = the chariot; **hataashvaH** = with its horses killed; **hataaarathiH** = and charioteer killed; **aNgadena** = by Angada; **antaradhiyata** = vanished; **tatvaiva** = from that very spot.

While that awful and very intense battle was going on, Indrajit a great trickster, leaving the chariot, with its horses and charioteer killed by Angada, vanished from that very spot itself.

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तत्कर्म वालिपुत्रस्य सर्वे देवाः सहर्षिभिः ।

तुष्टुवुः पूजनार्हस्य तौ चोभौ रामलक्ष्मणौ ॥ ६-४४-३१

31. **sarve** = all; **devaaH** = the celestials; **ubhau** = and both; **raamalakSmaNau** = Rama and Lakshmana; **sharSibhiH** = together with all the sages; **tuSTuvuH** = were pleased; **tat karma** = with that act; **puujanaarhasya** = of the venerable; **vaaliputrasya** = Angada the son of wind-god.

All the celestials, both Rama and Lakshmana together with all sages were pleased with that act of the venerable Angada the son of Vali.

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प्रभावं सर्वभूतानि विदुरिन्द्रजितो युधि ।

ततस्तेन महात्मानम् दृष्ट्वा तुष्टाः प्रधर्षितम् ॥ ६-४४-३२

32. **sarva bhuutaani** = all the living beings; **viduH** = knew; **prabhaavam** = the supernatural power; **indrajitaH** = of Indrajit; **yudhi** = in battle; **tataH** = for that reason; **tuSTaaH** = (they) were pleased; **dr^iSTvaa** = on seeing; **mahaatmaanam** = that highly gifted demon; **pradharSitam** = being defeated; **tena** = by him.

Since all the living beings knew the supernatural powers of Indrajit in battle, they were pleased on seeing that highly gifted demon being defeated by Angada.

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ततः प्रहृष्टाः कपयः ससुग्रीवविभीषणाः ।

साधुसाध्विति नेदुश्च दृष्ट्वा शत्रुम् पराजितम् ॥ ६-४४-३३

33. dR^iSTvaa = seeing; shatrum = the enemy; parajitam = defeated; kapayaH = those monkeys; sa sugriiva vibhiiSaNaah = along with Sugreeva and Vibhishana; tataH = then; prahR^iTaaH = were delighted; nedushcha = and praised him; saadhviti = as good.

Seeing the enemy defeated, those monkeys along with Sugreeva and Vibhishana were delighted and praised Angada as an efficient warrior.

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इन्द्रजित्तु तदानेन निर्जितो भीमकर्मणा ।

संयुगे वालिपुत्रेण क्रोधं चक्रे सुदारुणम् ॥ ६-४४-३४

34. indrajittu = Indrajit on the other hand; tadaa = then; chakre = was driven; sudaaruNam drodham = to very terrible anger; nirjitaH = as he was defeated; samyuge = in battle; anana vaaliputreNa = by this Angada the son of wind-god; bhiimakarmaNaa = a dreadful monkey.

Indrajit, on the other hand, then was driven to a very terrible rage, as he was defeated in battle by Angada the son of Vali a dreadful monkey.

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सो अन्तर्धानं गतह् पापो रावणी रण कर्कशाः ।

ब्रह्म दत्त वरो वीरो रावणिह् क्रोध मूर्चितः ॥ ६-४४-३५

35. saH raavaNiH = that Indrajit the son of Ravana; saH antardhaana gataH = who had gone out of sight; paapaH = the sinful one; raNakkarkashaH = cruel in battle; adR^ishyaH = rendered himself as invisible; mumocha = and hurled forth; nisitaan = sharp; baaNaan = arrows; ashani varchasaH = bright as lightning.

That Indrajit the son of Ravana, the sinful demon who had gone out of sight and was cruel in battle, rendered himself as invisible again and hurled forth sharp arrows, bright as lightning.

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रामं च लक्ष्मणम् चैव घोरैर्नागमयैः शरैः ।

बिभेद समरे क्रुद्धः सर्वगात्रेषु राघवौ ॥ ६-४४-३६

36. kruddhaH = being enraged; samara = in battle; (Indrajit); bidheda = bursted out; sharaiH = arrows; ghoraiH = which were terrific; naaga mayaiH = in the form of serpents; sarva gaatreSu = into all the limbs; raamam cha = of Rama; lakSmaNam chaiva = and Lakshmana; raaghavau = born in Raghu dynasty.

Being enraged in battle, Indrajit bursted out serpent-like terrible arrows into all the limbs of Rama and Lakshmana who were born in Raghu dynasty.

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मायया संवृतस्तत्र मोहयन् राघवौ युधि ।

अदृशयो निशैतान् बाणान् मुमोच अशानि वर्चसः ॥ ६-४४-३७

बबन्ध शरबन्धेन भ्रातरौ रामलक्ष्मणौ ।

37. samvR^itaH = enveloped; maayayaa = by illusion; mohayan = he sought to confuse; raaghavau = Rama and Lakshmana; yudhi = in the struggle; tatra = their; adR^ishya = and invisible; sarva bhuutaanaam = to all beings; kuuTa yodhii = through his magic

arts; **nishaacharaH** = Indrajit the ranger of the night; **babandha** = bound; **bhraatarau** = those two brothers; **raama lakSmaNau** = Rama and Lakshmana; **shara bandhena** = with a net work of arrows.

Enveloped by illusion, he sought to confuse Rama and Lakshmana in the struggle there and invisible to all beings through his magic arts, Indrajit the ranger of the night bound those two brothers Rama and Lakshmana with a net work of arrows.

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तेन रौ पुरुषव्याघ्रौ क्रुद्धेनाशीविषैः शरैः ॥ ६-४४-३८

सहसाभिहतौ वीरौ तदा प्रैक्षन्त वानराः ।

38. **tadaa** = then; **vaanaraaH** = the monkeys; **praikSanta** = saw; **viirau** = the two warriors; **tau** = those; **puruSa vyaaghrau** = lions among men; **abhi hatau** = tormented; **sahasaa** = quickly; **aashiiviSaiH** = by the serpentine; **shariaiH** = arrows; **tena kR^iddhena** = of that enraged demon.

Then, the monkeys saw the two warriors, those lions among men, being wounded quickly by the serpentine arrows of that enraged demons.

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प्रकाशरूपस्तु तदा न शक्त ।

स्तौ बाधितुं राक्षसराजपुत्रः ।

मायां प्रयोक्तुं समुपाजगाम ।

बबन्ध तौ राजसुतौ दुरात्मा ॥ ६-४४-३९

39. **na shaktaH** = not being able; **baadhitum** = to torment; **tau** = those two princes; **prakaasharuupaH** = in his manifest form; **raakSasaraaja putraH** = the son of the king of demons; **tadaa** = then; **samupaajagaama** = came; **duraatmaa** = with his perverse mind; **prayoktum** = and had recourse; **maayaam** = to magic; **raajasutau babandha** = in order to make the princes captive.

Not being able to hurt those two princes in his manifest form, Indrajit the son of the king of demons with his perverse mind, had recourse to magic in order to make them captive.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये युद्धकाण्डे चतुश्चत्वारिंशः सर्गः

Thus completes 44th Chapter of Yuddha Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

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Book VI : Kishkindha Kanda - Book Of War

Chapter [Sarga] 45

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Introduction

Rama orders ten of the monkey-generals to search for the whereabouts of Indrajit. But Indrajit arrested the approach of those monkeys, by means of his arrows. Both Rama and Lakshmana were transfixed by Indrajit with a net work of serpentine arrows into the vital parts of Rama and Lakshmana and they fall down on the battle-ground in a bath of blood. Seeing those two scions of Raghu in that state, the monkeys give way to utter despondence.

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स तस्य गतिम् अन्विच्चन् राज पुत्रह् प्रतापवान् ।
दिदेश अतिबलो रामो दश वानर यूथपान् ॥ ६-४५-१

1. saH raamaH = that Rama; raja putraH = the son of Dasaratha; prataapavaan = the powerful man; ati balaH = and a very strong man; didesha = directed; dasha = ten; vaanarayuthapaan = monkey-generals; anvichchhan = to search; tasya = his; gatim = course of movement.

That very strong and powerful Rama the son of Dasaratha ordered ten monkey-generals to search for the whereabouts of Indrajit.

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द्वौ सुषेणस्य दायादौ नीलम् च प्लवग ऋषभम् ।
अन्गादम् वालि पुत्रम् च शरभम् च तरस्विनम् ॥ ६-४५-२
द्विनतम् जाम्बवन्तम् च सानुप्रस्थम् महा बलम् ।
ऋषभम् च ऋषभ स्कन्धम् आदिदेश परम् तपः ॥ ६-४५-३

2; 3. paramtapaH = Rama; who torments his enemies; aadidesha = ordered; dvau = both; daayaadau = the sons; suSeNasya = of Sushena; niilamcha = Nila; plavagaadhipam = the chief of monkeys; aNgadam = Andaga; vaaliputram = the son of Vali; tarasvinam = the strong; sharabhamcha = Sharabha; dvididam cha = Divivda; hanuumantam = Hanuman; mahaabalam = the very strong; saanuprastham = Samprastha; R^iSabham cha = Rishabha; R^iSabha skandham = and Rishabhaskandha.

Rama the scourger of his enemies ordered both the sons of Sushena, Nila the chief of monkeys, Angada the son of Vali, the stron Sharabha, Dvidida, Hanuman, the very strong Sanuprastha, Rishabha and Rishabha skandha.

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ते सम्प्रहृष्टा हरयो भीमान् उद्यम्य पादपान् ।
आकाशम् विविशुह् सर्वे मार्गमाणा दिशो दश ॥ ६-४५-४

4. **te sarve harayaH** = all those monkeys; **samprahR^iSTaaH** = thrilled with enthusiasm; **udyamya** = lifted; **bhiimaan** = terrific; **paadapaan** = trees; **maargamaaNaaH** = searching; **dasha** = in ten; **dishaH** = directions; **vivishuH** = entered; **aakaasham** = the air.

All those monkeys, thrilled with enthusiasm, flung into the air brandishing huge trunks of trees in order to explore the ten regions.

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तेषाम् वेगवताम् वेगम् इषुभिर् वेगवत्तरैः ।
अस्त्रवित् परम अस्त्रेण वारयाम् आस रावणिः ॥ ६-४५-५

5. **raavaNiH** = Indrajit; the son of Ravana; **astravit** = who was skilled in the use of magic weapons; **iSubhiH** = by means of his arrows; **vegavattaraiH** = with great speed (released) **parama astraiH** = from the most excellent of bows; **vaarayaamaasa** = arrested; **teSaam** = their; **vegavataam** = impetuous; **vegam** = outbreak.

Indrajit, the son of Ravana, who was skilled in the use of magic weapons, by means of his arrows with great speed, released from his most excellent of bows, arrested the impetuous outbreak of the monkeys.

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तम् भीम वेगा हरयो नाराचैह क्षत विक्षताः ।
अन्ध कारे न ददृशुर् मेघैह सूर्यम् इव आवृतम् ॥ ६-४५-६

6. **harayaH** = the monkeys; **bhiimavegaaH** = of terrific bound **naaraachaiH kSata vigrahaaH** = whose bodies were cruelly pierced by those shafts; **na dadR^ishaH** = were unable to see; **tam** = Indrajit; **andhakaare** = in the darkness; **suuryamiva** = as the sun; (is obscured); **aavR^itam** = when veiled; **meghaiH** = in clouds.

Those monkeys of terrific bound, whose bodies were cruelly pierced by those shafts, were unable to see Indrajit in the darkness, as the sun is obscured when veiled in clouds.

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राम लक्ष्मणयोर् एव सर्व मर्म भिदह शरान् ।
भृशम् आवेशयाम् आस रावणिह् समितिम् जयः ॥ ६-४५-७

7. **raavaNiH** = Indrajit; the son of Ravana; **samitimjayaH** = victorious in battle; **aaveshayaamaasa** = caused to enter; **sharaan** = the arrows; **sarva dehabhidaH** = which split up the flesh; **bhR^isham** = in great measure; **raama lakSmaNayoreva** = into Rama and Lakshmana exactly.

Indrajit, the victorious in battle, transfixed Rama and Lakshmana with those arrows that lacerated their flesh in great measure.

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निरन्तर शरीरौ तु भ्रातरौ राम लक्ष्मणौ ।
क्रुद्धेन इन्द्रजिता वीरौ पन्नगैह् शरताम् गतैः ॥ ६-४५-८

8. **indrajitaa** = by Indrajit; **kruddhena** = the enraged demon; **ubhau** = both; **tau** = those; **viirau** = warriors; **raama lakSmaNau** = Rama and Lakshmana; **nirantara shariirau** = whose bodies were densely transfixed with arrows; **pannagaiH** = by serpents; **gataiH** = which obtained; **sharataam** = the form of arrows.

The bodies of both those warriors, Rama and Lakshmana were densely transfixed with serpentine arrows by the enraged Indrajit.

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तयोह क्षतज मार्गेण सुस्राव रुधिरम् बहु ।
ताव् उभौ च प्रकाशेते पुष्पिताव् इव किंशुकौ ॥ ६-४५-९

9. **rudhiram** = blood; **susraava** = flowed; **bahu** = profusely; **tayoH** = from their; **kSata maargeNa** = wound-marks; **ubhau** = both; **tau** = of them; **prakaashitau** = shone; **kimshukau iva** = like Kimshuka trees; **puSpitau** = in following.

Blood flowed from the wound-marks of both Rama and Lakshmana and both of them shone like Kimshuka trees in flowering.

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ततः पर्यन्त रक्त अक्षो भिन्न अन्जन चय उपमः ।
रावणिर् भ्रातरौ वाक्यम् अन्तर्धान गतो अब्रवीत् ॥ ६-४५-१०

10. **tataH** = at that instant; **paryanta raktaakSaH** = his eyes inflamed; **raavaNiH** = Indrajit; Ravana's son; **bhiinnaN^jana chayopamaH** = which resembled a mass of collyrium mixed with oil; **antardhaana gataH** = though still invisible; **abraviit** = spoke; **vaakeyam** = the following words; **bhraatarau** = those two brothers.

At that instant, though still invisible, Indrajit, Ravana's son, with his inflamed eyes, which resembled a mass of collyrium mixed with oil, spoke the following words to those two brothers.

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युध्यमानम् अनालक्ष्यम् शक्रो अपि त्रिदश ईश्वरः ।
द्रष्टुम् आसादितुम् वा अपि न शक्तह् किम् पुनर् युवाम् ॥ ६-४५-११

11. **yudhyamaanam** = when I enter into combat; **anaalakSyam** = making myself invisible; **shakro.api** = even Indra; **tridasheshvaraH** = the lord of celestials; **na shaktaH** = is not able; **draSTum** = to see; **aasaaditum vaapi** = or approach (me); **kim punaH** = how much less; **yuvaam** = you two!.

"When I enter into combat, making myself invisible, even Indra the lord of celestials is not able to see or approach me. How much less, you two!"

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प्रावृताव् इषु जालेन राघवौकन्क पत्रिणा ।
एष रोष परीत आत्मा नयामि यम सादनम् ॥ ६-४५-१२

12. **raaghavau** = O; Descendents of Raghu!; **praavR^itau** = having imprisoned you; **aviSujaalena** = in this net work of arrows; **kaN^kapatriNaa** = furnished with heron's feathers; **eSaH** = this I; **roSa pariitaatmaa** = yielding myself up to the violence of my wrath; **nayaami** = am about to dispatch you; **yamasaadanam** = to the region of Yama the Lord of Death.

"O, Descendents of Raghu! Having imprisoned you in this net work of arrows furnished with heron's feathers, I, yielding myself up to the violence of my wrath, am about to dispatch you to the region of Yama the Lord of Death."

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एवम् उक्त्वा तु धर्मज्ञौ भ्रातरौ राम लक्ष्मणौ ।
निर्बिभेद शितैर् बाणैह् प्रजहर्ष ननाद च ॥ ६-४५-१३

13. **uktvaa** = speaking; **evam** = thus; **bhraatarau** = to the brothers; **raama lakSmaNau** = Rama and Lakshmana; **dharmajjNau** = who were aware of righteousness;

(Indrajit); **nirbibheda** = pierced (them); **shitaiH** = with pointed; **baaNaiH** = arrows; **nanaadacha** = and shouted too; **prajaharSa** = exultantly.

Speaking thus to the brothers Rama and Lakshmana, who were aware of righteousness, Indrajit pierced them with pointed arrows and shouted too exultantly.

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भिन्न अन्जन चय श्यामो विस्फार्य विपुलम् धनुः ।
भूयो भूयह् शरान् घोरान् विससर्ज महा मृधे ॥ ६-४५-१४

14. **bhinnaaN^jana chaya shyaamaH** = Indrajit; who was as black as a heap of shattered collyrium; **visphaarya** = stretching; **vipulam** = his immense dhanuH = now; **visasarja** = discharged; **ghoraan** = formidable; **sharaan** = arrows; **bhuuya eva** = even once more; **mahaa mR^idhe** = in that great fight.

Indrajit, who was as black as a heap of shattered collyrium, stretching his immense bow, discharged formidable arrows even once more, in that great fight.

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ततो मर्मसु मर्मज्जो मज्जयन् निशितान् शरान् ।
राम लक्ष्मणयोर् वीरो ननाद च मुहुर् मुहुः ॥ ६-४५-१५

15. **viiraH** = that warrior; Indrajit; **marma jJNaH** = who was aware of the vital parts; **muhurmuhuH** = set up a continual; **nanaada cha** = shouting; **majjayan** = digging; **nishitaan** = sharp; **sharaan** = arrows; **raamalakSmaNayoH** = marmasu = into the vital parts of Rama and Lakshmana.

That warrior, Indrajit, who was aware of their vital parts, set up a continual shouting, digging sharp arrows into the vital parts of Rama and Lakshmana.

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बद्धौ तु शर बन्धेन ताव् उभौ रण मूर्धनि ।
निमेष अन्तर मात्रेण न शेकतुर् उदीक्षितुम् ॥ ६-४५-१६

16. **tau ubhau** = those two princes; **raNamuurdhaani** = in the forefront of battle; **baddhau tu shara bandhena** = bounded by the net of arrows; **nimeSaantara maatreNa** = in the twinkling of an eye; **na shekatuH** = became incapable; **avekSitum** = of even looking up.

Those two princes, in the forefront of battle, bounded by that net work of arrows in the twinkling of an eye, became incapable of even looking up.

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ततो विभिन्न सर्व अङ्गौ शर शल्य आचिताव् उभौ ।
ध्वजाव् इव महा इन्द्रस्य रज्जु मुक्तौ प्रकम्पितौ ॥ ६-४५-१७
तौ सम्प्रचलितौ वीरौ मर्म भेदेन कर्षितौ ।
निपेततुर् महा इष्वासौ जगत्याम् जगती पती ॥ ६-४५-१८

17; 18. **marma bhedena** = pierced in their vital parts; **karshitau** = exhausted; **kR^itau** = made; **sharashalya achitau** = covered by heads of arrows; **vibhinna sarvaaN^gau** = all over the different limbs; **tau** = those two; **maheSvaasau** = wielding mighty arches; **jagatii patii** = who were the lords of the earth; **nipetutuH** = fell; **jagatyaam** = to the earth; **samprachalitau** = shaking violently; **mahendrasya dhvajaamiva** = like a pair of flag-staffs raised in honour of Indra the Lord of celestials; **rajju muktau** = and freed from their chords.

Pierced in their vital parts, exhausted, and covered all over with heads of arrows, those two mighty and courageous archers fell to the earth, they who were the lords of the earth, shaking violently like a pair of flag-staffs in honour of Indra the Lord celestials and freed from their raised of chords.

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तौ वीर शयने वीरौ शयानौ रुधिर उक्षितौ ।
शर वेष्टित सर्व अन्गाव् आर्तौ परम पीडितौ ॥ ६-४५-१९

19. tau viirau = those warriors; shayanau = lying; viira shayane = on that heroes' bed; rudhirokSitau = bathed in blood; sharaveSTita sarvaaaN^gau = all their limbs bristling with arrows; parama piiDitau = and extremely injured; aartau = felt distress.

Those warriors, Rama and Lakshmana, lying on that heroes' bed (on the battle-ground), bathed in blood, all their limbs bristling with arrows and extremely injured, felt distressed.

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न ह्य् अविद्धम् तयोर् गात्रम् बभूव अन्गुलम् अन्तरम् ।
न अनिर्भिन्नम् न च अस्तब्धम् आ कर अग्राद् अजिह्मगैः ॥ ६-४५-२०

20. na babhuuva = there was not; aN^gula maatram = a finger's breadth; antaram = of space; tayoH = on their; gaatre = bodies; aakaaraagraat = from the tips of their fingers to the end of their feet; anirbhinnam = that was not lacerated; na = nor; astabdham = not implanted; aviddham = and not pierced; ajihmagaiH = by those arrows.

There was not a finger's breadth on their bodies from the tips of their fingers to the end of their feet that was not lacerated, implanted and pierced by those arrows.

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तौ तु क्रूरेण निहतौ रक्षसा काम रूपिणा ।
असृक् सुसुवतुस् तीव्रम् जलम् प्रस्रवणाव् इव ॥ ६-४५-२१

21. nihatau = struck down; kruureNa = by that ferocious; rakSasaa = demon; kaamaruupiNaa = able to change his shape at will; tiivram = the hot; asR^ik = blood; susruvatuH = gushed forth; tau = from both Rama and Lakshmana; jalam iva = as water; prasravaNau = from a spring.

Struck down by that ferocious demon, who was able to change his shape at will, the hot blood gushed forth from both Rama and Lashmana, as water from a spring.

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पपात प्रथमम् रामो विद्धो मर्मसु मार्गणैः ।
क्रोधाद् इन्द्रजिता येन पुरा शक्रो विनिर्जितः ॥ ६-४५-२२

22. raamaH = Rama; papaata = fell; prathamam = first; marmasu = his vital parts; viddhaH = pierced; maargaNaiH = by arrows; krodhaat = of the wrathful; indrajitaa = Indrajit; yena = by whom; shakraH = Indra the Lord of celestials; puraa = had been formerly; vinirjitaH = vanquished.

Rama fell first, his vital parts pierced by arrows of the wrathful Indrajit, who had formerly vanquished Indra the Lord of celestials.

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रुक्मपुङ्खेः प्रसन्नाग्रैरधोगतिभिराशुगैः ।

नारचैर् अर्धं नाराचैर् भल्लैर् अन्जलिकैर् अपि ॥ ६-४५-२३

विव्याध वत्स दन्तैश् च सिंह दम्ष्ट्रैह् क्षुरैस् तथा ।

23. (Indrajit); **vivyaadha** = pierced; (Rama) (by arrows); **rukma puN^khaiH** = with golden shafts; **prasanna agraiH** = with sharp points; **adhogatibhiH** = which had downward movement; **aashugaiH** = which go fast; **naarachaiH** = Narachas; **ardha naaraachaiH** = Demi-naraches; **bhallaiH** = Bhallas (with wide tips); **aNjalikairapi** = Anjalis; **vatsa dantaishcha** = Vatsadantas; **simha damSTraiH** = Simhadantas; **tathaa** = and; **kSuraiH** = those shafts like unto razors.

Indrajit pierced Rama by arrows with golden shafts, with sharp points, which had downward movement, which go fast, Narchas, Demi-narachas, Bhallas (with wide tips), Anjalis, Vatsa dantas, Simha dantas and those shafts like unto razors.

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स वीर शयने शिश्ये विज्यम् आदाय कार्मुकम् ॥ ६-४५-२४

भिन्न मुष्टि परीणाहम् त्रिणतम् रुक्म भूषितम् ।

24. **aavidhya** = throwing asunder; **kaarmukam** = his bow; **vijyam** = string-less; **bhinna muSTipariiNaaham** = detached from the hold of his fist; **trinatham** = and which was bent at three places; **rukma bhuuSitam** = adorned with gold; **saH** = that Rama; **shishye** = lied down; **viirashayane** = on heroes bed (on the battle-ground).

Throwing asunder his bow bent at three places, adorned with gold, with its string loosened away and detached from the hold of his fist, Rama lied down on the battle-ground.

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बाण पात अन्तरे रामम् पतितम् पुरुष ऋषभम् ॥ ६-४५-२५

स तत्र लक्ष्मणो दृष्ट्वा निराशो जीविते अभवत् ।

25. **dR^iSTvaa** = seeing; **puruSarSabham** = Rama the excellent among men; **patitam** = fallen; **tatra** = there; **baaNa paataantare** = at a distance of a range of an arrow; **lakSmaNaH** = Lakshmana; **abhavat** = became; **niraashaH** = the one without any hope; **jiivite** = in life.

Seeing Rama the excellent man fallen, at a distance of an arrows range, Lakshman became hopeless about his own life.

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रामम् कमलपत्राक्षं शरबन्धपरिक्षतम् ॥ ६-४५-२६

शुशोच भ्रातरं दृष्ट्वा पतितम् धरणीतले ।

26. **dR^iSTvaa** = seeing **bhraataram** = his elder brother; **raamam** = Rama; **kamala patraakSam** = with his eyes resembling lotus-leaves; **patitam** = having fallen; **dharaNiitale** = on the ground; **sharabandha parikSatam** = wounded by a net work of arrows; (Lakshmana); **shushocha** = lamented.

Seeing his elder brother Rama, with his eyes resembling lotus-leaves, having fallen on the ground, wounded as he was by a net work of arrows, Lakshmana felt sad.

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हरयश्चापि तम् दृष्ट्वा सन्तापम् परमं गताः ॥ ६-४५-२७

शोकार्ताश्चुकुशुर्घोरमश्रुपूरितलोचनाः ।

27. dR^iSTvaa = beholding; tam = that Rama; harayashchaapi = the monkeys also; gataaH = obtained; paramam = great; samtaapam = grief; ashrupuurita lochanaaH = with their eyes filled in tears; shokaartaaH = afflicted by sorrow; ghoram = and terribly; chakmshuH = wept.

Beholding that Rama, the monkeys too were in great grief and wept terribly, with their eyes filled in tears, being afflicted as they were by sorrow.

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बद्धौ तु वीरौ पतितौ शयानौ ।
तौ वानराह् सम्परिवार्य तस्थुह् ।
समागता वायु सुत प्रमुख्या ।
विषदम् आर्ताह् परमम् च जग्मुह् ॥ ६-४५-२८

28. te vaanaraaH = Those monkeys; vaayusuta pramukhyaaH = with Hanuman in first place; samaagataaH = gathered at one place; tasthuH = and stood; samparivaarya = surrounding; tau = both those Rama and Lakshman; baddhau = bound by a net work of arrows lying down; viirashayane = on the battle-ground; jagmuH cha = (they) aartaaH = were disturbed; jagmuH cha = and obtained; paramam = a great; viSaadam = grief.

Those monkeys with Hanuman in first place gathered at a place and stood surrounding Rama and Lakshmana, who wee bound by a net work of arrows and lying down on the battle ground. They were disturbed and afflicted sorrow.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये युद्धकाण्डे पञ्चचत्वारिंशः सर्गः

Thus completes 45th Chapter of Yuddha Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

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Book VI : Yuddha Kanda - Book Of War

Chapter [Sarga] 46 Verses converted to UTF-8, Nov 09

Introduction

The monkeys along with Hanuman and Angada begin to grieve, on beholding the plight of Rama and Lakshmana who were entwined in a net work of arrows. Indrajit informs demons about his adventure of captivating both Rama and Lakshmana by his net work of serpentine arrows. Indrajit strikes the other monkey-chiefs like . Nila, Mainda, Dvidida, Hanuman, Gavaksha and Angada as also Jambavan. When Sugreeva looks depressed on seeing the plight of Rama and Lakshmana, Vibhishana consoles him, saying that Rama is not going to die. He also reassures the disheartened monkeys and infuses confidence in them. Indrajit, in the meanwhile, informs Ravana that both Rama and Lakshmana have been killed. Ravana applauds his son for his daring act.

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ततो द्याम् पृथिवीम् चैव वीक्षमाणा वन ओकसः ।
ददृशुः स्मृतौ बाणैर् भ्रातरौ राम लक्ष्मणौ ॥ ६-४६-१

1. tataH = thereafter; viikSamaaNaaH = surveying; pR^ithiviimahaiva = the earth and; dyaam = the sky; vanaukasaH = the monkeys; dadR^ishaH = beheld; bhraatarau = the brothers; raama lakSmaNau = Rama and Lakshmana; samtatau = covered; baaNaiH = with arrows.

Thereafter, surveying the earth and the sky, the monkeys beheld the brothers Rama and Lakshmana, covered with arrows.

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वृष्ट्वा इव उपरते देवे कृत कर्मणि राक्षसे ।
आजगाम अथ तम् देशम् ससुग्रीवो विभीषणः ॥ ६-४६-२

2. atha = then; sasugriivaH = along with Sugreeva; vibhiiSaNaH = Vibhishana; aajagaama = came; tam deshama = to that place; raakSase = (after) Indrajit; kR^itakarmani = finished his work; uparate = and retired; deve iva = (even as) Indra would; vR^iSTi = after raining.

Then, along with Sugreeva, Vibhishana came to that place, after Indrajit finished his work and retired; even as Indra* would, after raining.

♦ Indra: The god of the sky and the given of rain.

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नील द्विविद मैन्दाश् च सुषेण सुमुख अन्गदाः ।
तूर्णम् हनुमता सार्धम् अन्वशोचन्त राघवौ ॥ ६-४६-३

3. niilashcha = Nila; divivadaH = Dvidida; maindah = Mainda; suSeNaH = Sushena; kumudaH = Kumuda; aNgadaH = Angada; hanumataasaardham = along with

Hanuman; **tuurNam** = forthwith; **anvashochanta** = bega to grieve; **raaghavau** = for Rama and Lakshman.

Nilā, Dvivida, Mainda, Sushena, kumuda, Angada along with Hanuman forthwith began to grieve for Rama and Lakshmana.

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अचेष्टौ मन्द निह्श्वासौ शोणित ओघ परिप्लुतौ ।
शर जाल आचितौ स्तब्धौ शयानौ शर तल्पयोः ॥ ६-४६-४
निह्श्वासन्तौ यथा सर्पौ निश्चेष्टौ मन्द विक्रमौ ।
रुधिर स्राव दिग्ध अन्नौ तापनीयाव् इव ध्वजौ ॥ ६-४६-५
तौ वीर शयने वीरौ शयानौ मन्द चेष्टितौ ।
यूथपैस् तैह् परिवृतौ बाष्प व्याकुल लोचनैः ॥ ६-४६-६
राघवौ पतितौ दृष्ट्वा शर जाल समावृतौ ।
बभूवुर् व्यथिताह् सर्वे वानराह् सविभीषणाः ॥ ६-४६-७

4; 5; 6; 7. **manda niH shvaasau** = breathing but faintly; **pariplutau** = bathed; **shoNitena** = in blood; **sharajalaachitau** = riddled with innurable arrows; **stabdhau** = motionless; **acheSTau** = and lying inactive; **shayanau** = they lay stretched; **shara talpagau** = on a bed of arrows; **nihshvasantau** = sighing; **sarpau yathaa** = like serpents; **nishcheSTau** = helpless; **mandavikramau** = having little prowess; **rudhira sraava dighaaN^gau** = their limbs smeared with a stream of blood; **dhvajau iva** = resembling two standards; **tapaniiyau** = of gold; **shayanau** = lying; **viira shayane** = on heroes couch; **viirau** = those heroes; **manda cheSTitau** = with tardy movement of their limbs; **parivR^itau** = were surrounded; **svaiH yuuthapaiH** = by their monkey leaders; **baaSpavyaakula lochanaiH** = whose eyes were suffused with tears; **dR^iSTvaa** = seeing; **tau raaghavau** = the two Raghavas; **shalajaala samanvitau** = pierced by a multitude of arrows; **sarve** = all; **vaanaraaH** = the monkeys; **savibhiiSaNaH** = along with Vibhishana; **babhuuvuH** = became; **vyathitaaH** = perturbed.

Breathing but faintly, bathed in blood; riddled with innumerable arrows, motionless and lying inactive, they lay stretched on a bed of arrows, sighing like serpents, helpless, having little prowess, their limbs smeared with a stream of blood, resembling two golden standards, and lying on heroes' couch, those warriors with tardy movement of their limbs, were surrounded by their monkey-leaders, whose eyes were suffused with tears. Seeing the two Raghavas, pierced by a multitude of arrows, all the monkeys along with Vibhishana became perturbed.

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अन्तरिक्षम् निरीक्षन्तो दिशह् सर्वाश् च वानराः ।
न च एनम् मायया चन्नम् ददृशू रावणिम् रणे ॥ ६-४६-८

8. **vaanaraaH** = the monkeys; **niriikSantaH** = surveyed; **sarvaaH** = all; **dishashcha** = the quarters; **antarikSam** = in the sky; **na dadR^ishuH** = Indrajit the son of Ravana; **chhauram** = who had veiled himself; **maayayaa** = in his magic; **raNe** = in the fight.

The monkeys surveyed all the quarters in the sky, without being able to discover Indrajit (the son of Ravana), who was veiled by his magic powers in the fight.

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तम् तु माया प्रतिचिन्नम् मायया एव विभीषणः ।
वीक्षमाणो ददर्श अथ भ्रातुह् पुत्रम् अवस्थितम् ॥ ६-४६-९

9. vibhiiSaNaH = Vibhishana; viikSamaNaH = beholding; maayayaiva = by his magic arts; dadarsha = saw; tam = that; bhraatuH putram = brother's son; avasthitam = standing; agre = in front; maayaa praticchannam = duly hidden by his occult power.

Vibhishana, beholding by his magic arts, saw that nephew, standing nearby, duly hidden by his occult power.

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तम् अप्रतिम कर्मणम् अप्रतिद्वन्द्वम् आहवे ।
ददर्श अन्तर्हितम् वीरम् वर दानाद् विभीषणः ॥ ६-४६-१०
तेजसा यशसा चैव विक्रमेण च सम्युतः ।

10. tam viiram = (Although) that warrior; apratidvandvam = who had no peer in the field; apritam karmaaNam = and who had unique acts to his credit; antarhitam = had made himself invisible; varadaanaat = by virtue of the boon he had received; dadarsha = (he) was recognized; vibhiiSaNaH = by Vibhishana; tejasaa = who was full of energy; yashasaachaiva = glory; vikrameNa cha = and prowess.

Although that warrior who had no peer in the field and who had unique exploits, had made himself invisible by virtue of the boon he had received, he was recognized by Vibhishana, who was full of energy, glory and prowess.

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इन्द्रजित् त्व् आत्मनह् कर्म तौ शयानौ समीक्ष्य च ॥ ६-४६-११
उवाच परम प्रीतो हर्षयन् सर्व नैरृतान् ।

11. samiikSya = contemplating; aatmanaH = his own; karma = feat; indrajittu = Indrajit; however; (gazed); tau cha = on those two warriors; shayanau = stretched (on the earth); parama priitaH = and in an excess of joy; harSayan = wishing to share the joy; sarva raakSasaan = with all the demons; uvaacha = said.

Contemplating his own feat, Indrajit gazed on those two warriors, stretched on the earth and in excess of joy, wishing to share it with all the demons, said.

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दूषणस्य च हन्तारौ खरस्य च महा बलौ ॥ ६-४६-१२
सादितौ मामकैर् बाणैर् भ्रातरौ राम लक्ष्मणौ ।

12. mahaabalau = the exceedingly strong; bhraatarau = brothers; raama lakSmaNau = Rama and Lakshmana; hantaarau = the killers; kharasya = of Khara; duuSaNasya cha = and Dushana; saaditau = have been killed; maamakaiH = by my; baaNaiH = arrows.

"The exceedingly strong brothers Rama and Lakshmana, the killers of Khara and Dushana have been killed by my arrows."

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न इमौ मोक्षयितुम् शक्याव् एतस्माद् इषु बन्धनात् ।
सर्वैर् अपि समागम्य सर्षि सन्धैह् सुर असुरैः ॥ ६-४६-१३

13. samaagamya = even were they aided; suraa suraiH = by the gods and demons; sarvaiH = sarSi samghaiH = with the host of sages; imau = these two brothers; na shakya = would never be able; mokSayitum = to release themselves; etasmaat iSubandhanaat = from those arrows that paralyse them.

"Even were they aided by the gods and demons with the host of sages, these two brothers would never be able to release themselves from those arrows that paralyse them."

यत् कृते चिन्तयानस्य शोक आर्तस्य पितुर् मम ॥ ६-४६-१४
 अस्पृष्ट्वा शयनम् गात्रैस् त्रि यामा याति शर्वती ।
 कृत्स्ना इयम् यत् कृते लन्का नदी वर्षास् इव आकुला ॥ ६-४६-१५
 सो अयम् मूल हरो अनर्थह सर्वेषाम् निहतो मया ।

14; 15. saH = that; anarthaH = non-sensical (pest); muula haraH = which was wearing away the very roots; ayam sarveSaam = of us all; yatkR^ite = on whose account; triyaamaa = the three watches; sharvarii = of the night; yaati = slipped past; mama pituH = my father; yatkR^ite = wherefore; aspR^iSTraa = is unable (even) to touch; shayanam = his couch; gatraiH = with his chinta yaanasya = who remains absorbed in thought; shokaartasya = and stricken with grief; yatkR^ite = and because of whom; kR^itsnaa = the entire; iyam laN^kaa = (this) Lanka; aakulaa = remains agitated; naadii iva = like a river; varSaasu = during the rains; shamitaH = has been destroyed; mayaa = by me.

"This non- sensible pest, which was wearing away the very roots of us all, on whose account, the three watches of the night slipped past my father, who is unable even to touch his couch with his limbs, who remains absorbed in thought and stricken with grief and because of whom, the entire city of Lanka remains agitated, like a river during the rains, has been destroyed by me."

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रामस्य लक्ष्मणस्य एव सर्वेषाम् च वन ओकसाम् ॥ ६-४६-१६
 विक्रमा निष्फलाह सर्वे यथा शरदि तोयदाः ।

16. toyadaaH yathaa = as clouds; niSphalaaH = are useless; sharadi = in the autumn; sarveH vikramaaH = (so) are all the exploits; raamasya = of Rama; lakSmaNasyai vaa = Lakshmana; sarveSaam = and all; vanaukasaam = the monkeys.

"As clouds are useless in the autumn, so are all the exploits of Rama, Lakshmana and all the monkeys."

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एवम् उक्त्वा तु तान् सर्वान् राक्षसान् परिपार्श्वगान् ॥ ६-४६-१७
 यूथपान् अपि तान् सर्वास् ताडयाम् आस रावणिः ।

17. evam = thus; uktvaa = speaking; sarvaan taan = to all those; raakSasaan = demons; ravaNiH = Indrajit the son of Ravana; taaDayat = struck; sarvaan = all; yuuthaapaanapi = the monkey- chiefs too; parishyataH = who were observing.

Thus speaking to all those demons, Indrajit the son of Ravana (by his arrows) struck the monkey chief.

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नीलं नवभिराहत्य मैन्दं सद्विविदम् तथा ॥ ६-४६-१८
 त्रिभिस्त्रिभिरमित्रघ्नस्तताऽ परमेषुभिः ।

18. saH = Indrajit; amitraghnaH = the destroyer of enemies; aahatya = striking; niilam = Nila; navabhiH = with nine (arrows); tataapa = tormented; maindam = Mainda; tathaa = and; sa dvividam = along with Dvidida; tribhiH tribhiH = with three; parameSubhiH = superb arrows (on each).

Striking Nila with nine arrows, Indrajit the destroyer of foes tormented Mainda and Dvidida with three superb arrows on each.

जाम्बवन्तम् महेष्वासो विद्ध्वा बाणेन वक्षसि ॥ ६-४६-१९

हनूमतो वेगवतो विससर्ज शरान्दश ।

19. **maheSvaasaH** = Indrajit the wielder of a great bow; **viddhvaa** = smacked; **vakSasi** = in the chest; **jaambavantam** = of Jambavan; **baaNena** = with an arrow; **visasarja** = (and) released; **dasha** = ten; **sharaan** = arrows; **hanuumataH** = (in the chest region of) Hanuman; **vegavataH** = the swift monkey.

Indrajit the wielder of a great bow smacked the chest-region of Jambavan with an arrow and released ten arrows towards Hanuman, the swift monkey.

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गवाक्षम् शरभम् चैव तावप्यमितविक्रमौ ॥ ६-४६-२०

द्वाभ्याम् द्वाभ्याम् महावेगो विव्याध युधि रावणिः ।

20. **raavaNiH** = Indrajit the son of Ravana; **mahaavegaH** = of great swiftness; **vivyaadha** = struck; **tau** = those two; **gavaakSam** = Gavaksha; **sharabham chaiva** = and Sharabha; **amitavikramau** = of unbounded valour; **dvaabhyaam dvaabhyaam** = with two arrows on each; **yudhi** = in that battle.

Indrajit the son of Ravana of great swiftness, struck both Gavaksha and Sharabha of unbounded valour with two arrows on each of them, in that battle.

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गोलाङ्गलेश्वरं चैव वालिपुत्रमथाङ्गदम् ॥ ६-४६-२१

विव्याध बहुभिर्बाणैस्त्वरमाणोऽथ रावणिः ।

21. **atha** = thereafter; **raavaNiH** = Indrajit the son of Ravana; **tvaramaaNaH** = swiftly **bahubhiH baaNaiH** = with his many arrows; **vivyaadha** = struck; **golaaN^guuleshvaram** = Gavaksha (the ruler of Golangulas); **atha** = and then; **aNgadam** = Angada; **vaali putram** = the son of Vali.

Thereafter, Indrajit the son of Ravana swiftly with his various arrows, struck Gavaksha (the ruler of golangulas) and then Angada the son of Vali too.

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तान्वानरवरान् भित्त्वा शरैरग्निशिखोपमैः ॥ ६-४६-२२

ननाद बलवांस्तत्र महासत्त्वः स रावणिः ।

22. **saH raavaNiH** = that Indrajit; **balavaan** = the strong; **mahaa sattvaH** = and highly courageous demon; **bhittvaa** = pierced; **taan** = those; **vaanara varaan** = jewels among the mokeys; **tatra** = there; **sharaiH** = with his arrows; **agni shikhopamaiH** = resembling flames of fire; **nanaada** = and began to shout (in triumph).

Indrajit, that strong and highly courageous demons, pierced those jewels among the monkeys there with his arrows which resembled flames of fire and began to shout in triumph.

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तान् अर्दयित्वा बाण ओघैस् त्रासयित्वा च वानरान् ॥ ६-४६-२३

प्रजहास महा बाहुर् वचनम् च इदम् अब्रवीत् ।

23. **ardayitvaa** = tormenting; **taan** = them; **baaNaughaiH** = with a multitude of arrows; **traasayitvaa cha** = and frightening; **vaanaraan** = the monkeys; **mahaabaahuH** = the

mighty armed Indrajit; **prajahaasa** = heartily laughed; **abraviit** = and spoke; **idam** = these; **vachamcha** = words.

Tormenting them with a multitude of arrows and frightening the monkeys, the mighty armed Indrajit heartily laughed and spoke (as follows).

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शर बन्धेन घोरेण मया बद्धौ चमू मुखे ॥ ६-४६-२४

सहितौ भ्रातराव् एतौ निशामयत राक्षसाः ।

24. **raakSasaaH** = O; demons!; **chamuumukhe** = at the forefront of the army; **nishaamayata** = behold; **etaubhraatarau** = these two brothers (Rama and Lakshmana); **baddhau** = bound; **sahitau** = together; **mayaa** = by me; **ghore Na** = by a terrible; **shara bandhena** = net work of arrows.

"O, demons! At the forefront of the army, behold those two brothers (Rama and Lakshmana) bound together by me by a terrible net work of my arrows."

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एवम् उक्तास् तु ते सर्वे राक्षसाह् कूट योधिनः ॥ ६-४६-२५

परम् विस्मयम् आजग्मुह् कर्मणा तेन तोषिताः ।

25. **te sarve raakSasaaH** = all those demons; **kuuTayodhinaH** = the treacherous fighters; **evam** = thus; **uktaaH** = spoken (by Indrajit); **aapannaaH** = were seized; **param** = with a great; **vismayam** = wonder; **harSitaah** = and were overjoyed.

All those demons, the treacherous fighters on their part, after hearing the words of Indrajit, were seized with a great wonder and were overjoyed.

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विनेदुश् च महा नादान् सर्वे ते जलद उपमाः ॥ ६-४६-२६

हतो रामःइति ज्ञात्वा रावणिम् समपूजयन् ।

26. **te sarve** = all of them; **jaladopamaaH** = who were resembling the cloud; **vineduH** = cried out; **mahaanaadaan** = great sounds; **jjNaatvaa** = ascertaining; **iti** = that; **raamaH** = "Rama; **hataH** = is dead; **samapuujoyan** = (they) unanimously cheered; **raavaNim** = Indrajit.

All of them cheered Indrajit unanimously with a roar like unto thunder, crying "Rama is dead".

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निष्पन्दौ तु तदा दृष्ट्वा ताव् उभौ राम लक्ष्मणौ ॥ ६-४६-२७

वसुधायाम् निरुच्चासौ हताव् इत्य् अन्वमन्यत ।

27. **tadaa** = then; **dR^iSTvaa** = seeing; **bhraatarau** = the two brothers; **raamalakSmaNau** = Rama and Lakshmana; **niSpanau** = motionless; **niruchchhvaasau** = and breathless; **vasudhaayaam** = on the floor; **anvamanyata** = (Indrajit) thought; **hataaviti** = they were dead.

Seeing the two brothers - Rama and Lakshmana lying motionless and breathless on the floor, Indrajit thought they were dead.

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हर्षेण तु समाविष्टःइन्द्रजित् समितिम् जयः ॥ ६-४६-२८

प्रविवेश पुरीम् लन्काम् हर्षयन् सर्व नैरृतान् ।

28. **Indrajit** = Indrajit; **samitimjayaH** = the victorious in battle; **samaviSTaH** = filled with; **harSeNa** = joy; **harSayan** = and causing delight; **sarva nairR^itaan** = to all the demons; **pravivesha** = entered; **laNkaam purrim** = the city of Lanka.

Indrajit, full of joy and victorious in conflict, returned to Lanka, spreading happiness among the demons.

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राम लक्ष्मणयोर् दृष्ट्वा शरीरे सायकैश् चिते ॥ ६-४६-२९
सर्वाणि च अन्ग उपाङ्गानि सुग्रीवम् भयम् आविशत् ।

29. **dR^iSTvaa** = seeing; **raamalakSmaNayoH** = Rama and Lakshmana; **chite** = riddled; **saayakaiH** = with arrows; **shariire** = in their bodies; **sarvaaNi** = (and pierced) in every; **aN^gopaaN^gaani** = limb and bone; **bhayam** = a fear; **aavishat** = had taken possession; **sugreevam** = of Sugreeva.

Seeing Rama and Lakshmana riddle with arrows and pierced in every limb and bone of their bodies, a great fear had taken possession of Sugreeva.

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तम् उवाच परित्रस्तम् वानर इन्द्रम् विभीषणः ॥ ६-४६-३०
सबाष्प वदनम् दीनम् शोक व्याकुल लोचनम् ।

30. **vibhiiSaNaH** = Vibhishana; **uvaacha** = spoke; **tam** = to that; **vaanarendram** = Sugreeva; **paritrastam** = who was frightened; **sa baaSpavadanam** = with his face filled with tears; **diinam** = looking helpless; **shokavyaakulalochanam** = with his eyes agitated in grief.

Vibhishana then spoke to that Sugreeva, who was frightened, whose eyes were filled with tears, looking helpless and whose eyes were agitated in grief.

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अलम् त्रासेन सुग्रीव बाष्प वेगो निगृह्यताम् ॥ ६-४६-३१
एवम् प्रायाणि युद्धानि विजयो न अस्ति नैष्ठिकः ।

31. **sugriiva** = O; Sugreeva!; **alam** = enough; **traasena** = of your fear; **baaSpa vegaH** = (let) the rush of your tear; **nigR^ihyataam** = be restrained; **yuddhaani** = wars; **evam praayaaNi** = are like this; **vijayaH** = victory; **naasti** = is not; **naiSThikaH** = certain.

"Have no fear, O Sugreeva! Stay this rush of tears. Wars are like this. Victory is not certain."

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सशेष भाग्यता अस्माकम् यदि वीर भविष्यति ॥ ६-४६-३२
मोहम् एतौ प्रहास्येते भ्रातरौ राम लक्ष्मणौ ।

32. **viira** = O; Warrior!; **sabhaagya sheSataa yadi** = if a remnant of luck; **bhaviSyati** = is there; **asmaakam** = with us; **mahaatmanau** = the high-souled; **mahaabalau** = and the exceedingly strong; **etau** = these Rama and Lakshman; **prahaasyete** = they will drive off; **moham** = this loss of consciousness.

"O, warrior! If a remnant of luck is there with us, the highly-souled and the exceedingly strong Rama and Lakshmana will drive off this loss of consciousness."

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पर्यवस्थापय आत्मानम् अनाथम् माम् च वानर ॥ ६-४६-३३
सत्य धर्म अनुरक्तानाम् न अस्ति मृत्यु कृतम् भयम् ।

33. **vaanara** = O; Sugreeva!; **paryavasthaapaya** = embolden; **aatmaanam** = yourself; **maama cha** = and also me; **anaatham** = having no protector; **naasti** = there is no; **bhayam** = fear; **mR^ityukR^itam** = of death; **satyadharmaabhiraktaanaam** = for those who are devoted to truth and righteousness.

"O, Sugreeva! Be courageous and bring about courage in me, having no protector. For those who are devoted to truth and righteousness, there is no fear of death."

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एवम् उक्त्वा ततस् तस्य जल क्लिन्नेन पाणिना ॥ ६-४६-३४

सुग्रीवस्य शुभे नेत्रे प्रममार्ज विभीषणः ।

34. **evam** = thus; **uktvaa** = speaking; **vibhiiSaNaH** = Vibhishana; **tataH** = then; **pramamaarja** = wiped; **shubhe** = the charming; **netre** = eyes; **tasya sugriivasya** = of that Sugreeva; **paaNinaa** = with his hand; **jalaklinnena** = moistened in water.

Thus speaking, Vibhishana then wiped the charming eyes of Sugreeva with his hand moistened in water.

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ततः सलिलमादाय विद्यया परिजप्य च ॥ ६-४६-३५

सुग्रीवनेत्रे धर्मात्मा प्रममार्ज विभीषणः ।

35. **tataH** = then; **dharmaatmaa** = the pious minded; **vibhiiSaNaH** = Vibhishana; **aadaaya** = took; **salilam** = water; **parijapya cha** = enchanted it; **vidyayaa** = with an incantation; **pramamaarja** = and wiped; **sugriiva netre** = the eyes of Sugreeva.

Then, the pious minded Vibhishana took water, enchanted it with an incantation and wiped the eyes of Sugreeva.

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विमृज्य वदनम् तस्य कपि राजस्य धीमतः ॥ ६-४६-३६

अब्रवीत् काल सम्प्रातम् असम्भ्रान्तम् इदम् वचः ।

36. **vimR^ijya** = having dried; **vadanam** = the face; **tasya kapiraaajasya** = of that king of monkeys; **dhiimataH** = the wise one; **abraviit** = (Vibhishana) spoke; **idam vachaH** = these words; **kaala samp्राaptam** = full of good sense; **asambhraantam** = and comfort.

Having dried the face of the wise Sugreeva Vibhishana spoke the following words full of good sense and comfort.

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न कालः कपि राज इन्द्र वैक्लव्यम् अनुवर्तितुम् ॥ ६-४६-३७

अतिस्नेहो अप्य् अकाले अस्मिन् मरणाय उपपद्यते ।

37. **kapiraaajendra** = O; king of monkeys!; **na** = this is not; **kaalaH** = the time; **avalambitum** = to cling to; **vaiklabyam** = despondency; **asmin** = at this; **kale** = time; **atisneho.api** = even too much attachment; **upakalpate** = leads; **maraNaaaya** = to death.

"O, Sugreeva the king of monkeys! This is not the time to cling to despondency. At this hour, even too much attachment leads to death."

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तस्माद् उत्सृज्य वैक्लव्यम् सर्व कार्य विनाशनम् ॥ ६-४६-३८

हितम् राम पुरोगाणाम् सैन्यानाम् अनुचिन्त्यताम् ।

38. **tasmaat** = therefore; **utsR^ijya** = abandoning; **vaiklabyam** = you despair; **sarva kaarya vinaashanam** = which ruins all actions; **upachintaya** = and focus; **hitam** = on how best to serve; **sainyaanaam** = the troops; **raama purogaaNaam** = which have Rama going before them.

"Therefore, abandoning your despair, which ruins all actions, focus now on how best to serve the troops which have Rama going before them.

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अथ वा रक्ष्यताम् रामो यावत् सम्ज्जा विपर्ययः ॥ ६-४६-३९
लब्ध सम्ज्जनौ तु काकुत्स्थौ भयम् नो व्यपनेष्यतः ।

39. **athavaa** = or else; **raamaH** = (let) Rama; **rakSyataam** = be protected; **yaavat samjJnaa viparyayaH** = till he regains consciousness; **labdha samjJNau** = having regained consciousness; **kaakutthsau** = Rama and Lakshmana; **vyapaneSyataH hi** = can indeed drive away; **bhayam** = the fear; **nau** = of both of us.

"Or else, let Rama be protected till he regains consciousness. Having regained consciousness, Rama and Lakshmana can indeed drive away the fear of both of us."

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न एतत् किञ्चन रामस्य न च रामो मुमूर्षति ॥ ६-४६-४०
न ह्य एनम् हास्यते लक्ष्मीर् दुर्लभा या गत आयुषाम् ।

40. **etat** = this; **na** = is nothing; **raamasya** = to Rama; **kim chana** = not at all; **na mumuurSati** = not the dying; **lakSmiiH** = the bodily splendour; **yaa** = which is; **durlabhaa** = difficult to be found; **gataayuSaam** = in those whose longevity of life has run out **na haasyatehi** = is not abandoning; **evam** = him.

"This is nothing to Rama nor Rama is going to die. The bodily splendour, which is difficult to be found in those whose longevity of life has run out; is not abandoning him."

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तस्माद् आश्वासय अत्मानम् बलम् च आश्वासय स्वकम् ॥ ६-४६-४१
यावत् सर्वाणि सैन्यानि पुनर्ह संस्थापयाम्य अहम् ।

41. **tasmaat** = therefore; **aashvaasaya** = console; **aatmaanam** = yourself; **aashvaasaya** = and revive; **svakam** = your; **balam** = prowess; **yaavat** = till; **aham** = I; **punaH samsthaapayaami** = restore confidence; **sarvaaNi** = in the entire; **sainyaani** = ranks.

"Therefore console yourself and call on your prowess, till I restore confidence in the entire ranks."

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एते हि उत्फुल्ल नयनास् त्रासाद् आगत साध्वसाः ॥ ६-४६-४२
कर्णे कर्णे प्रकथिता हरयो हरि पुमाव ।

42. **harisattama** = O; the foremost of monkeys!; **ete** = these; **harayaH** = monkeys; **phullanayanaaH** = having their eyes dilated; **traasaat** = because of fear; **prakathitaaH** = are signalling some words; **karNe karNe** = into each and every ear; **aagata saadhvasaaH** = terrified as they were.

"O, the foremost of monkeys! These monkeys, having their eyes dilated due to fear, are signaling some words into each other's ear, terrified as they were."

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माम् तु दृष्ट्वा प्रधावन्तम् अनीकम् सम्प्रहर्षितुम् ॥ ६-४६-४३

त्यजन्तु हरयस् त्रासम् भुक्त पूर्वाम् इव स्रजम् ।

43. harayaH = (let) the monkeys; tyajantu = cast off; traasam = their fear; (even as one would discard); srajam iva = a garland; bhukta puurvam = already used; dR^iSTvaa = on seeing; maam = me; pradhavantam = running forth (here and activate there); sampraharSitum = to activate aaniikam = the troops.

"Let the monkeys cast off their fear, even as one would discard a used garland, on seeing me running about to activate the troops."

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समाश्वास्य तु सुग्रीवम् राक्षस इन्द्रो विभीषणः ॥ ६-४६-४४

विद्रुतम् वानर अनीकम् तत् समाश्वासयत् पुनः ।

44. saamaashvaasya = having emboldened; sugriiva = Sugreeva; vibhiiSaNaH = Vibhishana; raakSasendraH = the foremost of demons; punaH = once again; samaashvaasayat = reassured; tata raanaraaniikam = that army of monkeys; vidrutam = who were pushing away.

Having emboldened Sugreeva, Vibhishana the foremost of demons once again reassured that army of monkeys, who were pushing away.

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इन्द्रजित् तु महा मायह् सर्व सैन्य समावृतः ॥ ६-४६-४५

विवेश नगरीम् लन्काम् पितरम् च अभ्युपागमत् ।

45. indrajittu = Indrajit; mahaamaayaH = the great conjurer; vivesha = entered; laN^kaam nagariim = the city of Lanka; sarva sainya samaavR^itaH = surrounded by all his forces.

Indrajit, the great conjurer, surrounded by all his forces, re-entered the city of Lanka.

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तत्र रावणम् आसीनम् अभिवाद्य कृत अञ्जलिः ॥ ६-४६-४६

आचक्षे प्रियम् पित्रे निहतौ राम लक्ष्मणौ ।

46. aasaadya = approaching; raavaNam = Ravana; tatra = there; (Indrajit); abhivaadya = saluted; kR^itaaNjNaliH = with joined palms; aachachakSe = and said; pitre = to his father; priyam = the pleasing words; (that); raamalakSmaNau = both Rama and Lakshmana; nihatau = had been killed.

Approaching Ravana there and saluting with joined palms, Indrajit informed his father in pleasing words that both Rama and Lakshmana had been slain.

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उत्पपात ततो हृष्टह् पुत्रम् च परिष्वजे ॥ ६-४६-४७

रावणो रक्षसाम् मध्ये श्रुत्वा शत्रू निपातितौ ।

47. shrutvaa = hearing; madhye = in the midst; rakSasaam = of demons; (that) shatruu = both the enemies; nipaaitau = having been killed raavaNaH = Ravana; tataH = forthwith; utpapaata = sprang on his feet; hR^iSTah = in joy; pariSasvaje = and embraced; putram = his son.

Hearing in the midst of demons, the news that both the enemies having been killed, Ravana forthwith sprang on his feet in joy and embraced his son.

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उपाघ्राय स मूर्ध्न्य एनम् पप्रच्च प्रीत मानसः ॥ ६-४६-४८
पृच्चते च यथा वृत्तम् पित्रे सर्वम् न्यवेदयत् ।
यथा तौ शरबन्धेन निश्चेष्टौ निष्प्रभौ कृतौ ॥ ६-४६-४९

48; 49. **upaaghraaya** = smelling; **tam** = him; **muurdhni** = on his head; **priitamaanasaH** = Ravana delighted at heart; **prapachchha** = made enquiries (in the matter); **nyavedayat** = (Indrajit) reported; **yathavR^ittam** = (the matter) as it happened; **pR^ichhate pitre** = to his enquiring father; **yathaa** = how; **tasminH** = by him; **tau** = both Rama and Lakshmana; **kR^itam** = were made; **nishcheSTau** = motion-less; **niSprabhau** = and luster-less; **sharabandhena** = by being entwined with arrows.

Smelling on his head, Ravana delighted at heard, made enquiries in the matter. Indrajit reported the matter as it happened, to his enquiring father, as to how both Rama and Lakshmana were made motion-less and luster-less by entwining them with arrows.

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स हर्ष वेग अनुगत अन्तर आत्मा ।
श्रुत्वा वचस् तस्य महा रथस्य ।
जहौ ज्वरम् दाशरथेह समुत्थितम् ।
प्रहृष्य वाचा अभिननन्द पुत्रम् ॥ ६-४६-५०

50. **shrutvaa** = hearing; **giram** = the words; **tasya** = of him; **mahaarathasya** = the great charioteer; **saH** = Ravana; **harSavegaanugataantaraatmaa** = with his heart filled with a gush of joy; **jahau** = relinquished; **jvaram** = his fever; **samuttham** = caused; **daasharatheH** = on account of Rama; **abhinanda** = and applauded; **putram** = his son; **pravR^ichchhavaachaa** = with pleasing words.

Hearing the words of Indrajit the great charioteer, Ravana with his heart filled with a gush of joy, relinquished his anguish, caused on account of Rama and applauded his son with pleasing words.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये युद्धकाण्डे षट्चत्वारिंशः सर्गः

Thus completes 46th Chapter of Yuddha Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

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Book VI : Yuddha Kanda - Book Of War

Chapter [Sarga] 47

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Introduction

Ravana summons some female demons including Trijata and instructs them to take Seetha in Pushpaka-plane to the battle-front and show Rama and Lakshmana alleged to have been killed by Indrajit. Accordingly, the female-demons take Seetha in Pushpaka-plane and show her Rama and Lakshmana lying unconscious on a bed of arrows in the battle-field. Imagining Rama and Lakshmana to have been dead, Seetha bursts into sobs.

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तस्मिन् प्रतिप्रविष्टे लन्काम् तु कृत अर्थे रावण आत्मजे ।
राघवम् परिवार्य आर्ता ररक्षुर् वानर ऋषभाः ॥ ६-४७-१

1. **tasmin** = (while) that; **raavaNaatmaja** = Indrajit; the son of Ravana; **kR^itaarthe** = accomplished his purpose; **praviSTe** = and entered; **laN^kaayaam** = Lanka; **vaanaraSabhaaH** = the leading monkeys; **atha** = then; **parivaarya** = having surrounded; **raaghavam** = Rama; **rarakSuH** = and protected him.

Indrajit, the son of Ravana having returned to Lanka, his purpose accomplished, the leading monkeys surrounded Rama in order to watch over him.

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हनूमान् अन्गदो नीलह सुषेणह कुमुदो नलः ।
गजो गव अक्षो गवयह शरभो गन्ध मादनः ॥ ६-४७-२
जाम्बवान् ऋषभह सुन्दो रम्भह शत बलिह पृथुः ।
व्यूढ अनीकाश् च यत्ताश् च द्रुमान् आदाय सर्वतः ॥ ६-४७-३
वीक्षमाणा दिशह सर्वास् तिर्यग् ऊर्ध्वम् च वानराः ।
तृणेष्व् अपि च चेष्टत्सु राक्षसाः; इति मेनिरे ॥ ६-४७-४

2; 3; 4. **hanuman** = Hanuman; **aN^gadaH** = Angada; **NiilaH** = Nila; **suSeNaH** = Sushena; **kumudaH** = Kumuda; **nalaH** = Nala; **gajaH** = Gaja; **gavaakSaH** = Gavaksha; **panasaH** = Panasa; **mahaa hariH** = the mighty monkey; **saanaprasthaH** = Sanuprastha; **jaambavaan** = Jambavan; **R^iSabhaH** = Rishabha; **sunah** = Sunda; **rambhaH** = Rmaba; **shatabaliH** = Shatabali; **pR^ithuH** = Prithu; **vaanaraaH** = (these) monkeys; **aadaaya** = armed with; **drumaan** = trees; **vyuuDhaaniikaaH** = reorganized their ranks; **sarvataH** = on all sides; **yathaashcha** = alert; **viikSamaaNaaH** = surveyed; **dishaH** = the quarters of the sky; **uurdhvam cha** = upwards; **tiryak** = and horizontally; **sarvataH** = and on every side; **tR^iNeSvapi** = and even if a grass; **cheSTatsu** = stirred; **menire** = (they) exclaimed; **raakSasaaH iti** = "It is a demon!"

Hanuman, Angada, Nila, Sushena, Kumuda, Nala, Gaja, Gavaksha, Panasa, Sanuprastha and the mighty Jambavan with Sunda, Rambha, Shatabali and Prithu all these monkeys, armed with

trees, reorganized their ranks, stood alert, surveyed the quarters of the sky up and down and on every side and, even if a grass stirred, they exclaimed, "It is a demon!"

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रावणश् च अपि सम्हृष्टो विसृज्य इन्द्रजितम् सुतम् ।
आजुहाव ततह् सीता रक्षणी राक्षसीस् तदा ॥ ६-४७-५

5. **raavaNashchaapi** = Ravana too; **samhR^iSTaH** = full of joy; **visR^ijya** = dismissed; **sutam** = his son; **indrajitam** = Indrajit; **tataH** = and thereafter; **aajuhaava** = summoned; **raakSasiiH** = the female-demons; **siitaa raakSaNiiH** = who guarded Seetha; **tadaa** = then.

Ravana, meanwhile, full of joy, dismissed his son Indrajit and thereafter summoned the female demons who guarded Seetha.

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राक्षस्यस् त्रिजटा च अपि शासनात् तम् उपस्थिताः ।
ता उवाच ततो हृष्टो राक्षसी राक्षस ईश्वरः ॥ ६-४७-६

6. **shaasanaat** = as per his orders; **raakSasyaH** = the female-demons; **trijaTaa chaapi** = along with Trijata; **upasthitaaH** = appeared; **tam** = before him; **tataH** = then; **hR^iSTaH** = the rejoiced; **raakSasaadhipaH** = Ravana; **uvaacha** = spoke; **taaH raakSasaadhipaH** = Ravana; **uvaacha** = spoke; **taaH raakSasiiH** = to those female-demons (as follows)

Following his orders, the female-demons along with Trijata appeared before him. Then, the rejoiced Ravana said to them as follows:

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हताव् इन्द्रजिता आख्यात वैदेह्या राम लक्ष्मणौ ।
पुष्पकम् च समारोप्य दर्शयध्वम् हतौ रणे ॥ ६-४७-७

7. **aakhyaata** = tell; **vaidehyaaH** = Seetha; **raama lakSmaNau** = that Rama and Lakshmana; **hatau** = have been killed; **indrajitaa** = by Indrajit; **samaaropya** = having made to ascend; **tat** = that; **puSpakam** = aeroplane; Pushpaka; **darshayadhvam** = show; **hatau** = Rama and Lakshmana; killed; **raNe** = in battle.

"Tell Seetha that Rama and Lakshmana have been killed by Indrajit. Take her in Pushpaka the aeroplane and show her Rama and Lakshman who were killed in battle."

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यद् आश्रयाद् अवष्टब्धो न इयम् माम् उपतिष्ठति ।
सो अस्या भर्ता सह भ्रात्रा निरस्तो रण मूर्धनि ॥ ६-४७-८

8. **yadaashrayaat** = on whose shelter; **iyam** = she; **avaSTabdhaa** = feels proud; **na upatiSThate** = and does not come near; **maam** = me; **saH** = that; **asyaaH bhartaaH** = her husband; **nihataH** = was killed; **bhraatraa saha** = along with his brother; **raNamuurdhani** = in the battle-front.

"Her husband, the one depending on whom rendered her so proud that she refused to be united with me, lies there killed with his brother in the battle-front."

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निर्विशन्का निरुद्विग्ना निरपेक्षा च मैथिली ।
माम् उपस्थास्यते सीता सर्व आभरण भूषिता ॥ ६-४७-९

9. **siitaa** = Seetha; **maithilii** = the princess of Mithila; **sarvaabharaNa bhuuSitaa** = adorned herself with all kinds of ornaments; **upasthaasyate** = will submit before; **maam** = me; **nirvishankaa** = without any apprehension; **nirudvignaa** = without grief; **nirapekSaa** = and without any hope of reunion.

"From now on, free from anxiety, grief and expectation of reunion, Seetha the princess of Mithila kingdom, adorned in all her jewels, will submit herself to me."

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अद्य काल वशम् प्राप्तम् रणे रामम् सलक्ष्मणम् ।
अवेक्ष्य विनिवृत्त आशा न अन्याम् गतिम् अपश्यती ॥ ६-४७-१०
अनपेक्षा विशालाक्षी मामुपस्थस्यते स्वयम् ।

10. **avekSya** = beholding; **raamam** = Rama; **salakSmaNam** = with Lakshmana; **gatam** = having obtained; **kaalavasham** = the dominion of death; **adya** = today; **saa** = she; **vishaalaakSii** = the large-eyed woman; **vinivR^ittaa** = will return; **upasthaasyate** = and submit before; **maam** = me; **svayam** = herself; **apashyatii** = without finding; **anyaam** = any other; **gatim** = haven; **anapekSaa** = and hoping for nothing else .

"Beholding Rama and Lakshmana fallen under the sway of death on the battle-field today, finding no other haven and hoping for nothing else, the large-eyed Seetha will voluntarily seek refuge with me!"

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तस्य तद् वचनम् श्रुत्वा रावणस्य दुरात्मनः ॥ ६-४७-११
राक्षस्यस् तास् तथा इत्य् उक्त्वा प्रजग्मुर् यत्र पुष्पकम् ।

11. **shrutvaa** = hearing; **tat vachanam** = that command; **tasya raavaNasya** = of that Ravana; **duraatmanaH** = the cruel demon; **taaH raakSasya** = those female-demons; **uktvaa** = having replied; **tathaa iti** = "so it be"; **jagmuH vai** = and went; **yatra** = there; where; **puSpakam** = Pushpaka-plane was there.

Hearing these words of the cruel Ravana, they all replied, "Be it so" and went to where the Pushpaka chariot was.

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ततः पुष्पकम् आदय राक्षस्यो रावण आज्ञया ॥ ६-४७-१२
अशोक वनिकास्थाम् ताम् मैथिलीम् समुपानयन् ।

12. **tataH** = thereafter; **raakSasyaH** = the female-demons; **aadaaya** = brought; **puSpakam** = the aerial car; Pushpaka; **raamaNaajjNayaa** = as per the instructions of Ravana; **samupaanayan** = and carried it near; **taam** = tat; **maithiliim** = Seetha; **ashokavanikaa**; **samsthaam** = who was staying in Ashoka grove.

Thereafter, the female-demons brought the aerial car, Pushpaka as per the instructions of Ravana and carried it nearer to Seetha who was staying in Ashoka-grove.

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ताम् आदाय तु राक्षस्यो भर्तृ शोक परायणाम् ॥ ६-४७-१३
सीताम् आरोपयाम् आसुर् विमानम् पुष्पकम् तदा ।

13. **tadaa** = then; **raakSasyaH** = the female demons; **aadaaya** = brought; **taam siitaam** = that Seetha; **bhartR^ishoka paraajitaam** = who was afflicted with grief for her husband; **aaropayaamaasuH** = and made to ascend; **puSpakam vimaanam** = Pushpaka -plane.

The female-demons brought Seetha who was afflicted with grief for her husband and made her to ascend Pushpaka-plane.

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ततः पुष्पकम् आरोप्य सीताम् त्रिजटया सह ॥ ६-४७-१४
जग्मुर्दर्शयितुं तस्यै राक्षस्यो रामलक्ष्मणौ ।

14. tataH = then; raakSasyaH = the female-demons; trijaTayaasaha = along with Trijata; aaropya siitaam = made Seetha to ascend; puSpakam = Pushpaka-plane; jagmuH = and proceeded; darshayitum = to show; tasyai = her; raama lakSmaNau = Rama and Lakshmana.

The female-demons along with Trijata made Seetha to ascend Pushpaka-plane and proceeded to show her Rama and Lakshmana.

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रावणो अकारयल् लन्काम् पताका ध्वज मालिनीम् ॥ ६-४७-१५
प्राघोषयत हृष्टश्च लन्कायाम् राक्षस ईश्वरः ।
राघवो लक्ष्मणश्चैव हताव् इन्द्रजिता रणे ॥ ६-४७-१६

15; 16. raavaNaH = Ravana; raakSaseshvaraH = the king of demons; hR^iSTaH = thrilled with rapture; kaarayaamaasa = made; laN^kaam = Lanka; pataaka dhvaja maaliniim = garlanded with flags and banners; praaghoSayata = and caused a proclamation; (to be made in Lanka); announcing that; raaghavaH = Rama; lakSmaNashcha = and Lakshmana; hatau = had been slain; raNe = in battle; indrajitaa = by Indrajit.

Ravana the king of demons, thrilled with rapture, caused Lanka to be garlanded with flags and banners and arranged a proclamation to be made in Lanka announcing that Rama and Lakshmana had been slain by Indrajit in battle.

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विमानेन अपि सीता तु गत्वा त्रिजटया सह ।
ददर्श वानराणाम् तु सर्वम् सिन्यम् निपातितम् ॥ ६-४७-१७

17. siitaa = Seetha; trijaTayaa saha = along with Trijata; gatvaa = went; vimaanena = by that plane; dadarsha = and saw; sarvam = all; vaanaraaNaam sainyam = the monkey-troops; nipaaitam = who had been slain.

Seetha along with Trijata, transported by that plane, saw all the monkey-troops who had been slain.

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प्रहृष्ट मनसश्च अपि ददर्श पिशित अशनान् ।
वानरांश्च अपि दुःख आर्तान् राम लक्ष्मण पार्श्वतः ॥ ६-४७-१८

18. dadarsha = (Seetha) saw; pishitaashanaan = the demons; prahR^iSTamanasaH = who were delighted at heart; vaanaraamshcha = and monkeys; atiduHkhaartaan = who were disturbed with immense grief; raamalakSmaNa paarshvataH = by the side of Rama and Lakshmana.

Seetha saw the demons who were delighted at heart and monkeys disturbed with grief, standing round Rama and Lakshmana.

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ततः सीता ददर्श उभौ शयानौ शत तल्पयोः ।
लक्ष्मणम् चैव रामम् च विसम्जनौ शर पीडितौ ॥ ६-४७-१९
विध्वस्त कवचौ वीरौ विप्रविद्ध शर आसनौ ।
सायकैश्चिन्न सर्व अङ्गौ शर स्तम्भमयौ क्षितौ ॥ ६-४७-२०

19; 20 tataH = then; siitaa = Seetha; dadarsha = beheld; ubhau viirau = those two warriors; raamam cha = Rama; lakSmaNamchaiva = and Lakshmana; shayanau = lying; shara piiDitau = pierced with arrows; visamjJNau = unconscious; shara piiDitau = riddled with weapons; vidhvasta kavachau = their armour shattered; vipraviddha sharaasanau = their bows thrown at a distance; chhinna sarvaan^gau = their entire body transfixed; saayakaiH = by darts; sharastambamayau = on a bed of arrows; kSitau = on the ground.

Then, Seetha beheld those two warriors Rama and Lakshmana lying unconscious on the ground on a bed of arrows, their limbs pierced with arrows, riddled with weapons, their armour shattered, their bows cast aside at a distance and their entire body transfixed by darts.

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तौ दृष्ट्वा भ्रातरौ तत्र प्रवीरौ पुरुष ऋषभौ ।
शयानौ पुण्डरीकाक्षौ कुमाराविव पावकी ॥ ६-४७-२१
शरतल्पगतौ वीरौ तथाभूतौ नरर्षभौ ।
दुःख आर्ता सुभृशम् सीता करुणम् विललाप ह ॥ ६-४७-२२

21; 22. dR^iSTvaa = on seeing; tau bhraatarau = those two brothers; praviirau = who were filled with valour; puNDariikaakSau = having lotus-eyes; puruSarSabhau = the excellent of men; shayanau sharatalpagatau = lying stretched on a bed of arrows; tatra = there; tathaa bhuutau = in that wretched plight; kumaaraaviva = like the two sons; paavakii = of the fire-god (shakha and Vishakha) (lying on a bed of reeds); siitaa = Seetha; vilalaapaha = wailed; karuNam = piteously; subhR^isham duHkhartaa = stricken with a great agony.

On seeing those two brothers, who were filled with valour, having lotus-eyes, the excellent of men, lying streteched on a bed of arrows there in that wretched plight like the two sons of the fire-god (Shkha and Vishakha) lying on a bed of reeds, Seetha wailed piteously, stricken as she was with a great agony.

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भर्तारमनवद्याङ्गी लक्ष्मणम् चासितेक्षणा ।
प्रेक्ष्य पांसुषु चेष्टन्तौ रुरोद जनकात्मजा ॥ ६-४७-२३

23. asitekSaNa = the dark-eyed; janakaatmajaa = Seetha the daughter of Janaka; anavadyaaNgii = with faultless limbs; prekSyaa = beholding; bharataaram = her lord; lakSmaNam cha = and Lakshmana; cheSTantau = lying paamsuSu = in the dust; ruroda = burst into sobs.

The dark-eyed Seetha the daughter of Janaka with her faultless limbs, beholding her lord and Lakshmana lying in the dust, burst into sobs.

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सा बाष्प शोक अभिहता समीक्ष्य ।
तौ भ्रातरौ देव सम प्रभावौ ।
वितर्कयन्ती निधनम् तयोह सा ।
दुःख अन्विता वाक्यम् इदम् जगाद ॥ ६-४७-२४

24. samiikSya = witnessing; tau bhraatarau = those brothers; devasuta prabhaavau = the prominent sons of god; saa = that Seetha; sabaaSpa shokaabhihataa = struck by grief with tears; vitarkayantii = believing; tayoH = their; nidhanam = death; jagaada = spoke; idam = these; vaakyam = words; duHkhaanvitaa = possessed with grief.

Witnessing those brothers, the prominent sons of god, Seetha afflicted with tearful sorrow, believing their death, spoke with grief the following words.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये युद्धकाण्डे सप्तचत्वारिंशः सर्गः

Thus completes 47th Chapter of Yuddha Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

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Book VI : Yuddha Kanda - Book Of War

Chapter [Sarga] 48

Verses converted to UTF-8, Nov 09

Introduction

Seetha, on beholding Rama and Lakshmana, was absorbed in various thoughts like, "The sooth sayers had prophesied that I should never be widowed and would bear sons. How could their prediction become untrue?" However, Trijata reassures her, stating good reasons for Rama and Lakshmana to be still alive and cheering her up, takes her back to Ashoka grove.

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भर्तारम् निहतम् दृष्ट्वा लक्ष्मणम् च महा बलम् ।
विललाप भृशम् सीता करुणम् शोक कर्षिता ॥ ६-४८-१

1. dR^iSTvaa = seeing; nihataam = the slain; bhartaaram = husband; mahaabalam = and the exceedingly strong; lakshmaNamcha = Lakshmana; siitaa = Seetha; shoka karshitaa = was emaciated with grief; bhR^isham = very much; vilalaapa = and lamented; karuNtam = pitifully.

Seeing her husband and the mighty Lakshmana having been killed, Seetha was very much emaciated through grief and lamented pitifully (as follows):

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ऊचुर् लक्षणिका ये माम् पुत्रिण्य् अविधवा इति च ।
ते अस्य सर्वे हते रामे अज्जानिनो अनृत वादिनः ॥ ६-४८-२

2. ye = which; laakSaNikaaH = interpreters of marks or signs (the sooth-sayers); uchuH = predicted; maam = me; putriNii = to be having children; avidhaveti cha = and without widowhood; te = those; jJNaaninaH = knowledgeable persons; adya = now; anR^itavaadinaH = (are proved to be) liars; raame = (since) Rama; hate = has been killed.

"The sooth sayers, reading the marks and signs on my body, prophesized that I shall bear sons and never be widowed. Now that Rama has been slain, their words have proved to be untrue."

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यज्वनो महिषीम् ये माम् ऊचुह् पत्नीम् च सत्रिणः ।
ते अद्य सर्वे हते रामे अज्जानिनो अनृत वादिनः ॥ ६-४८-३

3. raame = Since Rama; hate = is slain; sarve = all; te jJNaaninaH = those astrologers; ye = who; uchuH = predicted; maam patniim = that I should be the companion; sattriNaH = of a sattra sacrifice; mahiSiim = and the consort; yajvanaH = of the performer of great sacrifices; adya = now; anR^itavaadinaH = have become utterers of falsehood.

"Since Rama is slain, all those astrologers, who predicted that I should be the companion of a sattra sacrifice and the consort of the performer of great sacrifices, now have proved to be utterers

वीर पार्थिव पत्नी त्वम् ये धन्या इति च माम् विदुः ।
ते अद्य सर्वे हते रामे अज्जानिनो अनृत वादिनः ॥ ६-४८-४

4. **adya** = now; **raame** = that Rama; **hate** = has been slain; **sarve** = all; **te** = those; **jNaaninaH** = sooth-sayers; **ye** = who; **viduH** = predicted; **bhartR^ipuujitaam** = that I should be honoured by my husband; **viirapaarthiva patniinaam** = and by the wives of warriors and kings; **anR^ita vaadinaH** = are proved not to have spoken truly.

"Now that Rama has been slain, all those sooth-sayers who predicted that I should be honoured by my husband as well as the wives of warriors and kings, are proved to be liars."

उचुः संश्रवणे ये माम् द्विजाह् कार्तान्तिकाह् शुभाम् ।
ते अद्य सर्वे हते रामे अज्जानिनो अनृत वादिनः ॥ ६-४८-५

5. **adya** = now; **raame** = that Rama; **hate** = has been slain; **sarve** = all; **te** = those; **jNaaninaH** = astrologers; **kaartaanikaaH dvijaaH** = among the wise brahmins; **ye** = who; **samshravaNe** = openly; **uuchuH** = foretold; **shubham** = happiness; **maami** = for me; **anR^itavaadinaH** = are proved to have spoken falsely!

"Now that Rama has been slain, all those astrologers among the wise brahmins. Who openly foretold that I should remain happy with my husband are proved to have spoken falsely!"

इमानि खलु पद्मानि पादयोर् यैह किल स्त्रियः ।
अधिराज्ये अभिषिच्यन्ते नर इन्द्रैह पतिभिह् सह ॥ ६-४८-६

6. **padmaani khalu** = by the marks of lotus indeed; **imaani** = on these; **paadayoH** = my feet; **yaiH** = by which; **kulastriyaH** = high-born women; **abhiSichyante** = are consecrated; **aadhiraajye** = for an empire; **patibhiH saha** = with their husbands; **narendraH** = and kings.

"Yet I bear the marks of lotus on my soles by virtue of which high-born women are consecrated on an imperial throne with their husbands and lords."

वैधव्यम् यान्ति यैर् नार्यो अलक्षणैर् भाग्य दुर्लभाः ।
न आत्मनस् तानि पश्यामि पश्यन्ती हत लक्षणा ॥ ६-४८-७

7. **na pashyaami** = I do not find; **taani** = those; **alakSaNaaiH** = marks of ill-fortune; **yaiH** = which; **yaanti** = betoken; **vaidhavyam-** widowhood; **naaryaH** = in women; **bhaagya durlabhaaH** = who are ill-starred; **pashyantii** = and as I examine; **hata lakSaNa** = all the auspicious signs appear to be rendered void; **aatmanaH** = for me.

"I do not find those marks of ill-fortune which betoken widowhood in women who are ill-starred and as I examine, all the auspicious signs appear to be rendered void for me."

सत्यानि इमानि पद्मानि स्त्रीणाम् उक्त्वानि लक्षणे ।
तान्य् अद्य निहते रामे वितथानि भवन्ति मे ॥ ६-४८-८

8. lakSaNaaiH = (These) marks; padmaani = of the lotus; uktaani = said to be; satyanaamaani = good angury; striiNaam = for women; (by the wise men); taani = those marks; me = of mine; bhavanti = have become; vitathaani = meaningless; adya = now; raame = that Rama; nihate = is slain.

"Those marks of the lotus said to be good angury for women by wise men, have become meaningless, now that Rama is slain."

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केशाह् सूक्ष्माह् समा नीला भ्रुवौ च असम्मते मम ।
वृत्ते च अलोमशे जन्म्ये दन्ताश् च अविरला मम ॥ ६-४८-९

9. mam = my; keshaaH = hair; suukSmaaH = is fine; niilaaH = black in clour; samaaH = and smooth; bruvoucha = my eye-brows too; asamhate = are dis-united; mama = my; jaN^ghe = shanks; vR^itte = are well-rounded; aromake = and hair-less; dantaashcha = my teeth; aviralaaH = are contiguous.

"My hair is fine, black in colour and smooth. My eye-brows are disunited. My shanks are hair-less and well rounded. My teeth are contiguous, without any gaps between them."

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शन्खे नेत्रे करौ पादौ गुल्फाव् ऊरू च मे चितौ ।
अनुवृत्ता नखाह् स्निग्धाह् समाश् च अङ्गुलयो मम ॥ ६-४८-१०

10. mama = My; shaNkhe = temples; netre = eyes; karau = arms; paadau = feet; gulphau = ankles; uuru = thighs; samau = are homogenous; chitau = and well-proportioned; aNgulayaH = the fingers; anuvR^ittanakhaaH = have well-rounded nails; snigdhaaH = which are glossy; samaashcha = and having a right length.

"My temples, eyes, arms, feet, ankles and thighs are homogenous and well-proportioned. My fingers have well-rounded and glossy nails, having a right length."

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स्तनौ च अविरलौ पीनौ मम इमौ मग्न चूचुकौ ।
मग्ना च उत्सन्निनी नाभिह् पार्श्व उरस्कम् च मे चितम् ॥ ६-४८-११

11. maamakau = my; stanau = breasts; aviralau = are close to each other; piinau = fully developed; magna chuuchukau = and have depressed nipples; naabhiH = my navel; magna = is deeply; utsedhinii = indented; me = my; paarshvoraskamcha = flanks and bossom; chitam = are well-formed.

"My breasts are close to each other, fully developed and have depressed nipples. My navel is deeply indented. My flanks and bossom are well-formed."

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मम वर्णो मणि निभो मृदून्य् अङ्ग रुहाणि च ।
प्रतिष्ठिताम् द्वदशभिर् माम् ऊचुह् शुभ लक्षणाम् ॥ ६-४८-१२

12. mama = my; varNaH = complexion; maNinibhaH = has the sheen of a pearl; aNga ruhaaNicha = the hair on my skin; mR^iduuni = are soft; uuchuH = It is said; maam = of me; as endowed with auspicious signs; pratiSThitaam = in that I touched the ground; dvaadashabhiH = with my twelve limbs (viz. the ten toes and two soles).

"My complexion has the sheen of a pearl. The hair on my skin are soft. It is said of me as endowed with auspicious signs, in that I touched the ground with my twelve limbs (viz. the ten toes and two soles).

समग्र यवम् अच्चिद्रम् पाणि पादम् च वर्णवत् ।

मन्द स्मिता इत्य् एव च माम् कन्या लक्षणिका विदुः ॥ ६-४८-१३

13. kanyaalakSaNikaaH = those who interpret the marks of youthful maidens; viduH = spoke; maam = of me; iti = that; paaNipaadamcha = my hands and feet; varNavat = are rosy; samagrayavam = fully provided with marks resembling a barley-corn; achchhidram = devoid of space between the fingers and toes; mandasnitaa = and my smile is gentle.

"Those who interpret the marks of youthful maidens spoke of me that my hands and feet are rosy, fully provided with marks each resembling a barley corn, devoid of space between my fingers and toes and that my smile is gentle."

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अधिराज्ये अभिषेको मे ब्राह्मणैह पतिना सह ।

कृत अन्त कुशलैर् उक्तम् तत् सर्वम् वितथी कृतम् ॥ ६-४८-१४

14. tat sarvam = all that; uktam = was told; braahmaNaiH = by brahmins; kR^itaanta kushalaiH = who were skilled in sooth-saying; me = of me; aadhi raajyaabhiSekaH = that I should be consecrated on the imperial throne; patinaa saha = along with my husband; vitathiikR^itam = proved to be in vain.

"All that was told by brahmins well-versed in sooth-saying, of me that- I should be consecrated on the imperial throne along with my husband -proved to be in vain."

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शोधयित्वा जन स्थानम् प्रवृत्तिम् उपलभ्य च ।

तीर्त्वा सागरम् अक्षोभ्यम् भ्रातरौ गोष्पदे हतौ ॥ ६-४८-१५

15. shodayitvaa = having searched; janasthaanam = all the resorts of men; upalabhyacha = received; pravR^ittim = the tidings of my fate; tiirtvaa = and crossed; akSobhyam = the impassable; saagaram = ocean; bhraataram = those two brothers; hatau = have perished; goSpade = in the imprint of a cows hoof (a small brothers)

"Having searched all the resorts of men, received the tidings of my fate, and crossed the impassable ocean, those two brothers have perished in the imprint of a cow's hoof (a small puddle)."

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ननु वारुणम् आग्नेयम् ऐन्द्रम् वायव्यम् एव च ।

अस्त्रम् ब्रह्म शिरश् चैव राघवौ प्रत्यपद्यताम् ॥ ६-४८-१६

16. raaghavau = Rama and Lakshmana; pratya padyataam nanu = surely knew the use of; vaaruNam = the arrows of Varuna; aagneyam = Agni; aindram = Indra; vaayavyameva cha = and Vayu; brahmashiraH astram cha = as also the Brahmashira weapon.

"Rama and Lakshmana surely knew the use of the arrows of Varuna, Agni, Indra and Vayu, as also the Brahmashira weapon."

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अदृश्यमानेन रणे मायया वासव उपमौ ।

मम नाथाव् अनाथाया निहतौ राम लक्ष्मणौ ॥ ६-४८-१७

17. **maayayaa** = by means of magic arts; **raama lakSmaNau** = Rama and Lakshmana; **mama** = my; **naathau** = protectors; **vaasavopamau** = who are equal to Indra; **nihatau** = have been slain; **adR^ishya maanena** = by an invisible foe; **raNe** = in battle; **anaathaayaaH** = and I am now bereft of any support.

"By means of magic arts, an invisible foe has slain Rama and Lakshmana, my protectors, who are equal to Indra in battle and I am now bereft of any support."

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न हि दृष्टि पथम् प्राप्य राघवस्य रणे रिपुः ।
जीवन् प्रतिनिवर्तेत यद्य् अपि स्यान् मनो जवः ॥ ६-४८-१८

18. **praapya** = having reached; **dR^iSTipatham** = the range of sight; **raaghavasya** = of Rama; **raNe** = in a combat; **na ripuH** = no enemy; **pratinivartate hi** = could return; **jiivam** = alive; **syadyadyapi** = even though; **manojavaH** = (he were endowed with) the swiftness of thought.

"Having reached the range of sight of Rama in a combat, no enemy could return alive, eventhough he were endowed with the swiftness of thought."

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न कालस्य अतिभारो अस्ति कृत अन्तश् च सुदुर्जयः ।
यत्र रामह् सह भ्रात्रा शेते युधि निपाथितः ॥ ६-४८-१९

19. **naasti** = there is no; **atibhaaraH** = great burden; **kaalasya** = for death; **yatra** = as; **raamaH** = Rama; **bhraatraa saha** = along with his brother; **shete** = are lying; **nipaataH** = struck down; **yudhi** = on the battle-field; **kR^itaantashcha** = fate; **sudurjayaH** = is inexorable.

There is no burden too heavy for death to shoulder, as Rama along with his brother are lying struck down on the battle-field. Fate is inexorable."

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न अहम् शोचामि भर्तारम् निहतम् न च लक्ष्मणम् ।
न आत्मानम् जननी च अपि यथा श्वश्रूम् तपस्विनीम् ॥ ६-४८-२०

20. **na shochaami** = I do not repent; **raama** = for Rama; **lakSmaNam cha** = or Lakshmana; **mahaaratham** = the great chariot-warrior; **na** = nor; **aatmaanam** = for myself; **na** = nr; **jananiim chaapi** = my mother even; **yathaa tathaa** = by so much; **shashruum** = as my mother-in-law; **tapasviniim** = the unfortunate one.

"I do not repent so much for Rama and Lakshmana or for myself or even my mother but for my unfortunate mother-in-law, Kausalya."

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सा हि चिन्तयते नित्यम् समाप्त व्रतम् आगतम् ।
कदा द्रक्ष्यामि सीताम् च रामम् च सह लक्ष्मणम् ॥ ६-४८-२१

21. **saa tu** = Kausalya for her part; **nityam** = forever; **chintayate** = remains absorbed in the thought; **kadaa** = when; **drakSyaami** = shall I see; **lakSmaNamcha** = Lakshmana; **siitaamcha** = and Seetha; **saraaghavam** = with Rama; **aagatam** = returned (to Ayodhya); **samapta vratam** = having completed his vow (of remaining in exile in the forest for fourteen years)?

"Kausalya for her part, forever remains absorbed in the thought 'When shall I see Lakshmana and Seetha with Rama returned (to Ayodhya) having completed his vow (of remaining in exile in the forest for fourteen years)?"

परिदेवयमानाम् ताम् राक्षसी त्रिजटा अब्रवीत् ।
मा विषादम् कृथा देवि भर्ता अयम् तव जीवति ॥ ६-४८-२२

22. trijaTaa = Trijata; raakSasii = the demoness; abraviit = spoke; taam = to that Seetha; paridevayamaanaam = who was thus lamenting (as follows); devi = O; god-like lady!; maa kR^ithaaH = do not; viSaadam = despair; tava = your; bhartaa = husband; ayam = this Rama; jiivati = is living.

The demoness Trijata spoke to that lamenting Seetha as follows : "O, the god-like lady! Do not despair. Your husband, Rama is still living."

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कारणानि च वक्ष्यामि महान्ति सदृशानि च ।
यथा इमौ जीवतो देवि भ्रातरौ राम लक्ष्मणौ ॥ ६-४८-२३

23. devii = O godlike lady!; vakSyaami = I will tell; mahaanti = mighty; sadR^ishaani = and cogent; kaaraNaanicha = reasons; yathaa = how; imau = these; bhraatarau = two brothers; raama lakSmaNau = Rama and Lakshmana; jiivataH = are living.

"O, godlike lady! I will tell you mighty and cogent reasons, how these two brothers Rama and Lakshmana are living."

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न हि कोप परीतानि हर्ष पर्युत्सुकानि च ।
भवन्ति युधि योधानाम् मुखानि निहते पतौ ॥ ६-४८-२४

24. patau = The leader; nihate = having been lost; mukhaani = the faces; yodhaanaam = of the soldiers; yudhi = on the field of battle; na bhavanti hi = are never seized; kopapariitaani = by anger; harSapryutsukaani = (nor are they) animated with joy.

"The leader having been lost, the faces of the soldiers on the field of battle are never seized by anger nor are they animated with joy."

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इदम् विमानम् वैदेहि पुष्पकम् नाम नामतः ।
दिव्यम् त्वाम् धारयेन् न इदम् यद् एतौ गज जीवितौ ॥ ६-४८-२५

25. vaidehi = O; Seetha!; idam vimaanam = this aerial car; divyam = celestial as it is; puSpakam naama called Pushpaka; naamataH = by name; na dhaarayat = would not have brought; tvaam = you; (here); yadi etau = if those two heroes; gata jiivitau = have lost their lives.

"O, Seetha! This aerial car called Pushpaka by name, celestial as it is, would not have brought you here, if those two heroes have lost their lives."

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हत वीर प्रधाना हि हत उत्साहा निरुद्यमा ।
सेना भ्रमति सम्ख्येषु हत कर्णा इव नौर जले ॥ ६-४८-२६

26. senaa = an army; hata viira pradhaanaa = that sees its valiant commander fall; gatotsaahaa = is bereft of courage; bhramati = and wanders; nirudyamaa = aimlessly about; samkhyaesu = on the battle field; nauH iva = like a ship; hata karNaa = which has broken its rudder; jale = in water.

"An army that sees its valiant commander fall, is bereft of courage and wanders aimlessly about on the battle field, like a ship which has broken its rudder in water."

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इयम् पुनर् असम्भ्रान्ता निरुद्विग्ना तरस्विनी ।
सेना रक्षति काकुत्स्थौ मायया निर्जितौ रणे ॥ ६-४८-२७

27. **iyam** = this; **senaa punaH** = army for its part; **asambhraantaa** = is neither confused; **nirudvignaa** = nr perturbed; **rakSati** = and is guarding; **kaakutsthsau** = the two scious of kakutstha; Rama and Lakshmana; **niveditau** = this is being pointed out; **mayaa** = by me; **priityaa** = on account of my affection for you; **tapasvini** = O lady given to austerities!.

"This army for its part is neither confused nor perturbed and is guarding Rama and Lakshman. I am pointing this out to you on account of my affection for you, O lady given to austerities!"

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सा त्वम् भव सुविस्रब्धा; अनुमानैह सुख उदयैः ।
अहतौ पश्य काकुत्स्थौ स्नेहाद् एतद् ब्रवीमि ते ॥ ६-४८-२८

28. **bhava** = be; **savisrabdhaa** = reassured; **sukhodayaiH** = by these auspicious; **anumaanaiH** = omens; **pashya** = behold; **kaakutsthau** = Rama and Lakshmana the scious of kakutstha; **ahatau** = who are not dead; **braviimi** = I am telling; **te** = you; **etad** = this; **snehaat** = on account of my affection for you.

"You as such, be reassured by these auspicious omens. Behold Rama and Lakshman who are not dead. I am telling you this, on account of my affection for you."

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अनृतम् न उक्त पूर्वम् मे न च वक्ष्ये कदाचन ।
चारित्र सुख शीलत्वात् प्रविष्टा असि मनो मम ॥ ६-४८-२९

29. **maithili** = O; Seetha!; **anR^itam** = falsehood; **na ukta puurvam** = has not been uttered before; **me** = by me; **nacha rakSyami** = nor do I utter too now; **praviSTaa asi** = you have entered; **mam** = my; **mamaH** = mind; **chaaritrasukha shiilatvaat** = by your conduct and natural gaiety.

"O, Seetha! I have not spoken falsehood before, nor shall I ever do so. By your conduct and natural gaiety, you have found a place in my heart!"

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न इमौ शक्यौ रणे जेतुम् स इन्द्रैर् अपि सुर असुरैः ।
एतयोर् आननम् दृष्ट्वा मया च आवेदितम् तव ॥ ६-४८-३०

30. **suraasurairapi** = even celestials and demons; **sendraiH** = along with Indra; **na shakya** = are unable; **jetum** = to defeat; **imau** = these two heroes; **raNe** = in battle; **dR^iSTvaa** = having observed; **taadR^ishan** = such; **darshanam** = a sight; **aaveditam** = it was communicated; **tava** = to you; **mayaa** = by me.

"Even celestials and demons along with Indra cannot vanquish there two heroes in battle. This is what I have observed and communicated to you."

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इदम् च सुमहच् चिह्नम् शनैह् पश्यस्व मैथिलि ।

निह्सम्ज्नाव् अप्य् उभाव् एतौ न एव लक्ष्मीर् वियुज्यते ॥ ६-४८-३१

31. **maithili** = O Seetha!; **pashyasva** = see; **idam** = this; **sumahat** = a very great; **chitram** = marvel!; (see how); **patitau** = fallen; **sharaiH** = (under those) shafts; **visamjN^au** = and deprived of their senss; **lakSmiiH** = their beauty; **naiva muNehati** = has not desrted; **etau** = them.

"O Seetha!; See this, a great marvel !; See how, fallen under those shafts and deprived of their senses, thier beauty has not deserted them."

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प्रायेण गत सत्त्वानाम् पुरुषाणाम् गत आयुषाम् ।

दृश्यमानेषु वक्त्रेषु परम् भवति वैकृतम् ॥ ६-४८-३२

32. **praayeNa** = generally; **vaktreSu** = the faces; **puruSaaNaam** = of men; **gata sattvaanaam** = who lost their lives; **gataayuSaam** = and whose vital power has vanished; **bhavati** = with be; **dR^ishyamaaieeSu** = appearing; **param** = with an appalling; **vaikR^itam** = alteration.

"Generally, the faces of those who lost their lives and whose vital power has vanished, will be appearing with an appalling alteration".

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त्यज शोकम् च दुःखम् च मोहम् च जनक आत्मजे ।

राम लक्ष्मणयोर् अर्थे न अद्य शक्यम् अजीवितुम् ॥ ६-४८-३३

33. **janakaatmaje** = O; Seetha!; **tyaja** = Banish; **shokam** = your grief; **duHkham cha** = pain; **mohamcha** = and ignorance; **raamalakSmaNayoH arthe** = on account of Rama and Lakshman; **na shakyam** = It is impossible; **adya** = now 9with the splendour in their faces); **(they) ajiivitum** = do not live.

"O, Seetha! Banish your grief, pain and ignorance on account of Rama and Lakshmana. It is impossible, now with the splendour seen in their faces, for Rama and Lakshmana to die."

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श्रुत्वा तु वचनम् तस्याह सीता सुर सुता उपमा ।

कृत अन्जलिर् उवाच इदम् एवम् अस्त्व इति मैथिली ॥ ६-४८-३४

34. **shrutvaa** = hearing; **tasyaaH** = her; **vachanam** = words; **siita** = Seetha; **surasutopamaa** = who resembled a daughter of gods; **maithilii** = but the daughter of Mithila kingdom; **kR^itaaNjaliH** = with joined palms; **uvaacha** = exclaimed; **iti emaam** = in this way; **evam astu** = may it be so."

Hearing her words, Seetha, the daughter of Mithila kingdom resembling a daughter of gods, with joined palms exclaimed, "May it be so."

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विमानम् पुष्पकम् तत् तु समिवर्त्य मनो जवम् ।

दीना त्रिजटया सीता लन्काम् एव प्रवेशिता ॥ ६-४८-३५

35. **samnivartya** = after duly sending back; **tat** = that; **puSpakam vimaanam** = aerial car; Pushpaka; **manojavam** = sorrowfu; **siitaa** = Seetha; **pravashitaa** = was caused to enter; **laN^kaameva** = Lanka once more; **tirjaTayaa** = by Trijata.

After sending back that aerial car, Pushpaka which was as swift as the thought, the sorrowful Seetha was caused by Trijata to enter Lanka once more.

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ततस् त्रिजटया सार्धम् पुष्पकाद् अवरुह्य सा ।
अशोक वनिकाम् एव रक्षसीभिह् प्रवेशिता ॥ ६-४८-३६

36. tataH = thereafter; saa = Seetha; trijaTayaa saardham = along with Trijata; avaruhya = who descended; puSpakaat = from Pushpaka the aerial car; praveshitaaa = were caused to enter; ashokavanikaameva = Ashoka grove again; raakSasiibhiH = by the female demons.

Thereafter, Seetha along with Trijata who descended from Pshpaka the aerial car, were caused by the female demons, to enter the Ashoka grove again.

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प्रविश्य सीता बहु वृक्ष षण्डाम् ।
ताम् राक्षस इन्द्रस्य विहार भूमिम् ।सम्प्रेक्ष्य संचिन्त्य च राज पुत्रौ ।
परम् विषादम् समुपाजगाम ॥ ६-४८-३७

37. pravishya = entering; taam = that Ashoka grove; bahuvR^ikSaNDaam = planted with a multitude of trees; vihaara bhuumim = the sporting ground; raakSasendrasya = of Ravana; samchintya cha = recalling; raajaputrau = the two princes; samprakSyaa = who she had just seen; siitaa = Seetha; upaaja = gave way; param viSaadam = to extreme grief.

Entering that Ashoka grove, planted with a multitude of trees, sporting ground of Ravana and recalling the two princes who she had just seen, Seetha gave way to extreme grief.

इत्यार्षे श्रीमद्रामायने आदिकाव्ये युद्धकाण्डे अष्टचत्वारिंशः सर्गः

Thus completes 48th Chapter of Yuddha Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

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Book VI : Yuddha Kanda - Book Of War

Chapter [Sarga] 49

Verses converted to UTF-8, Nov 09

Introduction

Returning to consciousness, Rama laments over the plight of Lakshmana, who was lying unconscious. The foremost of monkeys too were plunged in grief and despondency on seeing Rama lamenting as aforesaid. In the meantime, Vibhishana approaches Rama and the monkeys flee away, mistaking him as Indrajit.

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घोरेण शर बन्धेन बद्धौ दशरथ आत्मजौ ।
निश्चसन्तौ यथा नागौ शयानौ रुधिर उक्षितौ ॥ ६-४९-१
सर्वे ते वानर श्रेष्ठाह् ससुग्रीवा महा बलाः ।
परिवार्य महात्मानौ तस्थुह् शोक परिप्लुताः ॥ ६-४९-२

1; 2. **baddhau** = bound; **ghoreNa** = by that formidable; **sharabandhena** = net work of arrows; **mahaatmanau** = the high-souled; **dasharaatmajau** = sons of Dasaratha (Rama and lakshmana); **shayaanau** = lay; **rudhirokSitau** = bathed in blood; **niHshvasantau** = breething; **naagau yathau** = like serpents; **sarve** = all; **te vaanarashreSThaH** = those foremost of monkeys; **mahaabalaah** = who were exceedingly stron; **sa sugriivaah** = including Sugreeva; **shokapariplutaaH** = plunged in grief; **tasthuH** = were standing; **parivaarya** = round; (the two illustrious warriors).

Bound by that formidable network of arrows, the two high-souled sons of dasaratha lay bathed in blood, breathing like serpents. All those foremost of monkeys who were exceedingly strong, including Sugreeva, plunged in grief, were standing around those two illustrious warriors.

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एतस्मिन् अन्तरे रामह् प्रत्यबुध्यत वीर्यवान् ।
स्थिरत्वात् सत्त्व योगाच् च शरैह् संदानितो अपि सन् ॥ ६-४९-३

3. **etasmin antare** = in the meanwhile; **viiryavaan** = the mighty; **raamaH** = Rama; **sthiratvaat sattvayogaat cha** = by virtue of his hardihood and native strength; **pratyabuddhata** = awoke from his sworn; **samdaanito.api shaaiH** = despite the shifts that held him captive.

In the meanwhile, the mighty Rama by virtue of his hardihood and native strength, awoke from his swwon, despite the shafts that held him captive.

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ततो दृष्ट्वा सरुधिरम् विषण्णम् गाढम् अर्पितम् ।
भ्रातरम् दीन वदनम् पर्यदेवयद् आतुरः ॥ ६-४९-४

4. **tataH** = then; **dr^iSTvaa** = beholding; **bhraataram** = his brother; **sarudhiram** = discharging blood; **niSaNNam** = unconscious; **gaaDham** = firmly; **arpitam** = thrown on the floor; **diinavadanam** = and with a melancholic face; **paryadevayat** = (Rama) lamented; **aaturaH** = full of grief (thus):

Then, beholding his brother, bleeding unconscious, firmly thrown on the floor, and his features changed, Rama full of grief lamented thus:

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किम् नु मे सीतया कार्यम् किम् कार्यम् जीवितेन वा ।
शयानम् यो अद्य पश्यामि भ्रातरम् युधि निर्जितम् ॥ ६-४९-५

5. **kim nu kaaryam** = of what use; **siitayaa** = is the recovery of Seetha; **kim kaaryam vaa** = or of what use; **jiivitena** = is even life itself; **me** = to me; **yaH** = since; **pashyaami** = I am seeing; **bhraataram** = my brother; **adya** = now; **shayaanam** = lying; **nirjitam** = subdued; **yudhi** = in the fight.

"Of what use to me is the recovery of Seetha or even life itself, since my brother now lying, before my eyes, has been struck down in the fight?"

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शक्या सीता समा नारी प्राप्तुम् लोके विचिन्वता ।
न लक्ष्मण समो भ्राता सचिवह् साम्परायिकः ॥ ६-४९-६

6. **shakyaa** = It can be possible; **vichinvataa** = if I were to look for her; (to find); **naarii** = a consort; **siitaasamaa** = equal to Seetha; **martyaloke** = in the world of mortals; **na** = but not; **bhraataa** = a brother; **sachivaH** = a friend; **saamparaayikaH** = and a comrade in a hostile war; **lakSmaNaH samaH** = such as Lakshmana.

"It can be possible, if I were to look for her, to find a consort equal to Seetha in this world of mortals but not a brother, a friend and a comrade in a hostile war, such as Lakshmana!"

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परित्यक्ष्याम्य अहम् प्राणान् वानराणाम् तु पश्यताम् ।
यदि पञ्चत्वम् आपन्नह् सुमित्र आनन्द वर्धनः ॥ ६-४९-७

7. **aapannaH yadi** = If he has returned; **paNchatvam** = to the five elements; **sumitraananda vardhanaH** = he; the increaser of Sumitra's joy; **aham** = I; **parityakSyaami** = will yield up; **praaNaan** = my life-breaths; **vaanaraNaam** = (while) the monkeys; **pashyataam** = stand looking on.

"If Lakshmana returned to the five elements, he the increaser of Sumitra's joy, I will yield up my life-breaths while the monkeys stand looking on."

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किम् नु वक्ष्यामि कौसल्याम् मातरम् किम् नु कैकयीम् ।
कथम् अम्बाम् सुमित्रांच पुत्र दर्शन लालसाम् ॥ ६-४९-८

8. **kim nu vakSyaami** = what shall I say; **maataram** = to my mother; **kausalyaam** = Kausalya?; **kim nu** = what shall I tell; **kaikeyiim** = to Kaikeyi?; **katham** = and how can I talk; **ambaam** = to my mother; **sumitraam** = Sumitra; **putra darshanalaalasaam** = who is keenly sighing for the sight of her son.

"What shall I say to my mother, Kausalya or to Kaikeyi? How can I talk to my mother Sumitra, sighing for the sight of her son?"

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विवत्साम् वेपमानाम् च क्रोशन्तीम् कुररीम् इव ।
कथम् आश्वासयिष्यामि यदि यास्यामि तम् विना ॥ ६-४९-९

9. **katham** = How; **aashvaasayiSyaami** = shall I console; (Sumitra); **vepamaanaam cha** = trembling; **krashantiim** = and crying out; **kurariimiva** = like an osprey; **vivatsaam** = bereft of her son; Lakshmana; **yaasyaami yadi** = if I return (to Ayodhya); **tam vinaa** = without Lakshmana.

"How shall I console Sumitra, trembling and crying out like an osprey, bereft of her son, if I return to Ayodhya without lakshmana?"

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कथम् वक्ष्यामि शत्रुघ्नम् भरतम् च यशस्विनम् ।
मया सह वनम् यातो विना तेन आगतह् पुनः ॥ ६-४९-१०

10. **katham** = how; **vakSyaami** = shall I tell shatrughnam = Shatrughna; **yashashvinam** = and the illustrious; **bharatam** = Bharata; **aham** = (when) I; **aagataH** = return; **tena vinaa** = without Lakshmana; **yaataH** = who followed; **vanam** = to the forest; **mayasaha** = along with me?

"How shall I tell Shatrughna and the illustrious Bharata when I return without Lakshmana, who followed to the forest along with me?"

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उपालम्भम् न शक्यामि सोढुम् बत सुमित्रया ।
इह एव देहम् त्यक्ष्यामि न हि जीवितुम् उत्सहे ॥ ६-४९-११

11. **bata** = Alas!; **na shakSyaami** = I should not be able; **soDhum** = to endure; **upaalambham** = the reproaches; **sumitrayaa** = of Sumitra; **tyakSyaami** = I will leave; **deham** = my body; **ihaiva** = here itself; **na utsahe** = I do not wish; **jiivitum** = to live.

"Alas! I should not be able to endure Sumitra's reproaches. I will leave my body here itself. I do not wish to continue living."

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धिग् माम् दुष्कृत कर्माणम् अनार्यम् यत् कृते ह्य् असौ ।
लक्ष्मणह् पतितह् शेते शर तल्पे गत असुवत् ॥ ६-४९-१२

12. **dhik** = woe; **maam** = unto me; **duSkR^ita karmaaNam** = to my wicked deed anaaryam = and to my lack of nobility; **matkR^ite** = through my fault; **asau** = this; **lakSmaNaH** = Lakshmana; **paatitaH** = was befallen; **shete hi** = and lies indeed; **sharatalpe** = on a bed of arrows; **gataasuvat** = as me who has yielded up his life!

"Woe unto me to my wicked deed and to my lack of nobility. Through my fault, Lakshmana has fallen and lies indeed on a bed of arrows as on who has yielded up his life!"

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त्वम् नित्यम् सुविषण्णम् माम् आश्वासयसि लक्ष्मण ।
गत असुर् न अद्य शक्नोषि माम् आर्तम् अभिभाषितुम् ॥ ६-४९-१३

13. **lakSmaNa** = O; Lakshmana!; **tvam** = you aashvaasayasi = used to console; **maam** = me; **nityam** = always; **suviSaNNam** = whenever I was in a great sorrow; **gataasuH** = you; having lost your life; **naasi** = are not; **shaktaH** = able; **abhibhaaSitum** = to talk; **maam** = to me; **aartam** = afflicted with grief.

"O, Lakshmana! You always used to console me whenever I was in a great sorrow. You, having lost your life now are not able to allay my sufferings with your words."

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येन अद्य बहवो युद्धे राक्षसा निहताह क्षितौ ।
तस्याम् एव क्षितौ वीरह् स शेते निहतह परैः ॥ ६-४९-१४

14. tvam yena = You; who; yuddhe = in this battle; adya = today; nihataaH = struck down; bahavaH = innumerable; raakSasaaaH = demons; kSitau = to the earth; sheSe = are fallen; nihataH = pierced; sharaiH = by darts; shuuraH = like a hero; tasyaameva = on the self same field.

"You, who in this battle today, struck down innumerable demons to the earth, are fallen, pierced by darts, like a hero on the self same field."

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शयानह् शर तल्पे अस्मिन् स्व शोणित परिप्लुतः ।
शर जालैश् चितो भाति भास्करो अस्तम् इव व्रजन् ॥ ६-४९-१५

15. shayaanaH = lying; asmin sharatalpe = on this bed of arrows; shoNitapariplutaH = bathed in blood; chitaH = you are piled up; sharajaalaiH = in a heap of arrows; saH = you; as such; bhaasi = look; bhaaskaraH iva = like the sun; vrajan = setting behind; astam = the horizon.

"Lying on this bed of arrows, bathed in blood, you are piled up; sharajaalaiH= in a heap of arrows; saH= you, as such; bhaasi= look; bhaaskaraH= iva= like the sun; vrajan= setting behind; astam= the horizon.

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बाण अभिहत मर्मत्वान् न शक्नोत्य् अभिवीक्षितुम् ।
रुजा च अब्रुवतो ह्य् अस्य दृष्टि रागेण सूच्यते ॥ ६-४९-१६

16. baaNaabhihata marmatvaat = your vital parts having been pierced with arrows; na shaknoti = you are not able even; abhibhaaSituM = to speak (now); abruvato.api = eventhough you are not speaking; asya rujaa = your agony; suuchyate = is disclosed; dR^iSTiraageNa = by the redness of your eyes.

"Your vital parts having been pierced with arrows, you are not able even to speak now. Eventhough you not speaking, your agony is disclosed by the redness of your eyes."

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यथा एव माम् वनम् यान्तम् अनुयातो महा द्युतिः ।
अहम् अप्य् अनुयास्यामि तथैव एनम् यम क्षयम् ॥ ६-४९-१७

17. anuyaasyaami = I shall follow; enam = him; yamakSayam = to the region of Yama; yathaiva = as; mahadyutuH = that illustrious warrior anuyaataH = accompanied; maam = me; ahamapi = when I; yaantam = retired; vanam = to the forest.

"I shall follow him to the region of Yama, as that illustrious warrior accompanied me when I retired to the forest."

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इष्ट बन्धु जनो नित्यम् माम् च नित्यम् अनुव्रतः ।
इमाम् अद्य गतो अवस्थाम् मम अनार्यस्य दुर्नयैः ॥ ६-४९-१८

18. **nityam** = He who ever; **iSTa bandhu janaH** = loved his own kinsfolk; **anuvrataH** = and was filled with devotion; **maam** = for me; **gataH** = got; **imaam** = this; **avasthaam** = state; **durnayaiH** = to which the misdeeds; **mama** = of me; (have brought him); wretched that I am !

"He who loved his own kinsfolk and was filled iwth devotion for me, got this state to which my misdeeds have brought him, wretched that I am!"

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सुरुष्टेन अपि वीरेण लक्ष्मणेना न संस्मरे ।
परुषम् विप्रियम् वा अपि श्रावितम् न कदाचन ॥ ६-४९-१९

19. **na samsmare** = I do not remember; **shraavitam** = to have heard; **kadaachana** = at any time; **paruSam** = harsh; **vipriyam** = and hateful words; **lakSmaNena** = by lakshmana; **viireNa** = the valiant man; **suruSTenaapi** = even if he is deeply provoked.

"I do not remember to have heard any harsh or hateful words from that valiant Lakshmana, even if he is deeply provoked."

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विससर्ज एक वेगेन पन्च बाण शतानि यः ।
इष्वा अस्त्रेष्व अधिकस् तस्मात् कार्तवीर्याच् च लक्ष्मणः ॥ ६-४९-२०

20. **yaH** = he who; **visasarja** = was able to loose; **paNcha baaNa shataani** = five hundred arrows; **eka vegena** = in one shot; **tasmaat** = such; **lakSmaNaH** = Lakshmana; **adhikaH** = was surpassing; **kaartaviiryaat cha** = Kartavirya himself; **iSvastreSu** = in the science of archery.

"Lakshmana, who was able to loose five hundred arrows in one shot, was surpassing kartavirya himself in the science of archery."

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अस्त्रैर् अस्त्राणि यो हन्यात् शक्रस्य अपि महात्मनः ।
सो अयम् उर्व्याम्हतह् शेते महा अर्ह शयन उचितः ॥ ६-४९-२१

21. **saH ayam** = this Lakshmana; **yaH** = who; **mahaarha shayanochitaH** = was accustomed to a rich couch; **astraiH** = and who by his arrows; **hanyaat** = severe; **astraanapi** = the weapons even; **shakrasya** = of Indra; **mahaatmanaH** = the mighty one; **shete** = is lying; **hataH** = slain; **urvyaam** = on the earth.

"This Lakshmana, who was accustomed to a rich couch and who by his arrows severe the weapons the mighty Indra the Lord of celestials, is lying slain on the ground."

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तच् च मिथ्या प्रलप्तम् माम् प्रधक्ष्यति न संशयः ।
यन् मया न कृतो राजा राक्षसानाम् विभीषणः ॥ ६-४९-२२

22. **mithyaa pralaptam** = (Those) vain words; **na samshayaH** = without doubt; **pradhakSyati** = will consume; **maam** = me; **yat tat** = since; **vibhiiSaNaH** = Vibhishana; **na kR^itaH** = was not made; **rajaa** = the king; **raakSasaanaam** = of demons; **mayaa** = by me.

"Those vain words uttered by me, will ndoubtedly consume me since I have not made Vibhishana the king of demons."

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अस्मिन् मुहूर्ते सुग्रीव प्रतियातुम् इतो अर्हसि ।

मत्वा हीनम् मया राजन् रावणो अभिद्रवेद् बली ॥ ६-४९-२३

23. **sugriiva** = O; Sugreeva!; **arhasi** = you ought; **pratiyaatum** = to return; **asmin** = this; **muhuurte** = moment; **itaH** = from here; (since); **matvaa** = knowing (you are); **hiinam** = without; **mayaa** = me; **raavanaH** = Ravana; **abhibhaviSyat** = will overcome (you); **raajan** = O; king!.

"O, Sugreeva! You ought to return at once from here since knowing that you are bereft of my support, Ravana will overcome you, O king!"

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अन्गदम् तु पुरस् कृत्य ससैन्यह् ससुहज् जनः ।

सागरम् तर सुग्रीव पुनस् तेन एव सेतुना ॥ ६-४९-२४

24. **sugriiva** = O; Sugreeva!; **tara** = re-cross; **samudram** = the sea; **sasainyam** = with you army; **puraskR^itya** = keeping Angada in front; **aNgadam puraskR^itya** = keeping Angada in front; **parichchhadam** = with your followers; **niilena cha** = Nila; **nalenacha** = and Nala.

"O, Sugreeva! Recross the sea with your army, keeping Angada in front and with your followers, Nila and Nala."

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कृतम् हनुमता कार्यम् यद् अन्यैर् दुष्करम् रणे ।

ऋक्ष राजेन तुष्यामि गो लान्गूल अधिपेन च ॥ ६-४९-२५

25. **tuSyaaami** = I am fully satisfied; **sumahat** = by the great; **karma** = military exploit; **kR^itam hi** = accomplished indeed; **R^ikSarajena** = by Jambavan; the king of Bears; **golaaNguuladhipena** = and the general of the monkeys; **yat** = which; **duSkaram** = was impossible; **anyaiH** = to any other; **raNe** = in battle.

"I am fully satisfied by the great military exploit, done by Jambavan the king of Bears and the General of the Monkeys, which was impossible to any other in battle."

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अन्गदेन कृतम् कर्म मैन्देन द्विविदेन च ।

युद्धम् केसरिणा सम्ख्ये घोरम् सम्पातिना कृतम् ॥ ६-४९-२६

26. **karma** = A (great) act; **kR^itam** = was done; **aN^gadena** = by Angada; **maindena** = Mainda; **dvividena** = and Dvidida; **ghoram** = A terrible; **yuddham** = combat; **kR^itam** = was done; **kesariNaa** = by Kesari; **sampaatinaa** = and Sampati; **samkhye** = in the battle-field.

"A great act was done by Angada, Mainda and Dvidida. A terrible combat was done by Kesari and Sampati in the battle-field."

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गवयेन गव अक्षेण शरभेण गजेन च ।

अन्यैश् च हरिभिर् युद्धम् मद् आर्थे त्यक्त जीवितैः ॥ ६-४९-२७

27. **gavayena** = by Gavaya; **gavaakSeNa** = Gavaksha; **sharabheNa** = Sharabha; **gajena** = Gaja; **anyaiH** = and other; **haribhishcha** = monkeys; **tyakta jiivitaiH** = who are willing to sacrifice their lives; **madarthe** = for me; **yuddham** = the battle was carried on.

"By Gavaya, Gavaksha, Sharabha, Gaja and other monkeys, who are willing to sacrifice their lives for me, the battle was carried on."

न च अतिक्रमितुम् शक्यम् दैवम् सुग्रीव मानुषैः ।
यत् तु शक्यम् वयस्येन सुहृदा वा परम् तप ॥ ६-४९-२८
कृतम् सुग्रीव तत् सर्वम् भवता अधर्म भीरुणा ।

28. sugriiva = O; Sugreeva!; na cha shakyam = It is not possible; maanushaiH = for mortals; atikramitum = to avoid; daivam = their destiny; sugriiva = O; Sugreeva; paramtapa = the tormentator of enemies!; dharma bhiiruNaa = fearing to fail in your duty; kR^itam = it was done; tvayaa = by you; sarvam = all; tat = that; yatha = which suhR^idaa = a friend; vayasyena = and a comrade; shakyam = could do.

"O, Sugreeva! It is not possible for mortals to avoid their destiny. O, Sugreeva the tormentator of enemies! Fearing to fail in your duty, you have done all that which a friend and a comrade could do."

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मित्र कार्यम् कृतम् इदम् भवद्भिर् वानर ऋषभाः ॥ ६-४९-२९
अनुज्जाता मया सर्वे यथा इष्टम् गन्तुम् अर्हथ ।

29. vaanararSabhaaH = O; foremost of monkeys!; idam = this; mitra kaaryam = friendly act; kR^itam = has been done; bharadbhiH = by you; sarve = all of you; anujNaataaH = are being permitted mayaa = by me; arhatha = you ought; gantum = to go; yatheSTam = where it seems best to you!.

"O. foremost of Monkeys! You have accomplished all this due to your friendship. I take leave of you all; go where it seems best to you!"

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शुश्रुवुस् तस्य ते सर्वे वानराह् परिदेवितम् ॥ ६-४९-३०
वर्तयाम् चक्रुर् अश्रूणि नेत्रैह् कृष्ण इतर ईक्षणाः ।

30. sarve = all; vaanaraaH = the monkeys; kR^iSNatarekSaNaH = the tawny eyed one; ye = who; shushruvaH = heard; tasya = that Rama's; paridevitam = lamentation; ashruuNi vartayaam chakrire = allowed tears to fall netraiH = from their eyes.

All the tawny eyed monkeys, who heard Rama's lament thus, allowed tears to fall from their eyes.

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ततः सर्वाण्य् अनीकानि स्थापयित्वा विभीषणः ॥ ६-४९-३१
आजगाम गदा पाणिस् त्वरितो यत्र राघवः ।

31. tataH = thereafter; vibhiiSaNaH = Vibhishana; sthaapayitvaa = having established order; sarvaaNi = in all; a niikaani = the ranks; gadaa paaNih = mace in his hand; aajagaama = come; tvaritam = quickly; yatra = where; raaghava = Rama (was then).

Meanwhile, Vibhishana having established order in all the ranks, with mace in his hand, came quickly to Rama.

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तम् दृष्ट्वा त्वरितम् यान्तम् नील अन्जन चय उपमम् ॥ ६-४९-३२
वानरा दुद्रुवुह् सर्वे मन्यमानास् तु रावणिम् ।

32. dR^iSTvaa = seeing; tam = him; niilaaNjana chayopamam = who resembled a mass of collyrium; tvaritam yaantam = hastening; (towards them thus); sarve = all; vaanaraaH = the monkeys; manyamaanaaH = thinking; (him) raavaNim = to be Indrajit; the son of Ravana; dudruvuH = fled away.

Seeing him, who resembled a mass of collyrium, hastening towards them thus, all the monkeys thinking him to be Indrajit the son of Ravana, fled away.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये युद्धकाण्डे एकोनपञ्चाशः सर्गः

Thus completes 49th Chapter of Yuddha Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

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Book VI : Yuddha Kanda - Book Of War

Chapter [Sarga] 50

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Introduction

Observing Vibhishana to be the cause of panic created among the monkeys, Sugreeva asks Jambavan to restore the confidence of monkeys. Jambavan then ressure the monkeys. Vibhishana also feels distressed on perceiving the bodies of Rama and Lakshmana lying unconscious on the ground. Sugreeva consoles and convinces Ravana that Rama and Lakshmana will regain consiousness. Meanwhile, Garuda the King of Birds, makes his appearance on the scene and liberates Rama and Lakshmana from their bondage.

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अथ उवाच महा तेजा हरि राजो महा बलः ।

किम् इयम् व्यथिता सेना मूढ वाता इव नौर जले ॥ ६-५०-१

1. **atha** = then; **hariraajaH** = Sugreeva; the king of monkeys; **mahaatejaH** = having a great splendour; **mahaabalaH** = and a mighty prowess; **uvaacha** = spoke; (as follows); **kim** = why; **iyam senaa** = is this army; **vyathitaa** = agitated; **nouH iva** = like a ship; **muuDhavaateva** = driven out of its course; **jale** = in water.

Meanwhile, Sugreeva the king of Monkeys, possessing a great splendour and a mighty power, enquired saying, "Why is this army agitated, like a ship driven out of its course in water?"

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सुग्रीवस्य वचह् श्रुत्वा वालि पुत्रो अन्गदो अब्रवीत् ।

न त्वम् पश्यसि रामम् च लक्ष्मणम् च महा बलम् ॥ ६-५०-२

शर जाल आचितौ वीराव् उभौ दशरथ आत्मजौ ।

शर तल्पे महात्मानौ शयानाउ रुधिर उक्षितौ ॥ ६-५०-३

2; 3. **shrutvaa** = hearing; **vachaH** = the words; **sugriivasya** = of Sugreeva; **aN^gadaH** = Angada; **vaaliputraH** = the son of Vali; **abraviit** = replied (as follows); **tvam na pasyasi** = do you not see; **mahaatmanau** = the high-souled; **raamam** = Rama; **lakSmaNam cha** = and Lakshmana; **mahaaratham** = the great charioteer; **viirau uboau** = the two valiant; **dasharathaatmajau** = sons of Dasaratha; **sharajaalachitau** = covered with darts; **shayanau** = lying; **rudhirokSitau** = all bloody; **sharatalpe** = in a bed of arrows.

Hearing the words of Sugreeva, Angada the son of Vali replied, saying "Do you not see the high-souled Rama and Lakshmana of the great chariot, those two valiant sons of Dasaratha covered with darts lying all bloody in a bed of arrows?"

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अथ अब्रवीद् वानर इन्द्रह् सुग्रीवह् पुत्रम् अन्गदम् ।

न अनिमित्तम् इदम् मन्ये भवितव्यम् भयेन तु ॥ ६-५०-४

4. **atha** = thereupon; **sugriivaH** = Sugreeva; **vaanarendraH** = the Lord of Monkeys; **abraviit** = said; **putram** = to his son; **aN^gadam** = Angaa; **na manya** = I do not think; **idam** = this; **animittam** = to be without any reason; **bhavitavyam** = there must be; **bhayena** = (some) danger (ahead).

Thereupon, Sugreeva the Lord of Monkeys said to his son Angada: "To my mind, there is some other cause why the monkeys are bewildered. There must be some danger ahead."

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विषण्ण वदना ह्य एते त्यक्त प्रहरणा दिशः ।
प्रपलायन्ति हरयस् त्रासाद् उत्फुल्ल लोचनाः ॥ ६-५०-५

5. **atra** = here; **ete** = these; **harayaH** = monkeys; **palaayante** = are running away; **dishaH** = in all directions; **utphulla lochanaaH** = with their eyes distended; **traasaat** = with terror; **tyakta praharaNaaH** = throwing down their arms; **viSaNNavadanaaH** = and looking dejected.

"Here, these monkeys are running away in all directions, with their eyes distended with terror, throwing down their arms and looking dejected."

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अन्योन्यस्य न लज्जन्ते न निरीक्षन्ति पृष्ठतः ।
विप्रकर्षन्ति च अन्योन्यम् पतितम् लम्बयन्ति च ॥ ६-५०-६

6. **na lajjante** = (They) are not ashamed; **anyanyasya** = of one another; **na niriikSanti** = they are not looking; **pR^iSThataH** = behind them; **viprakarSanti** = (They) are jostling; **anyonyam** = each other; **laN^ghayanti cha** = and leaping over; **patitam** = those who have fallen.

"They are not ashamed of one another. They are not looking behind than even. They are jostling each other and leaping over those who have fallen."

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एतस्मिन् अन्तरे वीरो गदा पाणिर् विभीषणः ।
सुग्रीवम् वर्धयाम् आस राघवम् च निरैक्षत ॥ ६-५०-७

7. **etasmin antare** = In the meanwhile; **viiraH** = the valiant; **vibhiiSaNaH** = Vibhishana; **gadaapaaNiH** = wielding a mace in his hand; (came there); **vardhayaamaasa** = and cheered; **sugriiva** = Sugreeva; **raaghavam cha** = and Rama (saying); **jayaashiSaa** = Victory to Rama! Victory to Rama!

In the midst of this turmoil, the valiant Vibhishana, wielding a mace in his hand came there and cheered Sugreeva and Rama saying "Victory to Rama! Victory to Rama!."

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विभीषणम् तम् सुग्रीवो दृष्ट्वा वानर भीषणम् ।
ऋक्ष राजम् समीपस्थम् जाम्बवन्तम् उवाच ह ॥ ६-५०-८

8. **dR^iSTvaa** = observing; **vibhiiSaNam** = Vibhishana; **vaanara bhiiSaNam** = who had caused panic among the monkeys; **sugriivaH** = Sugreeva; **uvaacha ha** = spoke; **mahaatmaanam** = to the illustrious; **R^ikSaraajam** = Jambavan the king of the bears; **samiipastham** = who stood near; (as follows):

Observing Vibhishana to be the cause of panic among the monkeys, Sugreeva spoke to the illustrious Jambavan the king of Bears who stood near (as follows):

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विभीषणो अयम् सम्प्राप्तो यम् दृष्ट्वा वानर ऋषभाः ।

विद्रवन्ति परितस्ता रावण आत्मज शङ्कया ॥ ६-५०-९

9. **ayam** = this; **vibhiiSaNaH** = Vibhishana; **sampraaptaH** = has come; **dR^iSTvaa** = on seeing; **yam** = him; **vaanararSabhaaH** = the foremost of monkeys; **aayata santraasaaH** = seized with terror; **dravanti** = have fled; **raavaNaatmaja shaNkayaa** = deeming him to be Indrajit; Ravana's son.

"It is Vibhishana who has come here. On seeing him, the foremost of monkeys seized with terror have fled, deeming him to be Indrajit, Ravana's son."

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शीघ्रम् एतान् सुवित्रस्तान् बहुधा विप्रधावितान् ।

पर्यवस्थापय आख्याहि विभीषणम् उपस्थितम् ॥ ६-५०-१०

10. **paryavasthaapaya** = you reassemble; **etaan** = those monkeys; **bhiighram** = immediately; **susantrastaan** = who; in fear; **vipradhaavitaan** = have scattered; **bahudhaa** = in many directions; **aakhyaahi** = and inform (them); **vibhiiSaNam** = (that it is Vibhishana; **upasthitam** = who has come!.

"You reassemble those monkeys immediately, who in fear have scattered in many directions and inform them that it is Vibhishana who has come!"

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सुग्रीवेण एवम् उक्तस् तु जाम्बवान् ऋक्ष पार्थिवः ।

वानरान् सान्त्वयाम् आस सन्निवर्त्य प्रहावतः ॥ ६-५०-११

11. **evam** = thus; **uktaH** = spoken; **sugriiveNa** = by Sugreeva; **jaambavaan** = Jambavan; **R^ikSa paarthivaH** = the king of Bears; **nivartya vaanaraan pradhaavataH** = made monkeys; who were fleeing; to turn back; **saantvayaamaasa** = and reassured (them).

Thus spoken by Sugreeva, Jambavan the king of Bears called the fugitive monkeys back and restored them to confidence.

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ते निवृत्ताह् पुनह् सर्वे वानरास् त्यक्त सम्भ्रमाः ।

ऋक्ष राज वचह् श्रुत्वा तम् च दृष्ट्वा विभीषणम् ॥ ६-५०-१२

12. **shrutvaa** = hearing; **R^iSaraaja vachaH** = the words of Jambavan the king of Bears; **sarve** = all; **te vaanaraaH** = those monkeys; **dR^iSTvaa** = on seeing; **tam** = that; **vibhiiSaNam** = Vibhishana; **punaH nivR^ittaaH** = retraced their steps; **tyakta saadhvasaah** = shaking off their fear.

Hearing the words of Jambavan the king of Bears, all those monkeys, on perceiving Vibhishana, retraced their steps, shaking off their fear.

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विभीषणस् तु रामस्य दृष्ट्वा गात्रम् शरैश् चितम् ।

लक्ष्मणस्य च धर्म आत्मा बभूव व्यथित इन्द्रियः ॥ ६-५०-१३

13. **dharmaatmaa** = the virtuous; **vibhiiSaNastu** = Vibhishana; **tadaa** = then; **dR^iSTvaa** = on beholding; **raamasya** = Rama's; **gaatram** = body; **lakSmaNasya** = as also of Lakshmana's; **chitam** = covered; **sharaiH** = with arrows; **babhuuva** = became; **vyathitaH** = distressed.

Meanwhile, the virtuous Vibhishana, on beholding Rama's body as also of Lakshmana's covered with arrows, felt distressed.

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जल क्लिन्नेन हस्तेन तयोर् नेत्रे प्रमृज्य च ।
शोक सम्पीडित मना रुरोद विललाप च ॥ ६-५०-१४

14. vimR^ijya cha = washing; tayoH = their; netre = eyes; hastena = with his hands; jalaklinnena = dipped in water; ruroda = (Vibhishana) began to weap; shoka sampiiDitamanaaH = with anguish seizing his heart; vilalaapa cha = and lamented (saying).

Washing their eyes with his hands dipped in water, Vibhishana began to weap, with anguish seizing his heart and lamented, saying:

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इमौ तौ सत्त्व सम्पन्नौ विक्रान्तौ प्रिय सम्युगौ ।
इमाम् अवस्थाम् गमितौ राकसैह् कूट योधिभिः ॥ ६-५०-१५

15. imau = these two; tau = who are; sattvasampannau = powerful; vikraantau = and valiant; priya samgamau = warriors; gamitau = have been brought; imaam = to this; avasthaam = state; raakSasaiH = by the demons; kuuTayodhibhiH = the treacherous combatants.

"These two powerful and valiant warrriors have been brought tot his state by the demons, the treacherous combatants."

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भ्रातुः पुत्रेण मे तेन दुष्पुत्रेण दुरात्मना ।
राक्षस्या जिह्मया बुद्ध्या चलिताव् ऋजु विक्रमौ ॥ ६-५०-१६

16. bhreatR^iputreNa = son of my brother; duSputreNa = that wicked youth; duraatmanaa = of perverse soul; raakSasyaa = in his demoniacal; jihmayaa buddhyaa = cunning mind; vaN^chitau = has deceived; R^ijuvikramau = those two honourable fighters.

"The son of my brother, that wicked youth of perverse soul in his demoniac cunning mind, has decived those two honourable fighters."

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शरैर् इमाव् अलम् विद्धौ रुधिरेण समुक्षितौ ।
वसुधायाम् इम सुप्तौ दृश्येते शल्यकाव् इव ॥ ६-५०-१७

17. imau = these two (Rama and Lakshmana) viddhau = struck; alam = badly; sharaiH = by arrows; samukSitau = covered; rudhireNa = with blood; suptau = and lying; vasudhaayaam = on the earth; dR^ishyete = are appearing; shalyakaaviva = like two porcupines.

"These two warriors, Rama and Lakshmana, who were struck badly by arrows and covered with blood are lying on the earth, like two porcupines."

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ययोर् वीर्यम् उपाश्रित्य प्रतिष्ठा कान्क्षिता मया ।
ताव् उभौ देह नाशाय प्रसुप्तौ पुरुष ऋषभौ ॥ ६-५०-१८

18. imau = these; puraSarSabhau = two lions among men; yayau = on whom aashritya = depended; pratiSThaa = the position; kaaNkSitaa = aspired; mayaa = by me; tau = they as

such; **prasuptau** = are lying insensible; **dehanaashaaya** = waiting for the dissolution of the body.

"These two lions among men, on whom depended the position aspired by me, are lying insensible, waiting for the dissolution of the body."

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जीवन् अद्य विपन्नो अस्मि नष्ट राज्य मनो रथः ।
प्राप्त प्रतिज्ज्ञश्च रिपुह सकामो रावणह कृतः ॥ ६-५०-१९

19. **naSTaraajyamanorathaH** = deprived of the hope of becoming king; **adya** = now; **asmi** = I am; **vipannaH** = dead; **jiivannapi** = even if surviving; **ripuH** = (while) my rival; **raavaNaH** = Ravana; **praapta pratiJJNaH** = sees his vow fulfilled; **kr^itaH** = and gets; **sakaamaashcha** = his desires realised.

"Deprived of the hope now of becoming a king, I am as one dead, even though surviving; while my rival Ravana sees his vow fulfilled and gets his desires realised."

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एवम् विलपमानम् तम् परिष्वज्य विभीषणम् ।
सुग्रीवः सत्त्व सम्पन्नो हरि राजो अब्रवीद् इदम् ॥ ६-५०-२०

20. **sugriivaH** = Sugreeva; **sattva sampannaH** = the magnanimous; **hariraajaH** = king of the Monkeys; **pariSvajya** = having embraced; **tam vibhiiSaNam** = that Vibhishana; **evam** = thus; **vilapamaanam** = lamenting; **abraviit** = spoke; **idam** = these words.

Then, Sugreeva the magnanimous King of Monkeys embraced that Vibhishana thus lamenting and spoke the following words:

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राज्यम् प्राप्स्यसि धर्मज्ज लन्कायाम् न अत्र संशयः ।
रावणः सह पुत्रेण स राज्यम् न इह लप्स्यते ॥ ६-५०-२१

21. **dharmajJNa** = O; knower of what is right!; **praapsyasi** = you shall obtain; **raajyam** = the kingdom; **laN^kaayaam** = in Lanka; **na** = there is no; **samshayaH** = double; **atra** = in this matter; **raavaNaH** = Ravana; **na lapsyate** = will not fulfil; **svakaamam** = their desire; **iha** = now.

"O, knower of what is right! You shall certainly reign over Lanka. Ravana and his son will not achieve their purpose."

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न रुजापीडिताव् एताव् उभौ राघव लक्ष्मणौ ।
त्यक्त्वा मोहम् वधिष्येते सगणम् रावणम् रणे ॥ ६-५०-२२

22. **etau** = these; **ubhau** = two; **raaghavalakSmanau** = Rama and Lakshmana; **na piiDitau** = are not badly off; **rujaa** = with injury; **tyaktvaa** = giving up; **moham** = their swoon; **vadhiSyete** = they will destroy; **raavaNam** = Ravana; **sagaNam** = with his hordes; **raNe** = in battle.

"The injury done to Rama and Lakshmana is not grave. Emerging from their swoon, they will destroy Ravana with his hordes in battles."

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तम् एवम् सान्त्वयित्वा तु समाश्वास्य च राक्षसम् ।
सुषेणम् श्वशुरम् पार्श्वे सुग्रीवस् तम् उवाच ह ॥ ६-५०-२३

23. **saantvayitvaa** = consoling; **samaashvaasya** = and convincing; **tam raakSasam** = that Vibhishana; **evam** = in this way; **sugriivaH** = Sugreeva; **uvaacha** = spoke; **tam suSeNam** = to that Sushena; **shvashuram** = his father-in-law; **paarshve** = who was on his side.

Consoling and convincing Vibhishana thus, Sugreeva spoke to Sushena, his father-in-law, who was on his side (as follows):

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सह शूरैर् हरि गणैर् लब्ध सम्ज्नाव् अरिम् दमौ ।
गच्च त्वम् भ्रातरौ गृह्य किष्किन्धाम् राम लक्ष्मणौ ॥ ६-५०-२४

24. **gR^ihya** = taking; **bhraatarau** = these two brothers; **raamalakSmaNau** = Rama and Lakshmana; **harigaNaiH** = with the troops of monkeys; **shuuraiH** = who are strong; **tvam** = you; **gachha** = go; **kiSkindhaam** = to Kinshkinda; **arindamau** = till these two scourgers of their foes; **labdha sanjJNau** = have recovered their consciousness.

"Taking these two brothers, Rama and Lakshmana with the troops of monkeys who are strong, you go to Kishkindha, till these two scourgers of their foes have recovered their consciousness."

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अहम् तु रावणम् हत्वा सपुत्रम् सह बान्धवम् ।
मैथिलीम् आनयिष्यामि शक्रो नष्टाम् इव श्रियम् ॥ ६-५०-२५

25. **aham tu** = as for me; **hatvaa** = slaying; **raavaNam** = Ravana; **saputram** = with his son; **saha baandhavam** = and his relatives; **aanayiSyaami** = I shall bring back; **maithiliim** = Seetha; **shakraH iva** = as did Indra the Lord of celestials; **shriyam** = the prosperity; **naSTaam** = he had lost.

"As for me, I shall slay Ravana with his son and his relatives and bring back Seetha as did Indra the Lord of celestials, the prosperity he had lost."

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श्रुत्वा एतद् वानर इन्द्रस्य सुषेणो वाक्यम् अब्रवीत् ।
देव असुरम् महा युद्धम् अनुभूतम् सुदारुणम् ॥ ६-५०-२६

26. **shrutvaa** = hearing; **etatvaakyam** = these words; **vaanarendrasya** = of Sugreeva; **suSeNaH** = Sushena; **abraviit** = spoke (as follows); **sudaaruNam** = a highly terrific; **mahat** = and great; **yuddham** = was; **daivaasuram** = between celestials and demons; **anubhuutam** = was perceived by me.

"Hearing the words of Sugreeva, Sushena replied as follows: " A highly terrific and great was between celestials and demons was perceived by me."

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तदा स्म दानवा देवान् शर संस्पर्श कोविदाः ।
निजघ्नुः शस्त्र विदुषश् चादयन्तो मुहुर् मुहुः ॥ ६-५०-२७

27. **chhaadayantaH** = by making themselves invisible; **muhurmuhuH** = again and again; **tadaa** = at that time; **daanavaaH** = the demons; **sharasamsparsa koridaaH** = skilled in the use of arrows; **nijaghuuH** = overcame; **devaan** = the gods; **shastraviduSaH** = (despite) their skill in bearing arms.

"By making themselves invisible again and again, the demons skilled in the use of arrows overcame the celestials despite their skill in bearing arms."

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तान् आर्तान् नष्ट सम्ज्ज्ञांश् च पर असूंश् च बृहस्पतिः ।
विध्याभिर् मन्त्र युक्ताभिर् ओषधीभिश् चिकित्सति ॥ ६-५०-२८

28. **taan** = to those celestial; **aartaan** = who were injured; **naSTasamjJNaan** = who have lost consciousness; **gataasuumshcha** = and who (almost) lost their lives; **bR^ihaspatiH** = Brihaspati; **chikitsati** = treated (them); **vidyaabhiH** = with his spells; **mantrayuktaabhiH** = comprising of sacred formulas; **oSadhiibhiH** = and herbs.

"To those celestials who were wounded, unconscious and almost deprived of life, Brihaspati treated them by the aid of herbs accompanied by his spells of sacred formulas."

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तान् औषधान् आनयितुम् क्षीर उदम् यान्तु सागरम् ।
जवेन वानराह् शीघ्रम् सम्पाति पनस आदयः ॥ ६-५०-२९

29. **vaanaraaH** = (Let) the monkeys; **sampaati panasaadayaH** = Sampati; panasa and others; **yaantu** = go; **shiighram** = quickly; **javena** = with speed; **saagaram** = to the ocean; **kSiroadam** = of milk; **aanayitum** = to bring; **taani** = those; **ouSadhaani** = herbs.

"Let the monkeys Sampati, Panasa and others go quickly in speed, to the ocean of milk, to bring those herbs."

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हरयस् तु विजानन्ति पार्वती ते महा ओषधी ।
सम्जीव करणीम् दिव्याम् विशल्याम् देव निर्मिताम् ॥ ६-५०-३०

30. **harayaH** = these monkeys; **vijaananti** = are conversant with; **taaH** = those; **paarvaatiiH** = mountainous; **mahouSadhiH** = efficacious herbs; **divyaam** = the celestial; **samjiivakaraNiim** = Samjivakarani; **vishalyaam** = and Vishalya; **devanirmitaam** = which were created by a God.

"These monkeys are conversant with those efficacious mountainous herbs - the celestial Sanjivakarani and Vishalya, which were created by a God."

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चन्द्रसः च नाम द्रोणश् च पर्वतौ सागर उत्तमे ।
अमृतम् यत्र मथितम् तत्र ते परम ओषधी ॥ ६-५०-३१

31. **kSirotode** = from the bosom of the milky ocean; **saagarottame** = the best of oceans; (rise the mountains); **naama** = called; **chnadrashcha** = Chandra; **droNashcha** = and Drona; **yatra** = where; **amR^itam** = the ambrosia; **mathitam** = was churned; **te** = those **aparamauSadhi** = excellent herbs; **tatra** = are here.

"In the bosom of the milky ocean the best of oceans, rise the mountains called Chandra and Drona, where the ambrosia was formerly churned. These two excellent herbs exist there."

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तौ तत्र निहिते देवैः पर्वते परम ओषधी ।
अयम् वायु सुतो राजन् हनूमांस् तत्र गच्चतु ॥ ६-५०-३२

32. **mahodadhau** = In that vast ocean; **vihitau** = were built; **vihitau** = and fixed; **tau parvatau** = those mountains; **devaiH** = by the celestials; **raajan** = O; King!; **ayam** = (Let) this; **hanuumaan** = Hanuman; **vaayusutaH** = the son of wind-god; **gachhatu** = go; **tatra** = there.

"The celestials place those two mountain in the vast sea. O, King! Let Hanuman the son of Wind-God go there."

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एतस्मिन् अन्तरे वायुर् मेघांश् च अपि सविद्युतः ।
पर्यस्यन् सागरे तोयम् कम्पयन् इव पर्वतान् ॥ ६-५०-३३

33. **etasmin antare** = In the mean-time; **vaayuH** = a (great) wind (arose); **savidyutaH** = accompanied by massed clouds and lightning; **paryasyan** = whipping up; **toyam** = the salty waves; **saagare** = in the ocean; **kampayanniva parvataan** = causing the mountains to tremble as from an earthquake.

In the meantime, a great wind arose, accompanied by massed clouds and lightning, whipping up the salty waves in the ocean, causing the mountains to tremble as from an earthquake.

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महता पक्ष वातेन सर्वे द्वीप महा द्रुमाः ।
निपेतुर् भग्न विटपाः समूला लवण अम्भसि ॥ ६-५०-३४

34. **sarvadviipa mahaadrumaaH** = large trees situated in all the sand-banks; **bhagnaviTapaaH** = had their branches broken; **mahataa pakSavaatena** = by the mighty stroke of vata's wing; **nipetuH** = and fell; **lavaNa salile** = in the briny water; **ambhasi** = of the ocean.

"Large trees on the sand-banks had their branches broken by the mighty stroke of Vata's wings and fell headlong into the briny waters of the ocean."

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अभवन् पन्नगास् त्रस्ता भोगिनस् तत्र वासिनः ।
शीघ्रम् सर्वाणि यादांसि जग्मुश् च लवण अर्णवम् ॥ ६-५०-३५

35. **pannagaaH** = the snakes; **abhavan** = became; **trastaaH** = frightened; **bhoginaH** = the snakes; **vaasinaH** = living; **tatra** = there; **sarvaaNi** = and all; **yaadaamsi** = marine animals; **jagmuH** = went; **shiighram** = quickly; **lavaNaarNavam** = to the briny ocean.

"The snakes became frightened. The snakes inhabiting there and all the marine animals plunged quickly into the briny ocean."

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ततो मुहूर्तद् गरुडम् वैनतेयम् महा बलम् ।
वानरा ददृशुः सर्वे ज्वलन्तम् इव पावकम् ॥ ६-५०-३६

36. **tataH** = thereupon; **sarve** = all; **vaanaraaH** = the monkeys; **dadR^ishaH** = saw; **muhuurtaat** = within a moment; **mahaabalam** = a mighty; **garuDam** = Garuda the eagle; **vainateyam** = the son of Vinata; **jvalantam paavakam iva** = like unto a blazing torch.

Thereupon, all the monkeys saw within a moment, a mighty eagle, Garuda, the son of Vinata, like unto a blazing torch.

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तम् आगतम् अभिप्रेक्ष्य नागास् ते विप्रद्रुवुः ।
यैस् तौ सत् पुरुषौ बद्धौ शर भूतैर् महा बलौ ॥ ६-५०-३७

37. **te** = those; **naagaaH** = serpents; **mahaabalaiH** = of mighty prowess; **sharabhuutaiH** = which became arrows; **yaiH** = by whom; **tau** = those two; **puruSau** = Rama and Lakshman; **baddhau** = were fastened; **prekSya** = beholding; **tam** = that Garuda the eagle; **aagatam** = which came; **sampradudruvaH** = fled away.

On beholding Garuda the eagle which came there, the serpents who bound those two warriors Rama and Lakshmana in the form of mighty arrows, fled away.

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ततः सुपर्णह् काकुत्स्थौ दृष्ट्वा प्रत्यभिनन्द्य च ।
विममर्श च पाणिभ्याम् मुखे चन्द्र सम प्रभे ॥ ६-५०-३८

38. **tataH** = thereupon; **suparNaH** = Garuda; the eagle; **spR^iSTvaa** = coming into contact with; **kaakutthsau** = Rama and Lakshman; **pratyabhinandya cha** = and greeting them; **paaNibhyaam** = and with his hands; **vimamarshacha** = caressly touched; **mukhe** = their faces; **chandra samaprabhe** = which were radiant like the moon.

Thereupon, Garuda the eagle, coming into contact iwth Rama and Lakshmana d offering them his good wishes, with his hands caressly touched their faces that were radiant like the moon.

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वैनतेयेन संस्पृष्टास् तयोह् समुरुहुर् व्रणाः ।
सुवर्णे च तनू स्निग्धे तयोर् आशु बभूवतुः ॥ ६-५०-३९

39. **tayoH** = their; **vraNaaH** = wounds; **samspR^iSTaaH** = touched; **vainateya** = by Garuda the eagle; **samruhuH** = were healed; **tayoH** = their; **tanuu** = bodies; **aashu** = soon; **babhuuvatuH** = became; **snigdhe** = smooth; **suuarNecha** = and well-rounded.

Their wounds, touched by Garuda the eagle, were healed. Their bodies soon became smooth and well-rounded.

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तेजो वीर्यम् बलम् च ओजःउत्साहश् च महा गुणाः ।
प्रदर्शनम् च बुद्धिश् च स्मृतिश् च द्विगुणम् तयोः ॥ ६-५०-४०

40. **tayoH** = their; **tejah** = lustre; **viiryam** = valour; **utsaahasya** = strength; endurance and resolution; **mahaaguNaaH** = those great qualitties; **pradarshanam** = (also) their perspicacity; **buddhishcha** = intelligence; **smR^itishcha** = and memory; **dviguNam** = were re-doubled.

Their lustre, valour, strength, endurance and resolution, those great qualities, also their perspicacity, intelligence and memory were re-doubled.

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ताव् उत्थाप्य महा वीर्यौ गरुडो वासव उपमौ ।
उभौ तौ सस्वजे हृष्टौ रामश् च एनम् उवाच ह ॥ ६-५०-४१

41. **utthaapya** = lifting; **tau** = them; **ubhau** = both; **vaasavopamau** = who wee like Indra; **mahaatejaaH** = the highly majestic; **garudaH** = Garuda the eagle; **sasvaje** = embraced (them; **raamashcha** = Rama also; **hR^iSTaH** = being plased; **uvaachha** = spoke; **enam** = to him (as follows)

Lifting them up both who were like Indra, the highly majestic Garuda the eagle embraced them. Rama also, being pleased, spoke to him (as follows):

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भवत् प्रसादाद् व्यसनम् रावणि प्रभवम् महत् ।
आवाम् इह व्यतिक्रान्तौ शीघ्रम् च बलिनौ कृतौ ॥ ६-५०-४२

42. iha = now; bhavat prasaadaat = by you grace; aavaam = we both; vyatikraanto = have crossed over; mahat = a great; vyasanam = diaster; raavaNi prabhavam = created by Inrajit; the son of Ravana; kR^itau = we have been made; balinau = stron; puurvaivat = as before.

"Now, by your grace, we both have overcome a great disaster created by Indrajit the son of Ravana. We have been made strong as before."

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यथा तातम् दशरथम् यथा अजम् च पितामहम् ।
तथा भवन्तम् आसाद्य हृषयम् मे प्रसीदति ॥ ६-५०-४३

43. aasaadya = by meeting; bhavantam = you; me = my; hR^idayam = heart; prasiidati = is gladdened; yathaa tathaa = i the same manner; yathaa = as (meeting); dasharatham = Dasaratha; taatam = my father; yathaa = and as (meeting); ajamcha = Aja; pitaamaham = my paternal grandfather.

"By meeting you thus, my heart is gladdened in the same manner as I am meeting Dasaratha, my father and Aja, my paternal grandfather."

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को भवान् रूप सम्पन्नो दिव्य स्रग् अनुलेपनः ।
वसानो विरजे वस्त्रे दिव्य आभरण भूषितः ॥ ६-५०-४४

44. kaH = who; bhavaan = are you; ruupasampannaH = the one endowed with beauty; divyasraganulepanaH = having blissful garlands and anointments; vasaanaH = wearing; viraje = clean; vastre = garments; divyaabharaNa bhuuSitaH = and adorned with divine ornaments?

"Who are you, the one endowed with beauty, having blissful garlands and anointments, wearing clean garments and adorned with divine ornaments?"

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तम् उवाच महा तेजा वैनतेयो महा बलः ।
पतन्नि राजह् प्रीत आत्मा हर्ष पर्याकुल ईक्षणः ॥ ६-५०-४५

45. vainateyaH = Garuda the eagle; patattriraajaH = the king of Birds; mahaatejaH = the highly majestic; mahaabalah = and mighty (one); priitaatmaa = being pleased in mind; harSaparyaakulekSaNaH = with his eyes widened in gladness; uvaacha = spoke; tam = to that Rama (as follows):

The highly majestic and the mighty Garuda the eagle, the King of Birds, with his eyes widened in gladness and with a pleased heart, spoke to Rama as follows:

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अहम् सखा ते काकुत्स्थ प्रियह् प्राणो बहिष् चरः ।
गरुत्मान् इह सम्प्राप्तो युवयोह् साह्य कारणात् ॥ ६-५०-४६

46. kaakutstha = O; Rama!; te = to you; aham = I (am) priyaH = a beloved; sakhaa = friend; garutmaan = Garuda; bahischaraH praaNaH = dear as your own; moving outside; sampraaptaH = I came; iha = here; saahya kaaraNaat = for helping; yuvayaH = both of you.

"O, Rama! I am your dearest friend Garuda dear as your own breath moving outside I came here for the purpose of helping you, both."

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असुरा वा महा वीर्या दानवा वा महा बलाः ।
सुरासः च अपि सगन्धर्वाह पुरस् कृत्य शत क्रतुम् ॥ ६-५०-४७
नेमम् मोक्षयितुम् शक्ताह शर बन्धम् सुदारुणम् ।
माया बलाद् इन्द्रजिता निर्मितम् क्रूर कर्मणा ॥ ६-५०-४८

47; 48. **asuraaH vaa** = either the demons; **mahaaviiryaaH** = the most valiant; **vaanaraaH vaa** = or the monkeys; **mahaabalaah** = the exceedingly strong; **suraashchaapi** = or the celestials; **sagandharvaaH** = together with the celestial musicians; **puraskR^itya** = having in their front; **shatakratum** = devendera; the Lord of celestials; **na shaktaaH** = are not able; **mokSayitum** = to untie; **imam** = this; **sudaaruNam** = awfully terrific; **sharabandham** = entanglement of arrows; **nirmitam** = created; **maayaabalaat** = through his power of sorcery; **indrajitaa** = by Indrajit; **kruura karmaNaa** = of cruel deeds.

"Either the most valiant demons or the exceedingly strong monkeys or the celestials together with the celestial musicians having Devendra the Lord of celestials in their forefront are unable to untie this awfully terrific entanglement of arrows created through his power of sorcery by Indrajit of terrific deeds."

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एते नागाह काद्रवेयास् तीक्ष्ण दम्ष्ट्रा विष उल्बणाः ।
रक्षो माया प्रभावेन शरा भूत्वा त्वद् आश्रिताः ॥ ६-५०-४९

49. **ete** = these serpents; **kaadraveyaaH** = the sons of Kadru; **tiikSNadamSTrau** = with their sharp fangs; **viSolbaNaaH** = abundantly furnished with poison; **bhuutvaa** = became; **sharaaH** = arrows; **rakSomaayaa prabhaaveNa** = by the dint of sorcery by Indrajit the demon; **tvadaashritaa** = and took their base at you."

"These serpents, which took their base at, were none other than the sons of Kadru with their sharp fangs, abundantly filled with poison, transformed into arrows, by the dint of sorcery by Indrajit the demon."

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सभाग्यसः च असि धर्मज्ज् राम सत्य पराक्रम ।
लक्ष्मणेन सह भ्रात्रा समरे रिपु घातिना ॥ ६-५०-५०

50. **dharmajJNa** = the knower of righteousness; **satyaparaakrama** = and true to your promise!; **lakSmaNena saha** = along with Lakshmana; **bhraatraa** = your brother; **shatrughaatinaa** = the annihilator of enemies; **asi** = you have become; **sabhaayyaH** = fortunate; **samare** = in battle.

"O, Rama the knower of righteousness and true to your promise! You, along with your brother Lakshmana the annihilator of enemies, indeed are lucky."

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इमम् श्रुत्वा तु वृत्त अन्तम् त्वरमाणो अहम् आगतः ।
सहसा युवयोह स्नेहात् सखित्वम् अनुपालयन् ॥ ६-५०-५१

51. **shrutvaa** = hearing; **imam** = this; **vR^ittaantam** = incident; **aham** = I; **aagataH** = came; **sahasaiva** = so; **tvaramaaNaH** = hastily; **anupaalayan** = duly cherishing; **aavayoH** = our; **snchaat** = love; **sakhitvam** = and friendship.

"Hearing about this incident, I have hastened all at once, duly cherishing the love and friendship (for you)."

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मोक्षितौ च महा घोराद् अस्मात् सायक बन्धनात् ।
अप्रमादसः च कर्तव्यो युवाभ्याम् नित्यम् एव हि ॥ ६-५०-५२

52. **mokSitaucha** = you have been released; **asmaat saayaka bandhanaat** = from this shackle of arrows; **mahaaghoraat** = which was quite terrific; **nityamevacha** = a forever; **apramaadaH** = vigilance; **kartavyaH** = is to be maintained; **yuvaabhyaam** = by both of you.

"You have been released from this quite terrific shackle of arrows. Both of you should maintain vigilance, all the time."

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प्रकृत्या राक्षसाह् सर्वे सम्ग्रामे कूट योधिनः ।
शूराणाम् शुद्ध भावानाम् भवताम् आर्जवम् बलम् ॥ ६-५०-५३

53. **prakR^itya** = by name; **sarve** = all; **raakSasaaH** = the demons; **kuuTayodhinaH** = are treacherous fighters; **saN^graame** = the warriors; **shuddhabhaavanaam** = the pure-mindedness; **arjavam** = and the straight forwardness; **balam** = are the strength.

"All the demons by their very nature are treacherous fighters in battle. For you, the warriors, your pure-mindedness and straight forwardness are the strengths."

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तन् न विश्वसितव्यम् वो राक्षसानाम् रण अजिरे ।
एतेन एव उपमानेन नित्य जिह्वा हि राक्षसाः ॥ ६-५०-५४

54. **etena upamaanenaiva** = by this example itself (of Indrajit); **raakSasaaH** = the demons; **nityam** = are always; **jihmaaH hi** = indeed crooked-minded; **tat** = for that reason; **na vishvasaneeyam** = it is not be trusted' **raakSasanaam** = in the case of demons; **nah** = by you; **raNaajire** = in the battle-field.

"What Indrajit has done, exemplifies how the demons are always crooked-minded. For this reason, you should not trust the demons in battle."

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एवम् उक्त्वा ततो रामम् सुपर्णह् सुमहा बलः ।
परिष्वज्य सुहृत् स्निग्धम् आप्रष्टुम् उपचक्रमे ॥ ६-५०-५५

55. **saH superNaH** = that Garuda; **mahaabalaH** = the mighty; **uktvaa** = having spoken; **raamam** = to Rama; **evam** = thus; **tadaa** = then; **pariSvajya cha** = and having embraced; **susnigdham** = affectionately; **upachakrame** = and began; **aapraSTam** = to take leave.

That mighty Garuda, having spoken thus to Rama then and having affectionately embraced him, began to take leave of him.

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सखे राघव धर्मज्ज रिपूणाम् अपि वत्सल ।
अभ्यनुज्जातुम् इच्छामि गमिष्यामि यथा आगतम् ॥ ६-५०-५६

56. **raama** = O; Rama; **dharmajJNa** = the knower of righteousness; **vatsala** = affectionate; **ripuNaamapi** = even towards the enemies; **sakhe** = and my friend!; **ichhaami** = I

wish; **abhyamjJNaatum** = to take leave of you; **gamiSyaami** = I shall proceed; **yathaasukham** = happily.

"O, Rama the knower of piety, affectionate even towards your enemies and my dear friend! I wish to take leave of you." I shall proceed happily."

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न च कौतूहलम् कार्यम् सखित्वम् प्रति काङ्क्षिणा ।
कृतकर्मा रणे वीर क्\sakhitvam प्रतिवेत्स्यसि ॥ ६-५०-५७

57. **viira** = O; hero!; **na kaaryam** = there is no need; **kautuuhalam** = for curiosity; **kaaNKSINaa** = to wish to know; **sakhitvam prati** = about my friendship; **kR^itakarmaa** = after the act is accomplished; **prativetsyasi** = you will know; **sakhitvam** = about my friendship.

"O, hero! You need not be so curious to know the case of my friendship. You will know of it, once you have accomplished success in battle."

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बाल वृद्ध अवशेषाम् तु लन्काम् कृत्वा शर ऊर्मिभिः ।
रावणम् च रिपुम् हत्वा सीताम् समुपलप्स्यसे ॥ ६-५०-५८

58. **kR^itvaa** = by making; **laN^kaam** = Lanka; **baala vR^iddhaavasheSam** = a remnant land of children and the aged; **sharornibhiH** = under the flutter of your arrows; **hatvaa** = and by slaying; **raavaNam** = Ravana; **ripum** = the enemy; **tvam** = you; **pratipatsyase** = will bring back; **siitaam** = Seetha.

"When, under the flutter of your arrows, Lanka has been destroyed save for the aged and the children and you have slain Ravana, your enemy, you will bring back Seetha."

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इत् एवम् उक्त्वा वचनम् सुपर्णह् शीघ्र विक्रमः ।
रामम् च विरुजम् कृत्वा मध्ये तेषाम् वन ओकसाम् ॥ ६-५०-५९
प्रदक्षिणम् ततह् कृत्वा परिष्वज्य च वीर्यवान् ।
जगाम आकाशम् आविश्य सुपर्णह् पवनो यथा ॥ ६-५०-६०

59; 60. **uktvaa** = speaking; **vachanam** = these words; **ityevam** = in this way; **suparNaH** = Garuda suvarNaH = having beautiful wings; **shiighravikramaH** = with a swift flight; **viiryavaan** = possessing vigour; **madhye** = in the middle; **teSaam** = of those; **vanaukasaam** = monkeys; **kR^itvaa** = and by making; **raamam** = Rama; **niirujam** = painless; **tataH** = and thereafter; **pradakSiNam kR^itvaa** = making a circumambulation; **pariSvajya** = and embracing; **aavishya** = entering; **aakaasham** = the sky; **pavanoyathaa** = as a wind; **jagaama** = went away.

Having spoken thus, Garuda of swift flight, having beautiful wings, who had just healed Rama's wounds in the presence of monkeys, having paid obeisance to him, having paid obeisance to him (by circumambulation) and taken him into his arms, entered the sky with the speed of the wind.

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निरुजौ राघवौ दृष्ट्वा ततो वानर यूथपाः ।
सिंह नादांस् तदा नेदुर् लान्गूलम् दुधुवुश् च ते ॥ ६-५०-६१

61. **tataH** = then; **dR^iSTvaa** = seeing; **raaghavau** = Rama and Lakshmana; **niirujau** = rid of pain; **vaanara yuudhapaaH** = the chiefs of monkeys; **tadaa** = then; **neduH** = howled; **simha**

naadaan = like roars of lions; te = they; dudhuvushcha = lashed; laanguulam = their tail.

Seeing Rama and Lakshmana healed of their wounds, the chiefs of monkeys howled like roars of lions and lashed their tails.

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ततो भेरीः समाजघ्नुर् मृदन्गांश् च व्यनादयन् ।
दध्मुः शन्खान् सम्प्रहृष्टाह् क्ष्वेलन्त्य् अपि यथा पुरम् ॥ ६-५०-६२

62. tataH = thereupon; (the monkeys); samaajaghnuH = beat; bheriiH = the gongs; avaadayan = resounded; mR^idaN^gaamshchaapi = the drums; dadhmuH = blew; shaN^khaan = the couches; kSvelantyapi = and jumped in joy; yathaapuram = as before.

Thereupon, gongs were beaten, drums resounded, and couches were blown amid jumping in joy of the monkeys as before.

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आपरे आस्फोट्य विक्रान्ता वानरा नग योधिनः ।
द्रुमान् उत्पात्य विविधांस् तस्थुह् शत सहस्रशः ॥ ६-५०-६३

63. apare = some other; vikraantaaH = strong; vaanaraaH = monkeys; nagayodhinaH = who use trees as maces in battle; sphoTya = waving their arms; utpaaTya = uprooting; vividhaan = various kinds; shatasahasraH = of hundreds and thousands; drumaan = of trees; tasthuH = stood there.

Some other strong monkeys who use trees as maces in battle, waving their arms and uprooting hundreds and thousands of various trees, stood there, ready for the battle.

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विसृजन्तो महा नादांस् त्रासयन्तो निशा चरान् ।
लन्का द्वाराण्य् उपाजग्मुर् योद्धु कामाह् प्लवम् गमाः ॥ ६-५०-६४

64. visR^ijantaH = uttering; mahaanaadaan = great noises; traasayantaH = frightening; nishaacharan = the demons; yuddhakaamaaH = and desirous to fight; plavaNgamaaH = and desirous to fight; plavaNgamaaH = the monkeys; upaajagmuH = reached; lan^kaa dvaaraaNi = the gates of Lanka.

Uttering great noises, frightning the demons and desirous to fight, the monkeys reached the gates of Lanka.

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ततस् तु भीमस् तुमुलो निनादो ततस् तु भीमस् तुमुलो निनादो ।
बभूव शाखा मृग यूथपानाम् ।
क्षये निदाघस्य यथा घनानाम् ।
नादह् सुभीमो नदताम् निशीथे ॥ ६-५०-६५

65. subhiimaH = the highly terrific; tumulaH = and tumultuous; naadaH = sound; teshaam = of those; shaakhaa mR^iga yuuthapaanaam = leaders of the monkeys; babhuuvaH = arose; subhiimah naadaH yathaa = like the highly terrifying sound; nadataam ghanaanaam = of thunder-clouds; nishiidhe = in a mid-night; kSaye = at the end; nidaaghasya = of summer.

Thereafter, a highly terrible and tumuluuous sound arose among the leaders of the monkeys, as, at the end of summer the roaring of thunder clouds in the mid-night.

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे पञ्चशः सर्गः

Thus completes 50th Chapter of Yuddha Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

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Introduction

Hearing the rejoicing cries of the monkeys, Ravana asks some demons to discover the cause of that rejoicing. The demons mount the rampart and discover that Rama and Lakshmana have been relieved of the shackle of arrows. They come to Ravana and inform that the two brothers Rama and Lakshmana are alive and appear like two strong elephants in the battle-field. Ravana then calls Dhumraksha, a demon and asks him to go with an army and kill Rama, Lakshmana and the monkeys. Dhumraksha along with his army enters the western gate of Lanka where the army-chief Hanuman is stationed. While Dhumraksha advances in the battle-field, he observes several bad omens and feels disturbed.

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तेषाम् सुतुमुलम् शब्दम् वानराणाम् तरस्विनाम् ।
नर्दताम् राक्षसैर्ह सार्धम् तदा शुश्राव रावणः ॥ ६-५१-१

1. tadaa = then; raavaNaH = Ravana; raakSasaiH saardham = along with (other) demons; shushraava = heard; tumulam = the tumultuous; shabdam = sound; teSaam vaanaraaNaam = of those monkeys; mahaujasaam = who were full of martial ardour; nardataam = and who were making a roaring sound.

That tumultuous sound, set up by the monkeys who were full of martial ardour, arrested the attention of Ravana and his demons.

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स्निग्ध गम्भीर निर्घोषम् श्रुत्वा स निनदम् भृशम् ।
सचिवानाम् ततस् तेषाम् मध्ये वचनम् अब्रवीत् ॥ ६-५१-२

2. shrutvaa = hearing; bhR^isham = the mighty; ninadam = clamour; snighdha gambhiira nirghoSam = in a smooth and deep sound; saH = that Ravana; tataH = then; abraviit = spoke; vachanam = (the following) words; madhye = in the midst; tesaam sachivaanaam = of those ministers.

Hearing that mighty clamour, sounding smooth and deep, Ravana spoke to his ministers who surrounded him.

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यथा असौ सम्प्रहृष्टानाम् वानराणाम् समुत्थितः ।
बहूनाम् सुमहान् नादो मेघानाम् इव गर्जताम् ॥ ६-५१-३
व्यक्तम् सुमहती प्रीतिर् एतेषाम् न अत्र संशयः ।
तथा हि विपुलैर् नादैश् चुक्षुभे वरुण आलयः ॥ ६-५१-४

3; 4. **suvyaktam** = It is very clear; **shruuyate** = by hearing; **asau** = this; **sumahaan** = very great; **naadaH** = sound; **vaanaraaNaam** = of the monkeys; **bahuunaam** = multitude in number; **samutthitaH** = risen up together; **samprahR^iSTaanaam** = who are rejoiced; **yathaa** = in the same manner; **garjataam megahaanaamiva** = as the rumbling sound of clouds; **eteSaam** = (that) their; **priitiH** = happiness; **mahatii** = is immense; **na samshayaH** = there is no doubt; **atra** = in this matter; **tathaahi** = for instance; **lavaNaarNavaH** = the briny ocean; **chukSubhe** = is agitated; **vipulaiH naadaiH** = by the loud noises.

"A great uproar, resembling the rumbling of clouds, has arisen from that horde of rejoiced monkeys. Undoubtedly their joy is great, their mighty roars are agitating the briny ocean itself.

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तौ तु बद्धौ शरैस् तीष्कणैर् भ्रातरौ राम लक्ष्मणौ ।
अयम् च सुमहान् नादह् शन्काम् जनयति इव मे ॥ ६-५१-५

5. **tau raamalakSmaNau** = those two; Rama and Lakshmana; **bhraatarau** = the brothers; **baddhau** = were tied; **tiikSNaiH sharaiH** = by sharp arrows; **ayam naadaH** = this sound; **sumahaan** = of great magnitude; **janayatiiva** = is begetting; **shaNaam** = a doubt; **me** = in me.

"Those two brothers Rama and Lakshmana were tied by sharp arrows. This sound of a great magnitude being heard by me, is begetting an apprehension in me."

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एवम् च वचनम् च उक्त्वा मन्त्रिणो राक्षस ईश्वरः ।
उवाच नैरृतांस् तत्र समीप परिवर्तिनः ॥ ६-५१-६

6. **uktvaa** = speaking; **evam** = thus; **vachanam** = the words; **mantriNaH** = to his ministers; **raakSaseshvaraH** = Ravana the Lord of Demons; **uvaacha** = said; **nairR^itaan** = to the demons; **samiipaparivartanaH** = who were moving nearby; **tatra** = there.

Having spoken thus to his ministers, Ravana the Lord of Demons said to his demons who stood round him there (as follows)

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ज्जायताम् तूर्णम् एतषाम् सर्वेषाम् वन चारिणाम् ।
शोक काले समुत्पन्ने हर्ष कारणम् उत्थितम् ॥ ६-५१-७

7. **jjNaayataam** = It is to be known; **tuurNam** = immediately; **harSa kaaraNam** = the cause of joy; **utthitam** = coming forth; **sarveSaam** = from all; **eteSaam** = these; **vanankasaam** = monkeys; **shoka kaale** = while a time for grief; **samupanine** = has arisen.

"You immediately discover from what cause this general rejoicing among all these monkeys coming for the their present grievous situation!"

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तथा उक्तास् तेन सम्भ्रान्ताह् प्राकारम् अधिरुह्य ते ।
ददृशुह् पालिताम् सेनाम् सुग्रीवेण महात्मना ॥ ६-५१-८
तौ च मुक्तौ सुघोरेण शर बन्धेन राघवौ ।
समुत्थितौ महा भागौ विषेदुह् प्रेक्ष्य राक्षसाः ॥ ६-५१-९

8; 9. **tathaa** = thus; **uktaaH** = commanded; **te** = they; **susambhraantaaH** = very briskly; **adhirohya** = mounted; **praakaaram** = the rampart; **dadR^ishuH** = and saw; **senaam** = the army; **paalitaam** = ruled; **mahaatmanaa** = by the high-souled; **sugriiveNa** = Sugreeva; **mahaabhaagau** = and the highly lucky; **tau raaghavam** = (those) Rama and

Lakshmana; muktau = relieved; sughoreNa = from the most terrific; sharabandhena = shackle of arrows; samutthitau = and risen up together; sarva raakSasaaH = all the demons; viSedeuH = were dejected.

Thus commanded by Ravana, they mounted the rampart very briskly and saw the army lead by the high-souled Sugreeva and also the highly fortunate Rama and Lakshmana who were relieved of the terrific shackle of arrow a and risen up together. All the demons felt desponded on seeing it.

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सम्रस्त हृदया सर्वे प्राकाराद् अवरुह्य ते ।
विवर्ण रक्षणाः घोरा राक्षस इन्द्रम् उपस्थिताः ॥ ६-५१-१०

10. samtrasta hR^idayaaH = with their hearts trembling with fear; vivarNaaH = and faces turning pale; sarve = all; te = those; ghoraH = terrific; raakSasaaH = demons; avaruhya = descended; praakaaraaat = from the rampart; upasthitaaH = and approached; raakSasendram = Ravana.

With their hearts trembling with fear and faces turning pale, all those terrific demons descended from the rampart and approached Ravana.

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तद् अप्रियम् दीन मुखा रावणस्य निशा चराः ।
कृत्स्नम् निवेदयाम् आसुर् यथावद् वाक्य कोविदाः ॥ ६-५१-११

11. raakSasaaH = the demons; vaakya kovidaaH = who were killed in speech; diina mukhaah = showing sad faces; nyavedayan = informed; kR^itsnam = al; tat = that; apriyam = unpleasant tidings; yathaa vat = faithfully; raavaNasya = to Ravana.

With downcast faces, those demons skilled in speech, faithfully informed Ravana of those unpleasant tidings, saying:

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यौ ताव् इन्द्रजिता युद्धे भ्रातरौ राम लक्ष्मणौ ।
निबद्धौ शर बन्धेन निष्प्रकम्प भुजौ कृतौ ॥ ६-५१-१२
विमुक्तौ शर बन्धेन तौ दृश्येते रण अजिरे ।
पाशान् इव गजाउ चित्वा गज इन्द्र सम विक्रमौ ॥ ६-५१-१३

12; 13. bhraatarau = the two brothers; raamalakSmaNau = Rama and Lakshmana; yau = whom; indrajitaa = by Indrajit; sharabandhena = with his benumbing shafts; nibaddhau = were bound; yuddhe = in battle; kR^itau = and made niSprakampa bhujau = their; tau = those two; gajendra samavikramau = with strength equal arms to best of elephants; chhitvaa = have broken; paashaan = their shackles; dR^ishyete = and are seen; gajau iva = as elephants; raNaajire = in the battle = field.

"The two brothers, Rama and Lakshmana, whom Indrajit had bound with his benumbing shafts and whose arms he had pinioned, are free from the arrows which paralyzed them and now appear on the field of battle, as two strong elephants who have snapped their fetters."

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तत् श्रुत्वा वचनम् तेषाम् राक्षस इन्द्रो महा बलः ।
चिन्ता शोक समाक्रान्तो विषण्ण वदनो अब्रवीत् ॥ ६-५१-१४

14. shrutvaa = hearing; tat vachanam = those words; teSaam = of them; mahaabalaH = the mighty; raakSasendraH = Ravana; chintaa roSa samaakraantaH = was filled with anxiety

and fury; **abhavat** = and became; **vivarNavadanaH** = pale faced.

Hearing their words, the might Ravana was filled with anxiety and fury. His face became pale (and he spoke as follows):

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घोरैर् दत्त वरैर् बद्धौ शरैर् आशी विष उमपैः ।
अमोघैह् सूर्य सम्काशैह् प्रमथ्य इन्द्रजिता युधि ॥ ६-५१-१५
तम् अस्त्र बन्धम् आसाद्य यदि मुक्तौ रिपू मम ।
संशयस्थम् इदम् सर्वम् अनुपश्याम्य अहम् बलम् ॥ ६-५१-१६

15; 16. **mama ripuuya** = I my adversaries; **baddhau aasaadyau** = having thus been bound; **indrajitaa** = by Indrajitaa = by Indrajit; **muktau** = are feed; **pramathya** = though injured; **yuddhi** = in battle; **ghoraiH sharaiH** = by formidable arrows; **datta varaiH** = those rare boons; **ashiiviSopamaiH** = resembling serpents; **suuryasamkaashaiH** = bright as the sun; **amoghaiH** = that were infallible; **aham** = I anuupashyaami = perceive; **sarvam** = all; **idam** = this; **balam** = army; **samshayastham** = in jeopardy.

"If my adversaries, having thus been bound by Indrajit are freed, despite their injuries in battle by his formidable arrows which were infallible those rare boons, resembling serpents, bright as the sun, I perceive my entire army in jeopardy."

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निष्फलाह् खलु सम्वृत्ताह् शरा वासुकि तेजसः ।
आदत्तम् यैस् तु समग्रामे रिपूणाम् मम जीवितम् ॥ ६-५१-१७

17. **sharaaH** = those arrows; **paavaka tejasaH** = bright as fire; **yaiH** = which; **samgraame** = in battle; **aadattam** = have taken; **jiivitam** = the life; **ripuuNaam** = of my enemies; **samvR^ittaaH khalm** = have indeed been rendered; **niSphalaaH** = void.

"Those very arrows, bright as fire, which in battle have taken the life of my enemies, have now been rendered void indeed!"

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एवम् उक्त्वा तु सम्क्रुद्धो निश्वसन् उरगो यथा ।
अब्रवीद् रक्षसाम् मध्ये धूम्र अक्षम् नाम राकसम् ॥ ६-५१-१८

18. **evam** = thus; **uktvaa** = speaking; **9Ravana) samkR^iddhaH** = enraged with anger; **niH shvasan** = sighing; **urago yathaa** = as a serpent; **abraviit** = spoke; **raakSasam** = to the demon; **dhumraakSam naama** = called Dhumraksha; **madhye** = (seated) in the middle; **rakSasaam** = of the demons.

Having spoken thus in furious tones, hissing like a snake, he addressed a demon called Dhumraksha who was seated amidst the demons and said.

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बलेन महता युक्तो रक्षसाम् भीम कर्मणाम् ।
त्वम् वधाय अभिनिर्याहि रामस्य सह वानरैः ॥ ६-५१-१९

19. **tvam** = you; **bhiima vikramaH** = with terrific prowess; **niryaahi** = start; **aashu** = quickly; **mahataa balena** = with a mighty army; **yuktaH** = along with **raakSasaiH** = demons; **vadhaaya** = for the purpose of killing; **raamaaya** = of Rama; **vaanaraiH saha** = along with his monkeys.

"You, with a terrific prowess, go quickly with a considerable force of demons and slay Rama, Lakshmana and his monkeys."

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एवम् उक्तस् तु धूम्र अक्षो राक्षस इन्द्रेण धीमता ।
कृत्वा प्रणामम् सम्हृष्टो निर्जगाम नृप आलयात् ॥ ६-५१-२०

20. **evam** = thus; **uktaH** = commanded; **raakSasendraNa** = by Ravana; **dhiimataa** = the intelligent; **dhumraakSaH** = Dhumraksha; **parikramya** = going past; **tataH** = from there; **nirjagaama** = departed; **shiighram** = quickly; **nR^ipaalayaat** = from the royal palace.

Thus commanded by Ravana, the intelligent Dhumraksha, going past from there, quickly departed from her royal palace.

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अभिनिष्क्रम्य तद् द्वारम् बल अध्यक्षम् उवाच ह ।
त्वरयस्व बलम् तूर्णम् किम् चिरेण युयुत्सतः ॥ ६-५१-२१

21. **abhiniSkramya** = having crossed; **tad** = that; **dvaaram** = gate; **uvaacha ha** = he spoke; **balaadhyakSam** = to the General of the forces (as follows); **yuyutsataH** = Mobilise; **balam** = the army; **tvarayasya** = hasten; **shiighram** = quickly; **kim** = what need is there; **chireNa** = for delay?.

Having crossed that gate, he spoke to the General of the Forces as follows: "Mobilize the army. Hasten quickly. What need is there for the delay?"

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धूम्र अक्षस्य वचह् श्रुत्वा बल अध्यक्षो बल अनुगः ।
बलम् उद्योजयाम् आस रावणस्य आज्ञया द्रुतम् ॥ ६-५१-२२

22. **shrutvaa** = hearing; **dhumraakSa vachanam** = the words of Dhumraksha; **badaadhyakSaH** = the General of Forces; **balaanugaH** = having the army which followed him; **udyojayaamaasa** = kept ready; **balam** = the army; **drutam** = quickly; **aajJNaya** = as per the command; **raavaNasya** = of Ravana.

Hearing the words of Dhumraksha, the general of forces, having the army which followed him, kept the army ready quickly, as per Ravana's command.

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ते बद्ध घण्टा बलिनो घोर रूपा निशा चराः ।
विनर्दमानाह् सम्हृष्टा धूम्र अक्षम् पर्यवारयन् ॥ ६-५१-२३

23. **te nishaacharaaH** = those demons; **balinaH** = strong; **ghora ruupaaH** = of terrific form; **vinadyamaanaaH** = making sounds; **baddhaghaN^TaaH** = with bells hung on them; **samhR^iTaaH** = and rejoiced; **paryavaarayan** = surrounded; **dhumraakSam** = Dhumraksha.

Those strong demons of terrific form, making sounds with bells hung on their bodies, joyously surrounded Dhumraksha.

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विविध आयुध हस्ताश् च शूल मुद्गर पाणयः ।
गदाभिह् पट्टसैर् दण्डैर् आयसैर् मुसलैर् भृशम् ॥ ६-५१-२४

परिघैर् भिण्डि पालैश् च भल्लैह् प्रासैह् परश्वधैः ।

निर्ययू राक्षसा घोरा नर्दन्तो जलदा यथा ॥ ६-५१-२५

24; 25. **vividhaayudha hastaashcha** = furnished with every kind of weapon; **shuula mudgarapaaNayaH** = brandishing spears; hammers; **gadaabhiH** = maces; **paTTishaiH** = harpoons; **daNDaiH** = sticks; **aayasaiH** = iron cudgels; **musalairapi** = bars; **parighaiH** = clubs; **bhindipaalaishcha** = javelins; **bhallaiH** = missiles; **paashaiH** = nooses; **parashvadhaiH** = and axes; **ghoraaH** = those terrible; **raakSasaaH** = demons; **niryayuH** = sallied forth; **nardantaH** = with the noise; **jaladaayathaa** = of thunder.

Furnished with every kind of weapon, brandishing spears, hammers, maces, harpoons, sticks, iron cudgels, bars, clubs, javelins, missiles, nooses and axes, those terrible demons sallied forth with the noise of thunder.

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रथैह् कवचिनस् त्व अन्ये ध्वजैश् च समलम्कृतैः ।

सुवर्ण जाल विहितैह् खरैश् च विविध आननैः ॥ ६-५१-२६

हयैः परम शीघ्रैश् च गज इन्द्रैश् च मद उत्कटैः ।

निर्ययू राक्षस व्याघ्रा व्याघ्राऽव दुरासदाः ॥ ६-५१-२७

26; 27. **kavachinaH** = clad in mail; **rathaiH** = mounted on chariots; **samalaN^kR^itaH** = that were magnificently dressed; **dhvajaiH** = with flags; **suvarNajaala vihitaiH** = and decorated with bands of pure gold; **kharaishcha** = harnessed to mules; **vividhaananaiH** = of many heads; **hayaishcha** = or steeds; **parama shiighraiH** = of exceeding fleetness; **gajaishchaiva** = or elephants; **madotkaTaiH** = in furious rut; **anye** = some other; **nairR^itavyaaghraaH** = excellent demons; **niryayuH** = went forth; **duraasadaaH iva** = like veritable; **vyaaghraaH** = tigers.

Clad in mail, mounted on chariots that were magnificently dressed with flags and decorated with bands of pure gold, harnessed to mules of many heads or steeds of exceeding fleetness or elephants in furious rut, some other excellent demons went forth like veritable tigers.

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मृग सिम्ह मुखैर् युक्तम् खरैह् कनक भूषणैः ।

आरुरोह रथम् दिव्यम् धूम्र अक्षह् खर निस्वनः ॥ ६-५१-२८

28. **dhumraakSaH** = Dhumraksha; **kharaniHsvanaH** = with a mule-like clatter; **aaruroha** = mounted; **divyam** = a celestial; **ratham** = chariot; **kharaH** = to which mules; **kanaka bhuuSitaiH** = adorned with gold; **mR^iga simhamukhaiH** = and heads of deer and lions; **yuktam** = were hitched.

Dhumraksha, with a mule-like clatter, set out in a celestial chariot to which mules adorned with gold and heads of deer and lions were hitched.

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स निर्यातो महा वीर्यो धूम्र अक्षो राक्षसैर् वृतः ।

प्रहसन् पश्चिम द्वारम् हनुमान् यत्र यूथपः ॥ ६-५१-२९

29. **saH dhumrakSaH** = that Dhumraksha; **mahaaviiryaH** = of mighty prowess; **vR^itaH** = surrounded; **raakSasaiH** = by demons; **niraataH** = set forth; **hasan** = amidst mocking laughter; **pashchima dvaaraat** = through the western gate; **yatra** = where; **yuuthapaH** = the army-chief; **hanuumaan** = Hanuman (was stationed).

That Dhumraksha of mighty prowess, surrounded by demons, set forth amidst mocking laughter, through the western gate where the army-chief Hanuman was stationed.

रथप्रवरमास्थाय खरयुक्तं खरस्वनम् ।
 प्रयान्तम् तु महा घोरम् राक्षसम् भीम दर्शनम् ॥ ६-५१-३०
 अन्तरिक्ष गताह् क्रूराह् शकुनाह् प्रत्यवारयन् ।

30. **aasthaaya** = (As he) mounted; **prayaantam** = and advanced; an excellent chariot; **kharayuktam** = harnessed to mules; **kharasvanam** = whose voices he emulated; **kruuraaH shakunaaH** = birds of ill-omen; **antarikSagataaH** = in the sky; **pratyaSedhayan** = obstructed; **prayaantam raakSasam** = that advancing demon; **mahaaghoram** = of very terrible; **bhiimadarshanam** = and fearful appearance.

As he mounted and advanced in an excellent chariot harnessed to mules, whose voices he emulated, birds of ill-omen in the sky obstructed that advancing demon of very terrible and fearful appearance.

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रथ शीर्षे महा भीमो गृध्रश् च निपपात ह ॥ ६-५१-३१
 ध्वज अग्रे ग्रथिताश् चैव निपेतुह् कुणप अशनाः ।

31. **mahaabhiimaH** = a highly terrible; **gR^idhashcha** = vulture; **nipapaata ha** = alighted; **ratha shiirSe** = on the top of his chariot; **kuNapaashanaaH** = the devourers of corpses; **grathitaaH** = clustered; **nipetuH** = and alighted; **dhvajaagre** = on the point of his standard.

A highly terrible vulture alighted on the top of his chariot, while those devourers of corpses clustered on the point of his standard.

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रुधिर आर्द्रो महान् श्वेतह् कबन्धह् पतितो भुवि ॥ ६-५१-३२
 विस्वरम् च उत्सृजन् नादम् धूम्र अक्षस्य समीपतः ।
 ववर्ष रुधिरम् देवह् संचाल च मेदिनी ॥ ६-५१-३३

32; 33. **rudhiraardraH** = streaming with blood; **mahaan** = a huge; **kabandhaH** = decapitated trunk; **patitaH** = fell; **bhuvi** = to earth; **utsR^ijan** = emitting; **visvaram** = inarticulate; **naadam** = noise; **dhumraakSasya** = in Dhumraksha's vicinity and the sky rained down blood. The earth trembled.

Streaming with blood, a huge decapitated trunk fell to earth, emitting inarticulate noise in Dhumraksha's vicinity and the sky rained down blood. The earth trembled.

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प्रतिलोमम् ववौ वायुर् निर्घात सम निस्वनः ।
 तिमिर ओघ आवृतास् तत्र दिशश् च न चकाशिरे ॥ ६-५१-३४

34. **vaayuH** = the wind; **nirghaata samanishvanaH** = with noise resembling a thunder; **vavau** = blew; **pratilomam** = adversely; **tatra** = then; **dishaH** = the quarters; **na chakaashire** = did not dazzle timirough **vR^itaaH** = as observed by abundant darkness.

The wind with noise resembling a thunder blew adversely. Every quarter, obscured by abundant darkness, did not dazzle.

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स तु उत्पातांस् ततो दृष्ट्वा राक्षसानाम् भय आवहान् ।
प्रादुर् भूतान् सुघोरांश् च धूम्र अक्षो व्यथितो अभवत् ॥ ६-५१-३५
मुमुहू राक्षसाः सर्वे धूम्राक्षस्य पुरःसराः ।

35. dR^iSTvaa = seeing; ghoraan = those terrible; utpaataan = omens; praadudbhuutaan = that appeared; tadaa = then; bhayaavahaan = to the demons; dhumraakSaH = Dhumraksha; abhavat = became; vyathitaH = perturbed; mumuH = terror seized; sarve = all; raakSasaaH = the demons; puraH saraaH = who advanced in front; dhumraakSasya = of Dhumraksha.

Seeing those terrible amones that appeared in all their horror to the demons, Dhumraksha became perturbed. Terror seized all the demons who were advancing in front of Dhumraksha.

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ततः सुभीमो बहुभिर् निशा चरैर् ।
वृत्तो अभिनिष्क्रम्य रण उत्सुको बली ।
ददर्श ताम् राघव बाहु पालिताम् ।
समुद्र कल्पाम् बहु वानरीम् चमूम् ॥ ६-५१-३६

36. tataH = then; (Dhumraksha); subhiimaH = the highly terrible; balii = and strong demon; vR^itaH = surrounded; bahubhiH nishaacharaiH = by a multitude of demons; raNotsukaH = eager to enter into combat; abhiniSkramya = set out; dadarsha = and beheld; taam chamuum = that army; bahu vaanariim = of a multitude of monkeys; mahaughakalpaam = resembling a great flood; raaghava baahupaalitaam = protected by the arms of Rama.

Then, Dhumraksha, the highly terrible and strong demon, surrounded by a multitude of demons, eager to enter into combat, set out and beheld that army of a multitude of monkeys, resembling a flood, protected by the arms of Rama.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये युद्धकाण्डे एकपञ्चशः सर्गः

Thus completes 51st Chapter of Yuddha Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

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Book VI : Yuddha Kanda - Book Of War

Chapter [Sarga] 52

Verses converted to UTF-8, Nov 09

Introduction

Dhumraksha along with army attacks the monkeys. A tumultuous battle ensued between the demons and the monkeys. The battle reached frightful proportions in that both the monkeys and demons were killed in large numbers. When Dhumraksha pounced on Hanuman, the latter shattered Dhumraksha's chariot to pieces. Lifting his mace, Dhumraksha fights with Hanuman, who in turn hits him on his head and kills him.

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धूम्र अक्षम् प्रेक्ष्य निर्यान्तम् राक्षसम् भीम निस्वनम् ।
विनेदुर् वानराह् सर्वे प्रहृष्टा युद्ध कान्क्षिणः ॥ ६-५२-१

1. viikSya = beholding; raakSasam = the demon; dhumraakSam = Dhumraksha; bhiima vikramam = of terrible prowess; niryaantam = coming forth; sarve = all; vaanaraaH = the monkeys; vineduH = roared; prahR^iSTaaH = with joy; yuddha kaaNkSiNaH = longing for war.

Beholding the demon, Dhumraksha of terrible prowess coming forth, all the monkeys waiting for the war, roared with joy.

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तेषाम् तु तुमुलम् युद्धम् सम्जज्ने हरि रक्षसाम् ।
अन्योन्यम् पादपैर् घोरैर् निघ्नतम् शूल मुद्गरैः ॥ ६-५२-२

2. sutumulam = A highly tumultuous; yuddham = battle; samjajJNe = was perceived; teSaam = (between) those; kapi rakSasaam = monkeys and demons; nighnataam = who were slaying; anyonyam = each other; ghoraiH = with terrible; paadapaiH = trees; shuula mudgaraiH = lances and maces.

A highly tumultuous battle was seen between those monkeys and demons, who were slaying each other, with terrible trees, lances and maces.

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राक्षसैर् वानरा घोरा विनिकृताह् समन्ततः ।
वानरै राक्षसाश् च अपि द्रुमैर् भूमौ समी कृताः ॥ ६-५२-३

3. ghoraH = the terrible; vaanaraaH = monkeys; vinikR^ittaaH = were cut down; samantataH = on all sides; raakSasaiH = by the demons; raakSasaashchaapi = and the demons also; bhumisamiikR^itaaH = were levelled down to the earth; drumaiH = with trees; vaanaraiH = by the monkeys.

The terrible monkeys were moved down on all sides by the demons. The demon too were levelled down to the earth with trees by the monkeys.

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राक्षसाश् च अपि सम्क्रुद्धा वानरान् निशितैह शरैः ।
विव्यधुर् घोर सम्काशैह कन्क पत्रैर् अजिह्मगैः ॥ ६-५२-४

4. **raakSasaastu** = the demons on their part; **abhisamkruddhaaH** = enraged with anger; **vivyadhuH** = paralyzed; **vaanaraan** = the monkeys; **sharaiH** = with arrows; **kaNkapatraiH** = having wings; **ajihmahaiH** = going straight; **nishitaiH** = sharp; **ghora samkaashaiH** = and having frightful appearance.

Enraged with anger, the demons, on their part, paralyzed the monkeys with sharp and frightful arrows, going as straight as wings of eagle.

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ते गदाभिसः च भीमाभिह् पट्टसैह कूट मुद्गरैः ।
घोरैसः च परिघैसः चित्रैस् त्रिशूलैसः च अपि संशितैः ॥ ६-५३-५
विदार्यमाणा रक्षोभिर् वानरास् ते महा बलाः ।
अमर्षाज् जनित उद्धर्षासः चक्रुः कर्माण्य् अभीतवत् ॥ ६-५२-६

5; 6. **vidiiryamaaNaaH** = (While) being torn asunder; **rakSobhiH** = by the demons; **bhiimaabhiH** = with terrible; **gadaabhiH** = maces; **paTTishaiH** = spears; **kuuTa mudgaraiH** = hammers; **ghoraiH** = frightful; **parighaishcha** = iron bars; **samshritaiH** = and resorting to; **chitraiH** = variegated; **trishuulaishcha** = tridents; **te vaanaraaH** = those monkeys; **mahaabalaaH** = of exceeding prowess; **abhiitavat** = fearlessly; **chakruH** = accomplished; **karmaaNi** = the tasks; **amarSajanitoddharSaaH** = with an excitement born of anger.

While being torn asunder by the demons with terrible maces, spears, hammers, frightful iron bars and variegated tridents, the mighty monkeys fearlessly accomplished their tasks with an excitement born of anger.

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शर निर्भिन्न गात्रास् ते शूल निर्भिन्न देहिनः ।
जगृहुस् ते द्रुमांस् तत्र शिलाश् च हरि यूथपाः ॥ ६-५२-७

7. **shuula nirbhinna dehinaH** = while their bodies were split up by the tridents; **sharanirbhinna gaatraaH** = and their limbs broken by arrows; **te** = those; **vaanarayuuthapaaH** = leaders of monkeys; **jagruH** = took up; **drumaan** = trees; **shilaashcha** = and rocks; **tatra** = there.

While their bodies were split up by the tridents and their limbs broken by arrows, those leaders of monkeys took up trees and rocks there to fight.

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ते भीम वेगा हरयो नर्दमानास् ततस् ततः ।
ममन्थू राक्षसान् भीमान् नामानि च बभाषिरे ॥ ६-५२-८

8. **te harayaH** = those monkeys; **bhiima vegaaH** = of terrible swiftmess; **nardamaanaaH** = roaring aloud; **mamanthuH** = harassed; **viiraan** = the valiant; **raakSasaan** = demons; **tatstataH** = at all places; **babaaSire** = and called out; **naamaanicha** = their names.

Those terribly swift monkeys, roaring aloud harassed the valiant demons at all places, by calling out their names.

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तद् बभूव अद्भुतम् घोरम् युद्धम् वानर रक्षसाम् ।
शिलाभिर् विविधाभिश् च बहु शाखैश् च पादपैः ॥ ६-५२-९

9. tat = that; ghoram = awful; yuddham = battle; vividhaabhiH = with various kinds of; shilaabhiH = rocks; bahushaakhaiH = and many branching; paadapaiH = trees; vaanararakSasaam = between monkeys and demons; babhuuva = became; adbhutam = wonderful.

That awful battle with all kinds of rocks and trees furnished with many branches between monkeys and demons appeared wonderful.

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राक्षसा मथिताह् केचिद् वानरैर् जित काशिभिः ।
ववर्षू रुधिरम् केचिन् मुखै रुधिर भोजनाः ॥ ६-५२-१०

10. kechit = some; raakSasaaH = demons; mathitaaH = were crushed; vaanaraiH = by monkeys; jitakaashibhiH = who conquered fear; kechit = and some; rudhira bhojanaaH = blood-sucking demons; pravemuH = vomitted; rudhiram = blood; mukhaiH = from their mouths.

Some demons were crushed by monkeys, who conquered fear and some blood-sucking demons vomited blood from their mouths.

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पार्श्वेषु दारिताह् केचित् केचिद् राशी कृता द्रुमैः ।
शिलाभिसः चूर्णिताः केचित् केचिद् दन्तैर् विदारिताः ॥ ६-५२-११

11. kechit = some; daaritaaH = were torn; paarshveSu = at the sides; kechit = some; raashikR^itaaH = were formed into a heap; drumaiH = by trees; kechit = some; chuurNitaah = were powdered; shilaabhiH = by stones; kechit = some; vidaaritaaH = were torn; dantaiH = by teeth.

Some demons were slashed open at their sides. Some were formed into a heap by the trees. Some others were crushed by stones and yet others torn to pieces by the monkeys teeth.

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ध्वजैर् विमथितैर् भग्नैः खरैश् च विनिपातितैः ।
रथैर् विध्वंसितैसः च अपि पतितै रजनी चरैः ॥ ६-५२-१२

12. dhvajaiH = their standards; vimathitaiH = crushed; bhagnaiH = and broken; khaDgaishcha = their swords; vimipaatitaiH = snapped; rathaiH = their chariots; vidhamsitaiH = overturned; kechit = some; rajaniicharaaH = demons; vyathitaaH = were perturbed.

With their standards crushed and broken, their swords snapped and their chariots overturned, some demons were perturbed.

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गजेन्द्रैः पर्वताकारैः पर्वताग्रैर्वनौकसाम् ।
मथितैर्वाजिभिः कीर्णम् सारोहैर्वसुधातलम् ॥ ६-५२-१३

13. mathitaiH = crushed; parvataagraiH = by the great rocks; vanaukasaam = of monkeys; vasudhaatalam = the earth; kiirNam = was scattered; gajendraiH = with elephants; parvataakaaaiH = resembling hills; vaajibhiH = and horses; saarohaiH = with their riders.

Crushed by the great rocks of monkeys, the earth was scattered with corpses of great elephants resembling hills and horses with their riders.

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वानरैर् भीम विक्रान्तैर् आप्लुत्य आप्लुत्य वेगितैः ।
राक्षसाः करजैस् तीक्ष्णैर् मुखेषु विनिकर्तिताः ॥ ६-५२-१४

14. **vaanaraiH** = by the monkeys; **bhiimavikraantaiH** = of terrific prowess; **vegitaiH** = and swiftness; **raakSasaaH** = the demons; **aaplutya** = jumped up horizontally; **utputya** = and vertically; **vinidaaritaah** = and were torn; **tiikSNaiH karajaiH** = by their sharp nails; **mukheSu** = in their faces.

The monkeys of terrific prowess rushed upon the demons, flinging themselves upon them with great bounds horizontally and vertically and scratching their faces with their sharp nails.

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विवर्ण वदना भूयो विप्रकीर्ण शिरो रुहाः ।
मूढाः शोणित गन्धेन निपेतुर् धरणी तले ॥ ६-५२-१५

15. **viSaNNa vadanaah** = with their faces dejected; **bhuuyaH** = very much; **viprakiirNashiroruhah** = their hair torn out; **muuDhaH** = maddened; **shoNitagandhena** = by the smell of blood; (those demons); **nipetuH** = fell; **charaNiitale** = on the ground.

With their faces dejected very much, their hair torn out and maddened by the smell of blood, those demons fell on the ground.

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नये तु परम क्रुद्धा राक्षसा भीम विक्रमाः ।
तलैर् एव अभिधावन्ति वज्र स्पर्श समैर् हरीन् ॥ ६-५२-१६

16. **anye** = some other; **raakSasaaH** = demons; **bhiima vikramaaH** = of exceeding valour; **parama kruddhaah** = very much enraged; **abhidhaavanti** = ran up towards; **hariin** = the monkeys; **talaireva** = with their palms; **vajrasparsha samaiH** = having a diamond-like blow.

Some other demons of exceeding valour, who were enraged, very much, ran up towards the monkeys to attack them with their palms having a diamond-like blow.

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वनरैर् आपतन्तस् ते वेगिता वेगवत्तरैः ।
मुष्टिभिसः चरणैर् दन्तैः पादपैसः चाप पोथिताः ॥ ६-५२-१७

17. **te** = those demons; **aapatantaH** = coming quickly; **vegitaah** = with a great speed; **aavapothitah** = were crushed; **vaanaraiH** = by the monkeys; **vegavattaraiH** = of greater swiftness; **muSTibhiH** = with their fists; **charaNaiH** = feet; **dantaiH** = teeth; **paadapaishcha** = and tress.

The monkeys, receiving that sharp shock, with even a greater ferocity, crushed the demons with blows of their fists, feet teeth and trees.

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सन्यम् तु विद्रुतम् दृष्ट्वा धूम्र अक्षो राक्षस ऋषभः ।
रोषेण कदनम् चक्रे वानराणाम् युयुत्सताम् ॥ ६-५२-१८

18. dR^iSTvaa = Seeing; sainyam = the army; vidrutam = routed; druumraakSaH = Drumraksha; raakSasarSabhaH = the lion among the demons; roSeNa = with anger; chakre = made; kadanam = a blood-shed; vaanaraaNaam = of the monkeys; yuyutsataam = wishing to fight.

Seeing his army routed, Dhumraksha that lion among the demons, in his anger began to create a blood-shed of the monkeys wishing to fight.

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प्रासैः प्रमथिताः केचिद् वानराः शोणित स्रवाः ।
मुद्गरैर् आहताः केचित् पतिता धरणी तले ॥ ६-५२-१९

19. kechit = some; vaanaraaH = monkeys; pramathitaaH = pierced; praasaiH = with spears; shoNita sravaaH = lost rivers of blood; kechit = (while) others; aahataaH = struck down; mudgaraiH = by axes; paatitaaH = fell; dharaNiitale = to the earth's surface.

Some monkeys pierced with spears lost rivers of blood while others struck down by blows of axe, fell to the earth's surface.

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परिघैर् मथितह् केचिद् भिण्डि पालैर् विदारिताः ।
पट्टसैर् आहताह् केचिद् विह्वलन्तो गत असवः ॥ ६-५२-२०

20. kechit = some; mathitaaH = were crushed; parighaiH = by iron bars; daaritaaH = (others) torn; bhindipaalaishcha = by harpoons; kechit = some; mathitaaH = were pierced; paTTishaiH = by javelins; vihvalantaH = were exhausted; gataasavaH = and lost their lives.

Some were crushed by iron bars, others torn by harpoons, some others pierced by javelins, all exhausted and lost their lives.

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केचिद् विनिहता भूमौ रुधिर आर्द्रा वन ओकसः ।
केचिद् विद्राविता नष्टाह् सम्क्रुद्धै राक्षसैर् युधि ॥ ६-५२-२१

21. vinihataaH = slain; yudhi = in battle; samkR^iddhaiH = by infuriated; raakSasaiH = demons; kechit = some; vanaukasaH = monkeys; rudhiraadraaH = drenched with blood; bhuumau = fell on the ground; kechit = some others; naSTaaH = disappeared; vidraavitaaH = having been driven away.

Slain in battle by infuriated demons, some monkeys, drenched with blood, fell on the ground and some others disappeared, having been driven away.

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विभिन्न हृदयाः केचिद् एक पार्श्वेन शायिताः ।
विदारित अस्त्र शूलै च केचिद् आन्त्रैर् विनिस्तुताः ॥ ६-५२-२२

22. vibhinna hR^idayaaH = with pierced hearts; kechit = some (monkeys); shaayitaaH = were made to lie down; ekapaarshvena = on one side; kechit = some; vidaaritaaH = were torn asunder; tshuulaiH = by tridents; aantraiH = and their intestines; viniH sR^itaaH = came out.

With pierced hearts, some monkeys were made to lie down on one side. Some were torn asunder by tridents that even their intestines came out.

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तत् सुभीमम् महद् युद्धम् हरि राक्स सम्कुलम् ।
प्रबभौ शस्त्र बहुलम् शिला पादप सम्कुलम् ॥ ६-५२-२३

23. **tat yuddham** = that battle; **mahat** = which was mighty; **prababhau** = flashed; **subhiimam** = quite terribly; **hariraakSasa samkulam** = intense between monkeys and demons; **shilaapaadapa samkulam** = crammed with rocks and trees; **shastra bahulam** = and multitude of weapons.

That mighty battle assumed most awful proportions in that monkeys and demons were crammed with rocks, trees and multitude of weapons.

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धनुर् ज्या तन्त्रि मधुरम् हिक्का ताल समन्वितम् ।
मन्द्र स्तनित समीतम् युद्ध गान्धर्वम् आबभौ ॥ ६-५२-२४

24. **tat** = that; **yuddha gaandharvam** = combat in the form of a symphony ababhau = diffused; **madhuram** = sweet with (the sounds of) bow-strings; **hikkaataala samanvitam** = with neighing of the horses as rhythms; **mandastanita giitam** = and vocal music in the form of trumpeting of elephants.

With the bow-strings as the tuneful lute, the neighing of horses as a measure rhythm and the trumpeting of elephants as the vocal music, the whole battle resembled a symphony.

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धूम्र अक्षस् तु धनुष् पाणिर् वानरान् रण मूर्धनि ।
हसन् विद्रावयाम् आस दिशस् तान् शर वृष्टिभिः ॥ ६-५२-२५

25. **dhumraakSastu** = Dhumraksha on his part; **dhanuSpaaNiH** = wielding a bow in his hand; **hasan** = laughing; **raNa muurdhani** = at the battle-front; **vidraayaamaasa taan vaanaraan** = made those monkeys to run away; **dishaH** = to (all) quarters; **sharavR^iSThibhiH** = by a shower of his arrows.

Dhumraksha on his part, wielding a bow in his hand and laughing at the battle-front, made those monkeys to run away to all the quarters by a shower of his arrows.

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धूम्र अक्षेण अर्दितम् सैन्यम् व्यथितम् दृश्य मारुतिः ।
अभ्यवर्तत सम्क्रुद्धह् प्रगृह्य विपुलाम् शिलाम् ॥ ६-५२-२६

26. **prekSya** = seeing; **sainyam** = the army; **vyathitam** = perturbed; **arditam** = and being tormented; **dhumraakSeNa** = by Dhumraksha; **maarutiH** = Hanuman; **samkruddhaH** = was enraged; **abhyavartata** = and turned towards him; **pragR^ihya** = taking; **vipulaam** = a gigantic; **shilaam** = rock.

Seeing the army perturbed due to tormented by Dhumraksha, Hanuman was enraged and turned towards him, taking a gigantic rock in his hands.

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क्रोधाद् द्विगुण ताम्र अक्षह् पितृ तुल्य पराक्रमः ।
शिलाम् ताम् पातयाम् आस धूम्र अक्षस्य रथम् प्रति ॥ ६-५२-२७

27. **tulya paraakramaH** = Hanuman; who was equal in strength; **pituH** = to his father; **dviguNa taamraakSah** = with his eyes doubly red; **krodhaat** = due to anger; **paatayaamaasa** = threw down; **taam shilaan** = that rock; **ratham prati** = towards the chariot; **dhumraakSasya** = of Dhumraksha.

Hanuman, who was equal in strength to his father, with his eyes inflamed with anger, flung the rock on the chariot of Dhumraksha.

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आपतन्तीम् शिलाम् दृष्ट्वा गदाम् उद्यम्य सम्भ्रमात् ।
रथाद् आप्लुत्य वेगेन वसुधायाम् व्यतिष्ठत ॥ ६-५२-२८

28. dR^iSTvaa = behold; aapantantiim = the befalling; shilaam = rock; (Dhumraksha) udyamya = lifting; gadaam = his mace; sambhramaat = hurriedly; aaplutya = jumped down; vegena = speedily; rathaat = from the chariot; vyatiSThata = and stood; vasudhyaam = on the earth.

Beholding the befalling rock, Dhumraksha lifting his mace hurriedly, jumped down speedily from the chariot and stood there on the earth.

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सा प्रमथ्य रथम् तस्य निपपात शिला भुवि ।
सचक्र कूबरम् साश्वम् सध्वजम् सशर आसनम् ॥ ६-५२-२९

29. saa shilaa = that rock; pramathya = shattered; tasya = his; ratham = chariot; sa chakra kubera mukham = along with banner; sasharaasanam = and bows; nipapaata = and rolled down; bhuvi = to the ground.

Shattering his chariot with its wheels, its pole, its crest along with banner and bows, that rock rolled down to the ground.

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स भन्क्त्वा तु रथम् तस्य हनूमान् मारुत आत्मजः ।
रक्षसाम् कदनम् चक्रे सस्कन्ध विटपैर् द्रुमैः ॥ ६-५२-३०

30. saH hanumaan = That Hanuma; maarutaatmajaH = the son of Maruta; bhaN^ktyaa = breaking; tasya = his; ratham = chariot; chakre = caused; kadanam = the destruction; rakSasaam = of demons; drumaiH = by the use of trees; saskandha viTapaiH = with their branches and shoots.

Thereafter, Hanuman the son of Maruta (the wind-god), after breaking the chariot, destroyed the demons with trunks of trees furnished with their branches.

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विभिन्न शिरसो भूत्वा राक्षसाह् शोणित उक्षिताः ।
द्रुमैः प्रमथितासः च अन्ये निपेतुर् धरणी तले ॥ ६-५२-३१

31. vibhinna shirasaH = with their crushed heads; raakSasaaH = the demons; bhuutvaa = became; rudhirokSitaaH = drenched with blood; anye = some others; pramathitaaH = crunched; drumaiH = by trees; nipetuH = fell; dharaNiitale = on the ground.

With their heads crushed, the demons were drenched with blood. Some others were crunched by the trees and fell down to the earth.

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विद्राव्य राक्षसम् सैन्यम् हनूमान् मारुत आत्मजः ।
गिरेः शिखरम् आदाय धूम्र अक्षम् अभिदुद्रुवे ॥ ६-५२-३२

32. hanumaan = Hanuma; maarutaatmajaH = sainyaam = the army; raakSasam = of demons; aadaaya = and taking shikharam = the peak; gireH = of a mountain; abhidudruve =

ran towards; **dhumraakSaH** = Dhumraksha.

Having driven away the army of demons, Hanuma born of Maruta, breaking off the peak of a mountain, ran towards Dhumraksha.

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तम् आपतन्तम् धूम्र अक्षो गदाम् उद्यम्य वीर्यवान् ।
विनर्दमानः सहसा हनूमन्तम् अभिद्रवत् ॥ ६-५२-३३

33. **viiryavaan** = the valiant; **dhumraakSaH** = Dhumraksha; **udyamya** = lifted; **gadaam** = his mace; **vinardamaanaH** = making a roaring sound; **abhidravat** = ran; **tam hanumantam** = towards that Hanuma; **aapatantam** = attacking on him; **sahasaa** = suddenly.

The valiant Dhumraksha lifted his mace and making a roaring sound, ran towards that Hanuman who was rushing on him suddenly.

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ततः क्रुद्धस् तु वेगेन गदाम् ताम् बहु कण्टकाम् ।
पातयाम् आस धूम्र अक्षो मस्तके तु हनूमतः ॥ ६-५२-३४

34. **atha** = thereafter; **dhumraakSaH** = Dhumraksha; **roSeNa** = with an outrage; **paatayaamaasa** = stroke down; **taam gadaam** = that mace; **bahukaNTakaam** = with spikes; **mastake** = on the head; **tasya hanuumataH** = of that Hanuman.

Thereafter, Dhumraksha with an outrage, brought down that mace studded with countless spikes on the head of that Hanuma.

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ताडितह् स तया तत्र गदया भीम रूपया ।
स कपिर् मारुत बलस् तम् प्रहारम् अचिन्तयन् ॥ ६-५२-३५
धूम्र अक्षस्य शिरो मध्ये गिरि शृङ्गम् अपातयत् ।

35. **saH kapiH** = that Hanuman; **saH** = the famous one; **maaruta balaH** = with an energy similar to the wind; **taaDitaH** = struck; **tatra** = there; **tayaa gadayaa** = by that mace; **bhiimavegayaa** = with a terrific velocity; **achintayan** = disregarding; **tam prahaaram** = that blow; **apaatayat** = threw down; **girishR^iN^gam** = his rocky peak; **shiromadhye** = on the middle of the skull; **dhumraakSasya** = of Dhumraksha.

That Hanuman, who was endowed with an energy similar to the wind, was in no way disturbed by that blow but struck Dhumraksha on the middle of his skull with his rocky peak.

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स विह्वलित सर्व अङ्गो गिरि शृङ्गेण ताडितः ॥ ६-५२-३६
पपात सहसा भूमौ विकीर्णः, इव पर्वतः ।

36. **saH** = that Dhumraksha; **taaDitaH** = struck; **girishR^iN^gena** = by the rocky peak; **visphaarita sarvaaNgaH** = having his shattered limbs; **sahasaa** = soon; **papaata** = fell down; **bhuumau** = on the ground; **parvataH iva** = like a mountain; **vikiiirNaH** = crumbling.

That Dhumraksha, struck by the rocky peak, which shattered all his limbs, soon fell down on the ground like a mountain crumbling.

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धूम्र अक्षम् निहतम् दृष्ट्वा हत शेषा निशा चराः ॥ ६-५२-३७

त्रस्ताः प्रविविशुर् लन्काम् वध्यमानाः प्लवम् गमैः ।

37. dR^iSTvaa = seeing; dhumrakSam = Dhumraksha; nihatam = having been killed; nishaacharaaH = the demons; hata sheSaaH = left surviving; trastaaH = were frightened; vadhyamaanaaH = being killed; plavaN^gamaiH = by the monkeys; pravivishuH = entered; laN^kaam = Lanka.

Seeing Dhumraksha having been killed, the demons left surviving were frightened of being killed by the monkeys and re entered Lanka.

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स तु पवन सुतो निहत्य शत्रुम् ।

क्षतज वहाह् सरितश् च सम्विकीर्य ।

रिपु वध जनित श्रमो महात्मा ।

मुदम् अगमत् कपिभिश् च पूज्यमानः ॥ ६-५२-३८

38. saH = that; mahaatmaa = illustrious; pavanasutaH = Hanuma the son of Pavana; nihatya = having killed; shatruun = his enemies; vahaah = causing; saritashcha = rivers; kSataja = of blood; samvikiirya = to flow; ripu vadhajanita = shramaH = weary of slaughter of enemies; mudam = with delight; agamat = received; supuujoyamaanaH = the cordial felicitations; kapibhiH = by the monkeys.

That illustrious Hanuman the son of Pavana having destroyed his enemies, causing rivers of blood to flow, weary of slaughter of the enemies, with delight, received the cordial felicitations by the monkeys.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये युद्धकाण्डे द्विपञ्चशः सर्गः

Thus completes 52nd Chapter of Yuddha Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

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Book VI : Yuddha Kanda - Book Of War

Chapter [Sarga] 53 Verses converted to UTF-8, Nov 09

Introduction

Ravana sends Vajradamstra, another demon to kill Rama, Sugreeva and his monkeys. Vajradamstra and his army emerge from the southern gate where Angada, the General of the Monkeys is stationed. The monkeys had a tough fight with the demons. Angada, the leader of the monkeys strikes the terrible strong demons, chopping off their heads.

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धूम्राक्षं निहतम् दृष्ट्वा रावणो राक्षसेश्वरः ।
क्रोधेन महताविष्टो निःश्वसन्नुरगो यथा ॥ ६-५३-१
दीर्घमुष्टं विनिःश्वस्य क्रोधेन कलुषीकृतः ।
अब्रवीदाक्षसं क्रूरं वज्रदंष्ट्रं महाबलम् ॥ ६-५३-२

1; 2. **shrutvaa** = hearing; **dhumraakSam** = Dhumraksha; **nihatam** = having been killed; **raavaNaH** = Ravana; **raakSasesvaraH** = the king of demons; **aaviSTaH** = was possessed; **krodhena** = of anger; **mahataa** = greatly; **niHshvasan** = hissing; **urago yathaa** = like a serpent; **viniHshvasya** = sighing; **diirgham** = long; **uSNam** = and hot; **kaluSikR^itaH** = and polluted; **krodhena** = by anger; **abraviit** = spoke; **vajradamSTram** = to Vajradamshttra; **raakSasam** = a demon; **kruuram** = who was cruel; **mahaabalam** = and mighty.

Hearing the death of Dhumraksha, Ravana the King of demons was possessed of anger and began to hiss like a serpent. Polluted by anger, with long and burning sighs, he addressed the cruel and mighty Vajradamshttra, a demon (as follows)

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गच्छत्वं वीर निर्याहि राक्षनैः परिवारितः ।
जहि दाशरथिं रामं सुग्रीवं वानरैः सह ॥ ६-५३-३

3. **viira** = O; warrior!; **tvam** = you; **gachha** = proceed niryaahi = go ahead; **parivaaritaH** = surrounded; **raakSasaiH** = by demons; **jahi** = slay; **raamam** = Rama; **daasharathim** = the son of Dasaratha; **sugriivam** = Sugriiva; **vaanaraiH saha** = along with his monkeys!

"O, warrior! Go ahead as the head of the demons and slay Rama the son of Dasaratha, as also Sugreeva and his monkeys!"

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तथेत्युक्त्वा क्रुततरं मायावी राक्षसेश्वरः ।
निर्जगाम बलैः सार्थं बहुभिः परिवारितः ॥ ६-५३-४
नागैरश्वैः खरैरुष्ट्रैः संयुक्तः सुसमाहितः ।
पताकाध्वजचित्रैश्च रथैश्च समलंकृतः ॥ ६-५३-५

4; 5. **raakSaseshvaraH** = that leader of the demons; **maayaavii** = a conjurer; **uktvaa** = saying; **tathaa it** = "So it be" **parivaaritaH** = surrounded; **bahubhiH** = by many; **balaiH saardham** = along with the army; **samyuktaH** = accompanied; **naagaiH** = by elephants; **ashvaiH** = horses; **kharaiH** = mules; **uSTraiH** = camels; **rathaiH** = and chariots; **pataakadhvajachitraiH** = conspicuous with flags and banners; **nirjagaama** = set out; **susamaahitaH** = with a well-attentive mind; **samalankR^itaH** = and well-prepared.

"So it be" answered the leader of the demons who was a conjurer and departed with many divisions of the army that surrounded him. With the utmost attention, he assembled teams of elephants, horses mules camels and chariots adorning them with conspicuous flags and banners and he himself was well-prepared.

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ततो विचित्रकेयूरमुकुटेन विभूषितः ।
तनुत्रं च समावृत्य सधनुर्निर्ययौ द्रुतम् ॥ ६-५३-६

6. **tataH** = then; **vibhuuSitaH** = adorned; **vichitra keyuura mukuTena** = with colourful bracelets and a diadem; **samaavR^itya** = well-covered; **tanutramcha** = by an armour; **sadhanuH** = along with a bow; (he); **drutam** = immediately; **nirvayau** = started.

Adorned with colourful bracelets and a diadem, Vajradamshttra set out immediately, wielding a bow and well-covered by an armour.

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पताकालंकृतं दीप्तं तप्तकाज्यनभूषितम् ।
रथम् प्रदक्षिणम् कृत्वा समारोहच्चमूपतिः ॥ ६-५३-७

7. **chamnupatiH** = that army-general; **pradakSiNam kR^itvaa** = circumambulated; **samaarohat** = and ascended; **ratham** = his chariot; **pataakaalamkR^itam** = decorated with flags; **diiptam** = and shiningly; **tapta kaan^chana bhuuSitam** = adorned with pure gold.

That army-general circumambulated and ascended his chariot, duly decorated with flags and shiningly adorned with purpose.

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यष्टिभिस्तोमरैश्चित्रैः श्लक्ष्णैश्च मुसलैरपि ।
भिन्दिपालैश्च चापैश्च शक्तिभिः पट्टिशैरपि ॥ ६-५३-८
खड्गैश्चक्रैर्गदाभिश्च निशितैश्च परश्वधैः ।
पदातयश्च निर्यान्ति विविधाः शस्त्रपाणयः ॥ ६-५३-९

8; 9. **padaatayashcha** = Infantry; **vividhaaH** = of every kind; **niryaanti** = issued forth; **shastra paaNayaH** = furnished in hand with weapons; **yaSTabhiH** = (such as) clubs; **chitraiH** = excellent; **tomaraiH** = javelins; **shlakSNaiH** = smooth; **musalairapi** = pestles; **bhindipaalaishcha** = harpoons; **chaapaishcha** = bows; **shaktibhiH** = lances; **paTTishairapi** = spears; **khaDgaiH** = swords; **chakraiH** = discus; **gadaabhishcha** = maces; **nishitaiH** = and sharp; **parashvadhaiH** = axes.

Infantry of every kind issued forth, furnished in their hands with weapons such as clubs, excellent javelins, smooth pestles, harpoons, bows, lances, spears, swords, discus, maces and sharp axes.

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विचित्रवाससः सर्वे दीप्ता राक्षसपुङ्गवाः ।

गज मदोत्कटाः शूराश्चलन्त इव पर्वता ॥ ६-५३-१०

10. sarve = all; raakSasapuNgaraah = those excellent demons; diiptaaH = in their resplendent; vichitra vaasasaH = and coloured uniforms; shuuraah = full of strength; (mounted); gajaaH = on elephants; madotkaTaaH = furious with rut; chalantaH = parvataaH iva = resembled moving hills.

All those excellent demons in their resplendent and coloured uniforms, full of strength and mounted on elephants furious with rut, resembled moving mountains.

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ते युद्धकुशला रूढास्तोमराङ्कुवाः ।

अन्ये लक्षणसंयुक्ताः शूरारूढा महाबलाः ॥ ६-५३-११

11. te = those elephants; ruuDhaaH = mounted; tomaraaN^kusha paaNibhiH = by warriors bearing lances and goads; yuddha kushalaaH = were skilled in was-fare; anye = some other elephants; lakSaNa samyuktaaH = having good qualities; shuuraaruuDhaaH = mounted by valiant demons; mahaabalaaH = were mighty in strength.

All those excellent demons in their resplendent and coloured uniforms, full of strength and mounted on elephants furious with rut, resembled moving mountains.

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तद्राक्षसबलं सर्वं विप्रस्थितमशोभत ।

प्रावृट्काले यथा मेघा नर्दमानाः सविद्युतः ॥ ६-५३-१२

निःसृता दक्षिणद्वारादङ्गदो यत्र यूथपः ।

12. tat = that; sarvam = whole; raakSasa balam = army of demons; viprasthitam = paraded; ashobhata = looking as brilliant; meghaaH yathaa = as the clouds; savidyutaH = with lightning; nardamaanaaH = and sound; praavR^itaa = they emerged; dakSiNa dvaaraat = from the southern gate; yatra = where; yuuthapaH = the General; aNgadaH = Angada (is stationed).

That whole army of demons paraded, looking as brilliant as the clouds, with lightning and sound in the rainy season. They emerged from the southern gate where the General Angada is stationed.

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तेषां निष्क्रममाणानामशुभं समजायत ॥ ६-५३-१३

आकाशाद्विघनात्तीव्रादुल्मुका न्यपतन्तदा ।

वमन्तः पावकज्वालाः शिवा घोरा ववाशिरे ॥ ६-५३-१४

13; 14. teSaam = (While) those demons; niSkramaaNaam = set forth; ashubham = inauspicious portents; ajaayata = appeared; tadaa = then; vighanaat = from a cloudless; tiivraat = yet burning; aakaashaat = sky; ulmukaani = meteors; apatan = fell; ghoraah = fearful; shiraaH = jackals; vavaashire = (emitting) their howls; vamantaH = belched forth; paavakajraalaaH = flames and fire.

While those demons set forth, inauspicious portents appeared. From a cloudless yet burning sky, meteors fell. Fearful jackals, emitting their howls, belched forth flames and fire.

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व्याहरन्त मृगा घोरा रक्षसां निधनं तदा ।

समापतन्तो योधास्तु प्रास्खलंस्तत्र दारुणम् ॥ ६-५३-१५

15. ghoraaH = the dreadful; mR^igaaH = animals; tadaa = then; vyaaharanta = foretold; midhanam = teh destruction; rakSasaam = of the demons; yodhaastu = the warriors; samaapatantaH = entering the combat; praaskhalam = stumbled; tatra = there daaruNam = miserably.

The dreadful beasts then foretold destruction of demons, who while entering the combat, stumbled miserably.

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एतानौत्पातिकान् दृष्ट्वा वज्रदंष्ट्रो महाबलः ।

धैर्यमालम्ब्य तेजस्वी निर्जगाम रणोत्सुकः ॥ ६-५३-१६

16. dR^iSTvaa = (Even after) seeing; etaan = these; outpaatikaan = portents; vajradamSTraH = Vjradamshttra; mahaabalaH = of exceeding prowess; tejasvii = and sharpness; aalambhya = shored up; dhairyam = courage; nirjagaama = and set out (for the combat); roNotsukaH = being fond of the battle.

Ever after seeing these portents Vajradamshttra of exceeding prowess and sharpness, shored up courage and being fond of battle, set out for the combat.

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तांस्तु निष्क्रमतो दृष्ट्वा वानरा जितकाशिनः ।

प्रणेदुः सुमहानादान् पूरयंश्च दिशो दशः ॥ ६-५३-१७

17. vaanaraaH = the monkeys; jitakaashinaH = burning for victory; dR^iSTvaa = seeing; taan = then; niSkramataH = advancing; praNeduH = sounded; sumahaanaadaan = very great noises; puurayamshcha = and filled; dasha = the ten; dishaH = quarters.

The monkeys, burning for victory, seeing their enemies advancing, made tremendous shouts which echoed every quarter.

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ततः प्रवृत्तं तुमुलं हरीणां राक्षसैः सह ।

घोराणाम् भीमरूपाणामन्योन्यवधकान्क्षिणाम् ॥ ६-५३-१८

18. tataH = thereafter; tumulam = a tumultuous battle; pravR^ittam = occurred; hariiNaam = (between) monkeys; tathaa = and; rakSasaam = demons; ghoraaNaam = who were cruel; bhiima ruupaaNaam = of fearful forms; anyonya vadhakaaNkSiNaam = and desirous of killing each other.

Thereafter, a tumultuous battle ensured between the monkeys and the demons, who were cruel, of ferocious form and desirous of each other's destruction.

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निष्पतन्तो महोत्साहा भिन्नदेहशोरोधराः ।

रुधिरोक्षितसर्वाङ्गा न्यपतन्धरणीतले ॥ ६-५३-१९

19. mahotsaahaaH = some warriors of great energy; niSpatantaH = coming for war; bhinna deha shirodharaaH = their necks and bodies severed; nyapatan = fell; dharaNiitale = to the surface of the earth; rudhirokSi ta sarvaaNgaaH = their entire body bathed in blood.

Some warriors of great energy, coming for war, their necks, and bodies severed, fell to the surface of the earth, their entire bodies bathed in blood.

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केचिदन्योन्यमासाद्य शूराः परिघपाणयः ।
चिक्षिपुर्विविधान् शस्त्रान्समरेष्वनिवर्तिनः ॥ ६-५३-२०

20. **kechit shuuraaH** = some warriors; **anivartinaH** = who did not turn back; **samre** = in battle; **parighapaaNayaH** = with arms resembling steel; **aasaadya** = approached; **anyonyam** = each other; **chikSipuH** = and threw; **vividhaan** = various kinds; **shastraan** = of weapons.

Some other warriors, who did not turn back in battle, with arms resembling steel, approached one another, attacking with various kinds of weapons.

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द्रुमाणां च शिलानां च शस्त्राणां चापि निःस्वनः ।
श्रूयते सुमहांस्तत्र घोरो हृदयभेदनः ॥ ६-५३-२१

21. **sumahaan** = an extremely great; **ghoraH** = and terrible sound; **hR^idaya bhedanaH** = breaking the hearts; **shruuyate** = was heard; **tatra** = there; **drumaaNaam** = of trees; **shilaanaam cha** = rocks; **shastraanaam cha api** = and even weapons.

An extremely great and terrible noise, breaking the hearts, was heard there from trees, rocks and weapons.

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रथनेमि स्वनस्तत्र धनुषश्चापि घोरवत् ॥ ६-५३-२२
शङ्खभेरीमृदङ्गनां बभूव तुमुलः स्वनः ।

22. **ghoravat** = a terrific; **rathanemi svnaH** = noise of the wheel-rims of chariots; **dhanushchaapi** = the bow; **tumulaH** = the shaN^kha bheriimR^idaN^gaanaam = of couches; kettle-drums and tabours; **babhuuva** = arose; **tatra** = there.

A terrific noise of the wheel-rims of chariots and the bow, along with the tumultuous sounds of couches, kettle-drums and tabours arose there.

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केचिदस्त्राणि संत्यज्य बाहुयुद्धमकुर्वत ॥ ६-५३-२३
तलैश्च चरणैश्चापि मुष्टिभिश्च द्रुमैरपि ।
जानुभिश्च हताः केचिद्भग्नदेहाश्च राक्षसाः ॥ ६-५३-२४
शिलाभिश्चूर्णिताः केचिद्धानरैर्युद्धदुर्मदैः ।

23; 24. **kechit** = some demons; **samtyajya** = leaving; **astraaNi** = weapons; **akurvata** = performed; **baahuyuddham** = battle with their arms; **raakshasaaH** = the demons; **hataaH** = were beaten; **bhagnadehaaH** = and their bodies made fragmented; **vaanaraiH** = by the monkeys; **yuddha durmadaiH** = of fighting arrogance; **talaishcha** = with their palms; **charaNaishcha** = feet; **muSTibhishcha** = fists; **drumairapi** = even trees; **jaanubhishcha** = knees; **kechit** = some; **chuurNitaa** = were crushed to powder; **shilaabhiH** = by rocks.

Some demons, leaving weapons, performed battle with their arms. The demons were beaten and their bodies made fragmented by the monkeys of fighting arrogance, with their palms, feet, fists, trees and knees. Some demons were crushed to powder with rocks.

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वज्रदंष्ट्रो भृशं बानै रणे वित्रासयन् हरीन् ॥ ६-५३-२५

च्यार लोकसम्हारे पाशहस्त इवान्तकः ।

25. **bhR^isham** = tremendously; **vitraayasan** = frightening; **hariin** = the monkeys; **raNe** = in the battle; **baaNaiH** = by his arrows; **vajradamSTraH** = Vajradamshttra; **chachaara** = moved himself; **antakaH iva** = like Yama the God of Death; **loka samhaare** = at the time of destroying the words; **paasha hastaH** = with a noose in his hand.

Tremendously frightening the monkeys in the battle by his arrows, Vajradamshttra moved himself in the battle-field like Yama the God of Death moving at the time of dissolution of the worlds, wielding a noose in his hand.

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बलवन्तोऽस्त्रविदुषो नानाप्रहरणा रणे ॥ ६-५३-२६

जघ्नर्वानरसैन्यानि राक्षसाः क्रोधमूर्चिताः ।

26. **balavantaH** = the strong; **raakSasaH** = demons; **astra vidiSaH** = skilled in weaponry; **naanaa praharaNaaH** = and wielding various kinds of weapons; **jaghnuH** = killed; **vaanara sainyaani** = the army of monkeys; **raNe** = in the battle; **krodha muurchitaaH** = with their increased anger.

The strong demons skilled in weaponry and wielding various kinds of weapons, killed the army of monkeys in that battle, with their increased anger.

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जघ्ने तान् राक्षसान् सर्वान् धृष्टो वालिसुतो रणे ॥ ६-५३-२७

क्रोधेन द्विगुणाविष्टः संवर्तक इवानलः ।

27. **dhR^iSTaH** = the courageous; **vaalisutaH** = Angada; the son of Vali; **dviguNaaviSTaH** = twice possessed krodhena = by anger; **jaghne** = killed; **sarvaan** = all; **taan** = those; **raakSasaan** = demons; **raNe** = in the battle; **samvartake analaH iva** = like a world destroying fire.

The courageous Angada the son of Vali, twice possessed of anger, killed all those demons in the battle, like a world-destroying fire.

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तान् राक्षसगणान् सर्वान्वक्रक्षमुद्यम्य वीर्यवान् ॥ ६-५३-२८

अङ्गदह् क्रोधताम्राक्षः सिम्हह् क्षुद्रमृगानिव ।

चकार कदनम् घोरम् शक्रतुल्यपराक्रमः ॥ ६-५३-२९

28; 29. **viiryavaan** = the valiant; **aNgadaH** = Angada; **krodhataamraakSaH** = with his raging red eyes; **udyamya** = lifted; **vR^ikSam** = a tree; (**jaghaana** = killed); **sarvaan** = all; **taan** = those; **raakSasagaNaan** = troops of demons; **sihaH iva** = like a lion (killing); **kSudramR^igaan** = small animals; **shakratulya paraakramaH** = Angada; with his prowess resembling that of Indra the Lord of celestials; **chakaara** = made; **ghoram** = a terrific kadanam = destroyer of the enemies.

The valiant Angada with his raging red eyes lifted a tree and killed all those troop of demons, like a lion killing small animals. Angada, with his prowess resembling that of Indra the Lord of celestials, brought about a terrific destroyer of the enemies.

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अङ्गदाभिहतास्तत्त राक्षसा भीमविक्रमाः ।

विभिन्नशिरसः पेतुर्निकृता इव पादपाः ॥ ६-५३-३०

30. **bhiima vikramaaH** = the terribly strong; **raakSasaaH** = demons; **aN^gadaabhihataaH** = struck by Angada; **tatra** = there; **vibhinna shirasaH** = with their heads shattered; **petuH** = fell down; **paadapaaH iva** = like trees; **nikR^ittaaH** = chopped off.

The terribly strong demons, struck by Angada there, had their heads shattered and fell down like chopped off trees.

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रथैश्चित्रैर्ध्वजैरश्वैः शरीर्हरिरिक्षसाम् ।

रुधिरौघेण संचन्ना भूमिर्भयकरा तदा ॥ ६-५३-३१

31. **bhuumiH** = the earth; **tadaa** = then; **bhayakaraa** = appeared fearful; **samchannaa** = being covered; **rathaiH** = with chariots; **chitraiH** = conspicuous; **dhvajaiH** = flags; **ashvaiH** = horses; **shariiraiH** = bodes; **harirakSasaam** = of monkeys and demons; **rudhirougheNa** = with streams of blood.

The earth then appeared fearful, it being covered with chariots, conspicuous flags, horses, bodies of monkeys and demons with streams of blood flowing there.

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हारकेयूरवस्त्रैश्च चत्रैश्च समलम्कृता ।

भूमिर्भाति रणे तत्र शारदीव यथा निशा ॥ ६-५३-३२

32. **bhuumiH** = the earth; **samalamkR^itaa** = decorated; **raNe** = in battle; **tatra** = there; **haara keyuura vastraishcha** = with necklaces; bracelets worn on upper arm; garments; **chatraishcha** = and umbrellas; **bhaati** = shone; **shaaradii nisheva yathaa** = like an autumnal night.

That battle-field, decorated with necklaces, bracelets worn on upper arm, garments and umbrellas looked like an autumnal night.

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अङ्गदस्य च वेगेन तद्राक्षसबलम् महत् ।

प्राकम्पत तदा तत्र पवनेनाम्बुदो यथा ॥ ६-५३-३३

33. **vegena** = by swiftness; **aN^gadasya** = of Angada; **tat** = that; **mahat** = great; **raakSasabalam** = army of demons; **tatra** = there; **praakampata** = trembled; **tadaa** = then; **ambudoyathaa** = like a cloud; **vegena** = by the swiftness; **pavanena** = of wind.

By the swiftness of Angada, that great army of demons there trembled then, like a cloud by the swiftness of wind.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये युद्ध काण्डे त्रिपञ्चशः सर्गः

Thus completes 53rd Chapter of Yuddha Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

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Book VI : Yuddha Kanda - Book Of War

Chapter [Sarga] 54 Verses converted to UTF-8, Nov 09

Introduction

The powerful demon Vajradamshttra penetrated the army of monkeys, sowing terror among them. The monkeys then sought refuge with Angada the monkey-leader. A fierce battle ensues between Vajradamshttra and Angada. Angada assaults Vajradamshttra with a sword and Vajradamshttra's head falls on the ground.

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स्वबलस्य च घातेन अङ्गदस्य बलेन च ।
राषसः क्रोधमाविष्टो वज्रदंष्ट्रो महाबलः ॥ ६-५४-१

1. **mahaabalaH** = the mighty; **raakSasaH** = demon; **vajradamSTraH** = Vajradamshttra; **aaviSTaH** = got; **krodham** = angry; **ghaatenā** = by the devastation; **svabalasya** = of his own army; **balenacha** = by the prowess; **aN^gadasya** = of Angada.

The devastation of his army through Angada's prowess filled the mighty Vajradamstra with anger.

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विस्फार्य च धनुर्घोरं शक्राशनिसमप्रभम् ।
वानराणामनीकानि प्राकिरच्छरवृष्टिभिः ॥ ६-५४-२

2. **visphaarya** = stretching; **ghoram** = his terrific; **dhanuH** = bow; **shakraashani** = samaprabham = which had a splendour equal to that of the thunderbolt of Indra the Lord of celestials; **praakirat** = (he) hurled; **shara vR^iSTibhiH** = a flood of arrows; **aniikaani** = on the army; **vaanaraNaam** = of monkeys.

Stretching his terrific bow, like unto Indra's thunder bolt, he assailed the monkey battalions with a flood of arrows.

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राक्षसाश्चापि मुख्यास्ते रथैश्च समवस्थिताः ।
नानाप्रहरणाः शूराः प्रायुध्यन्त तदा रणे ॥ ६-५४-३

3. **te** = those; **shuuraH** = valiant; **mukhyaaH** = leaders; **raakSasashchaapi** = of demons also; **samavasthitaH** = coming rathaiH = in chariots; **tadaa** = then; **praayudhyanta** = fought; **raNe** = in the battle; **naanaapracharaNaaH** = with many types of weapons.

Then, the foremost of the demons mounted on chariots, fought the battle with every kind of weapon.

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वानराणाम् च शूरास्तु ते सर्वे प्लवगर्षभाः ।

आयुध्यन्त शिलाहस्तः समवेताः समन्ततः ॥ ६-५४-४

4. sarve = all; te plavagottamaaH = those best among the monkeys; samavetaaH = assembled; samantataH = on all sides; ayudhyanta = fought; shilaahastaaH = with rocks in their hands.

The monkeys, those valiant bulls among the Plavagas, assembling on all sides, fought with rocks.

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तत्रायुधसहस्राणि तस्मिन्नायोधने भृशम् ।

राक्षसाः कपिमुख्येषु पातयांचक्रिरे तदा ॥ ६-५४-५

5. tadaa = then; tasmin = in that; ayodhane = battle; tatra = there; raakSasaaH = the demons; paatayaam chakrire = hurled; bhR^isham = abundantly; aayudha sahasraaNi = thousands of weapons; kapimukhyeSu = on the foremost of monkeys.

Then in that battle there, the demons abundantly hurled thousands of weapons on the foremost of monkeys.

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वानराश्चैव रक्षसु गिरिवृक्षान् महाशिलाः ।

प्रवीराः पातयामासुर्मत्तवारणसन्निभाः ॥ ६-५४-६

6. vaanaraashchaiva = the monkeys too; praviiraaH = of mighty prowess; matta vaaraNa samnibhaaH = resembling elephants in rut; paatayaamaasuH = hurled; girivR^ikSaan = mountains; trees; mahaashilaaH = and great rocks; rakSaH su = on the demons.

The monkeys of mighty prowess, resembling elephants in rut, showered down giant trees and huge lumps of rock on the demons.

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शूराणाम् युध्यमानानाम् समरेष्वनिवर्त्ताम् ।

तद्रक्षसगणानाम् च स्युद्धं समवर्तत ॥ ६-५४-७

7. shuuraaNaam = between those courageous warriors; raakSasagaNaanaam = troops of demons and monkeys; yuddhamaanaam = who were performing battle; anivartinaam = who never retreated; samareSu = in battle; tat = that; suyuddham = tremendous struggle; samavartate = ensued.

Between those courageous warriors, the demons and the monkeys, who never retreated in battle, a tremendous struggle ensued.

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प्रभग्नशिरसः केचिच्छिन्नैः पादैश्च बाहुभिः ।

सस्त्रैरर्दितदेहास्तु रुधिरेण समुक्षिताः ॥ ६-५४-८

हरयो राक्षसाश्चैन शेरते गाम् समाश्रिताः ।

कङ्कगृध्राबलाढ्यश्च गोमायुकुलसंकुलाः ॥ ६-५४-९

8; 9. kechit = some; harayaH = monkeys; raakSasaashchaiva = and demons; prabhagna shirasaH = with shattered heads; chhinnaiH paadaiH = cut feet baahubhiH = and hands ardita dehaaH = bodies wounded; shastraiH = by weapons; samukSitaaH = dampened; rudhireNa = with blood; kaN^ka gR^idhhraa baaDhyaashcha = surrounded by groups of herons vultures

and crows; **gomaayukula samkulaaH** = as surrounded by groups of jackals; **sherate** = lied down; **samaashritaaH** = taking refuge; **gaam** = on the earth.

Some monkeys and demons, with their shattered heads, but bereft of arms and legs, lay on the earth bathed in blood with their bodies wounded by weapons, a prey to herons vultures and crows or devoured by troops of jackals.

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कबन्धानि समुत्पेतुर्भीमाणाम् भीषणानि वै ।
भुजपाणिशिरश्छिन्नाश्छिन्नकायाश्च भूतले ॥ ६-५४-१०
वानरा राक्षसाश्चापि निपेतुस्तत्र भूतले ।

10. **vaanaraaH** = monkeys; **raakSasashchaapi** = and demons; **nipetuH** = fell; **bhuutale** = on the surface of the earth; **bhujapaaNi shirashchhinnaaH** = with their arms; hands and heads severed; **chhinna kaayaashcha** = and their limbs hacked to pieces.

Monkeys and demons fell on the battle-field; headless trunks leaps up to the terror of all the fearful, their limbs hacked to pieces in the combat.

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ततो वानरसैन्येन हन्यमानम् निशाचरम् ॥ ६-५४-११
प्राभज्यत बलं सर्वं वज्रदंष्ट्रस्य पश्यत ।

11. **tataH** = thereafter; **sarvam balam** = all the army; **nishaacharam** = of demons; **hanyamaanam** = was killed; **vaanara sainyaena** = by the monkey troops; **praabhajyata** = and broken up; (while) **vajradamSTasya** = Vajradamshttra; **pushyataH** = was witnessing.

Thereafter, under the eyes of Vajradamshttra, all his army of demons were killed and broken up by the monkey-troops.

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राक्षसान् भयवित्रस्तान् हन्यमानान् प्लवङ्गमैः ॥ ६-५४-१२
दृष्ट्वा स रोषताम्राक्षो वज्रदंष्ट्रः प्रतापवान् ।
प्रविवेश धनुष्पाणि स्त्रासयन् हरिवाहिनीम् ॥ ६-५४-१३

12; 13. **dR^iSTvaa** = seeing; **raakSasaan** = the demons; **bhaya vitrastaan** = terrified with fear; **plavaN^gamaiH** = by the monkeys; **saH** = that; **prataapavaan** = powerful; **vajradamSTraH** = Vajradamshttra; **roSa taamraakSaH** = his eyes becoming red with anger; **dhanuSpaaNiH** = and wielding a bow in his hands; **pravivesha** = penetrated into; **harivaahiniim** = the army of monkeys; **traasayan** = frightening them.

Seeing the demons terrified with fear and decimated by the monkeys, that powerful Vajradamshttra, his eyes red with anger, bow in hand, penetrated the army of monkeys, sowing panic among them.

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शरैर्विदारयामास कङ्कपत्रैरजिह्मगैः ।
बिभेद वानरांस्तत्र सप्तष्टौ नव पञ्च च ॥ ६-५४-१४
विव्याध परमक्रुद्धो वज्रदंष्ट्रः प्रतापवान् ।

14. **paramakruddhaH** = getting very angry; **prataapavaan** = the vigorous; **vajradamSTraH** = Vajradamshttra; **sharaiH** = with his arrows; **ajihmagaiH** = going straight; **kaN^kapatraiH** = like wings of an eagle; **vivyaadha** = struck; **vidarayaamaasa** = and

to be asunder; **tatra** = there; **sapta** = in sevens; **aSTau** = in eights; **nava** = in nines; **paNchacha** = and in fives.

Thereafter, in his fury, the vigorous Vajradamshttra dispatched those monkeys with arrows resembling wings of an eagle that flew straight to their target and pierced seven, eight, nine or five of his opponents simultaneously, thus destroying them.

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त्रस्ताः सर्वे हरिगणाः शरैः संकृत्तदेहिनः ॥ ६-५४-१५
अङ्गदं सम्प्रधावन्ति प्रजापतिमिव प्रजाः ।

15. **trastaaH** = frightened; **samkR^itta dehinaH** = with their severed limbs; **sharaiH** = due to arrows; **sarve** = all; **harigaNaaH** = the monkey troops; **sampradhaavanti** = ran towards; **aN^gadam** = Angada; **prajaaH iva** = as creatures; **prajaapati** = towards Brahma the Lord of creation.

With their limbs crippled by those arrows and frightened, those monkey battalions sought refuge with Angada, as all creatures with Brahma the Lord of Creation.

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ततो हरिगणान् भग्नान् दृष्ट्वा वालिसुतस्तदा ॥ ६-५४-१६
क्रोधेन वज्रदंष्ट्रम् त मुदीक्षन्तमुदैक्षत ।

16. **tataH** = thereafter; **dR^iSTvaa** = seeing; **bhagnaan** = the defeated; **harigaNaan** = monkey-troops; **vaalisutaH** = Angada the son of Vali; **tadaa** = then; **udaikSata** = beheld; **vajradamSTram** = Vajradamshttra; **udiikSantam** = who was seeing; **krodhena** = with anger.

When he beheld those monkey troops fleeing in disorder, Angada the son Vali exchanged glances of hatred with Vajradamshttra.

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वज्रदम्ष्ट्रोऽङ्गदस्वोभौ योयुध्येते परस्परम् ॥ ६-५४-१७
चेरतुः परमक्रुद्धौ हरिमत्तगजाविव ।

17. **ubhau** = both; **vajradamSTraH** = Vajradamshttra; **aN^gadashcha** = and Angada; **yoyudhyete** = fought; **parasparam** = against each other; **harimattagajaamiva** = like a lion and an elephant in rut; **cheratuH** = and strolled; **paramakruddhau** = in a tremendous fury.

Both Vajradamshttra and Angada fought against each other like a lion and an elephant in rut. They strolled in a tremendous fury.

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ततः शतसहस्रेण हरिपुत्रं महाबलम् ॥ ६-५४-१८
जघान मर्मदेशेषु शरैरग्निशिखोपमैः ।

18. **tataH** = thereafter; (that Vajradamshttra); **jaghaana** = knocked; **mahaabalam** = the mighty; **hariputram** = Angada; **marmadesheSu** = at his vulnerable places; **sharaiH** = with his arrows; **shata sahasreNa agni shikhopamaiH** = resembling a hundred thousand flames of fire.

Thereafter, that Vajradamshttra knocked the mighty Angada at his vital organs with his arrows resembling hundred thousand flames of fire.

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रुधरोक्षितसर्वाङ्गो वालिसूनुर्महाबलः ॥ ६-५४-१९

चिक्षेप वज्रदंष्ट्रय वृक्षं भीमपराक्रमः ।

19. rudhirokSita sarvaaNgaH = with all his limbs drenched in blood; mahaabalaH = the mighty; vaalisuunuH = Angada; bhiima paraakramaH = with a terrific prowess; chikSepa = thre; vR^ikSam = a tree; vajradamSTraaya = a Vajradamshttra.

With all his limbs drenched in blood, the mighty Angada having a terrific prowess threw a tree on Vajradamshttra.

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दृष्ट्वापतन्तं तम् वृक्षमसंभ्रान्तश्च राक्षसः ॥ ६-५४-२०

चिच्छेद बहुधा सोऽपि मथितः प्रापतद्भुवि ।

20. dR^iSTvaa = beholding; tam = that; aapatantam = befalling; vR^ikSam = tree; raakSasaH = (that) demon; asambharaantaH = unperplexed; chichchhesa = eat (it) off; bahudhaa = in many ways; so.api = It too; madhitaH = being cut off; praapatat = fell; bhuvi = on the ground.

That unperplexed demon, seeing that tree falling on him, cut it into innumerable pieces which fell in heaps on earth.

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तं दृष्ट्वा स रथादाप्लुत्य वीर्यवान् ॥ ६-५४-२१

गदापाणिरसंभ्रान्तः पृथिव्यां समतिष्ठत ।

21. dR^iSTvaa = seeing; tam vikramam = that strength; vajradamSTrasya = of Vajradamshttra; plavagarSabhaH = Angada that lion among the monkeys; pragR^ihya = taking; vipulam = a large; shailam = mountain; chikSepa cha = threw (on him); nanaada cha = and made a loud noise.

Witnessing the strength of Vajradamshttra, Angada that lion among the monkeys seized hold of a large rock and emitting a shout, threw it on him.

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तमापतन्तं दृष्ट्वा स रथादाप्लुत्य वीर्यवान् ॥ ६-५४-२२

गदापाणिरसंभ्रान्तः पृथिव्यां समतिष्ठत ।

22. dR^iSTvaa = seeing; tam = that rock; aapatabtan = coming and falling; saH = Vajradamshttra; viiryavaan = possessing vigour; asambhraantaH = not perplexed; gadaapaaNiH = having mace in his hand; aaplutya = jumping down; rathaata = from his chariot; samatiSThata = stood (there); pR^ithivyaam = on the battle-field.

As the rock descended, that vigorous Vajradamshttra leaping down from his chariot, armed with his mace, stood waiting unperplexed, on the battle-field.

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अङ्गदेन शिला क्षिप्ता गत्वा तु रणमूर्धनि ॥ ६-५४-२३

सचक्रकूबरं साश्वं प्रममाथ रथं तदा ।

23. shilaa = the rock; kSiptaa = thrown; aN^gadana = by Angada; gatvaa = going; raNamuurdhani = into the forefront of the battle; tadaa = then; pramamaatha = crushed; ratham = the chariot; sachakra kuubaram = with its wheels; saashvam = together with horses.

Meanwhile, the rock thrown by Angada, falling into the forefront of the battle, then crushed the chariot with its wheels shafts and horses

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ततोऽन्यच्छिखरं गृह्य विपुलं द्रुमभूषितम् ॥ ६-५४-२४
वज्रदंष्ट्रस्य शिरसि पातयामास वानरः ।

24. tataH = thereafter; vaanaraH = Angada the monkey; gR^ihya = seizing; anyat = another; vipulam = large; shikharam = peak of a mountain; druma bhuuSitam = adorned with trees; paatayaamaasa = threw; shirasi = on the head; vajradamSTrasya = of Vajradamshttra.

Thereafter, Angada the monkey, seizing another large peak of a mountain adorned with trees, threw it on Vajradamshttra's head.

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अभवच्छोणितोद्गारी वज्रदंष्ट्रः स मूर्छितः ॥ ६-५४-२५
मूर्हर्तमभवन्मूढो गदामालिङ्ग्य निःश्वसन् ।

25. shoNitodgaarii = Vomiting the blood; saH vajradamSTraH = that Vajradamshttra; abhavat = became; muurchitaH = fainted; aaliN^gya = claspings; gadaam = his mace; niHshvasan = and breathing out; abhavat = became; muuDhaH = unconscious; muhuurtam = for a moment.

Beginning to vomit blood, Vajradamshttra became fainted, clenching his mace convulsively and breathing heavily for a moment.

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संलब्धसंज्ञो गदया वालिपुत्रमवस्थितम् ॥ ६-५४-२६
जघान परमक्रुद्धो वक्षोदेशे निशाचरः ।

26. sam labdha samjJNaH = regaining his consciousness; nishaacharaH = Vajradamshttra = the demon; parama kR^iddhaH = was very much enraged; jaghaana = and struck; vaaliputram = Angada; avasthitam = standing there; vakSodeshe = on his chest area; gadayaa = with his mace.

Regaining his consciousness, Vajradamshttra the demon was very much enraged and hit Angada full on the chest with his mace.

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गदां त्यक्त्वा ततस्तत्र मुष्टियुद्धमकुर्वत ॥ ६-५४-२७
अन्योन्यं जघ्नतुस्तत्र तावुभौ हरिराक्षसौ ।

27. tataH = thereafter; tyaktvaa = leaving; dagaam = his mace; akurvata = (he) performed; muSTiyuddham = a pugilistic encounter; tatra = there; ubhau = both; tau = those; hariraakSasau = monkey and demon; jaghnatuH = hit; anyonyan = each other.

Leaving his mace, he performed a pugilistic encounter there. Both the monkey and the demon thus hit each other in that combat.

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रुधिरौद्गारिणौ तौ तु प्रहारैर्जनितशमौ ॥ ६-५४-२८
बभूवतुः सुविक्रन्तावङ्गारक बुधाविव ।

28. janitashramau = exhausted; prahaaraiH = by the blows; rudhirodgaariNau = spitting blood; tau suvikraantau = those valiant warriors; babhuuvatuH = were; aN^gaaraka

budhaaviva = like the planets Mars and Mercury.

Exhausted by the blows, spitting blood, those valiant warriors were like the planets Mars and Mercury.

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ततः परमतेजस्वी अङ्गदः प्लवगर्षभः ॥ ६-५४-२९
उत्पात्य वृक्षं स्थितवान् बहुपुष्प फलाचितम् ।

29. tataH = then; aN^gada = Angada; plavaN^ga rSabha = the lion among; paramatejasvii = possessing a great splendour; utpaaTya = uprooted; vR^ikSam = a tree; bahupuSpa phalaachitam = full with many flowers and fruits; sthitavaan = stood waiting.

Then, Angada the lion among the monkeys, possessing a great splendour, uprooted a tree full with many flowers and fruits and stood waiting.

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जग्राह चार्षभं चर्म खड्गं च विपुलं शुभम् ॥ ६-५४-३०
किङ्किणाजालसंभन्नम् चर्मणा च परिष्कृतम् ।

30. jagraaha = (the demon too) seized hold of; charmaNaa = a shield; aarSabham charma = covered with the hide of a bull; vipulam = and a great; shubham = and beautiful; khaDgamcha = sword; pariSkR^itam = decorated; kiNkiNii jaala sampannam = richly with a multitude with a multitude of golden bells.

The demon too seized hold of a shield covered with the hide of a bull as well as a great beautiful sword decorated richly with a multitude of golden bells.

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चित्रांश्च रुचिरान्मार्गाश्चैरतुः कपिराक्षसौ ॥ ६-५४-३१
जघ्नतुश्च तदान्योन्यम् नर्दन्तौ जयाकाङ्क्षिणौ ।

31. jayaN^kSiNau = with a desire to win; kapiraakSasau = the monkeys and the demons; nardantau = making roaring sounds; tadaa = then; cheratuH = roamed about; chitraan = in different; maargaan = ways; jaghnatushcha = and collided with; anyonyam = each other.

Thirsting for victory, the monkeys and the demons, making roaring sounds, roamed about in different ways and collided with each other.

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व्रणैः समुथैः शोभेतां पुष्पिताविव किंशुकौ ॥ ६-५४-३२
युध्यमानौ परिश्रानौ जानुभ्यामवनीम् गतौ ।

32. samutthaiH = with their gaping; vranaiH = wounds; shobhe taam = (they) shone; kimshukaaviva = like a pair of kimshuka trees; puSpitau = in blossom; yuddhamaanau = while fighting; parishraantau = exhausted they were; gatau = (they) sank; jaanubhyaam = their knees; avaniim = on the earth.

With their gaping wounds, they shone like a pair of kimshuka trees in blossom. Exhausted were both of them while fighting and they sank their knees on the earth.

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निमेषान्तरमात्रेण अङ्गदह् कपिकुञ्जरः ॥ ६-५४-३३
उदतिष्ठत दीप्ताक्षो दण्डाहत इवोरगः ।

33. aN^gadaH = Angada; kapikuN^jaraH = the foremost of the monkeys; nimSaantara maatreNa = just after a moment; diiptaakSaH = with his glittering eyes; udatiSThata = rose up; uragaH iva = like a serpent; daN^DaahataH = struck with a stick.

Angada, the foremost of the monkeys, just after a moment, with his glittering eyes, rose up like a serpent struck with a stick.

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निर्मलेन सुधौतेन खड्गेनास्य महच्छिरः ॥ ६-५४-३४

जघान वज्रदंष्ट्रस्य वालिसूनुर्महाबलः ।

34. mahaabalaH = the mighty; vaalisuumuH = Angada; jaghaana = assaulted; mahat = the giant; shiraH = head; vajradamSTrasya = of Vajradamshttra; khaDgena = by a sword; sudhautena = well-sharpened; nirmalena = and stainless.

The mighty Angada assaulted the giant head of Vajradamshttra with a well-sharpened and stainless sword.

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रुधिरोक्षितगात्रस्य बभूव पतितम् द्विधा ॥ ६-५४-३५

तच्च तस्य परीताक्षं शुभम् खड्गहतम् शिरः ।

35. khaDga hatam = hit by the sword; tat = that; shubham = charming; shiraH = head; tasya = of Vajradamshttra; rudhirokSita gaatrasya = with his limbs drenched with blood; pariitaakSam = and his eyes rolling; babhuuva patitam = fell; dvidhaa = into two pieces.

Struck by the sword, that charming head of Vajradamshttra, with his limbs drenched in blood and eyes rolling, fell into two pieces.

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वज्रदंष्ट्रम् हतम् दृष्ट्वा राक्षसा भयमोहिताः ॥ ६-५४-३६

त्रस्तह्यभ्यद्रवन् लङ्काम् वध्यमानाः प्लवङ्गमैः ।

विषण्ळवदना दीना ह्रिया किञ्चिदवाङ्मुखाः ॥ ६-५४-३७

36; 37. dR^iSTvaa = seeing; vajradamSTram = Vajradamshttra; hatam = killed; raakSasaaH = the the demons; bhaya mohitaaH = deluded with fear; vadhyamaanaaH = and being harassed; plavaN^gamaiH = by the monkeys; viSaNNavadanaiH = looking dejected; avaaN^gamaiH = and with their down-east faces; kimchit hriyaaH = due to a little of shame; abhyadvavan = made their escape; laN^kaam = to Lanka.

Seeing Vajradamshttra having been slain, the demons, deluded with fear, fled panic-stricken towards Lanka, harassed by the monkeys with their down-cast faces, their heads bowed in shame.

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निहत्य तम् वज्रधरप्रतापः ।

स वालिसूनुः कपिसैन्यमध्ये ।

जगाम हर्षम् महितो महाबलः ।

सहस्रनेत्रस्त्रिदशैरिवावृतः ॥ ६-५४-३८

38. mahaabalaH = the mighty; saaH vaali suunuH = that Angada; vajradhara prataapavaan = with a strength of Indra the Lord of celestials; nihatya = having killed; tam = him; mahitaH = and being honoured; kapi sainya madhya = amidst the monkey-forces; jagama = obtained; harSam = joy; sahasranetraHiva = like Lord of a thousand eyes; aavR^itaH = surrounded; tridashaiH = by celestials.

The mighty Angada experienced a great joy amidst the monkey forces, honoured by them for his high courage and he resembled the Lord of a Thousand Eyes surrounded by the celestials.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये युद्धकाण्डे चतुःपचाशः सर्गः

Thus completes 54th Chapter of Yuddha Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

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Book VI : Yuddha Kanda - Book Of War

Chapter [Sarga] 55

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Introduction

Ravana next sends Akampana for the battle. As Akampana along with his army sets out for the war, he visualized various bad portents. A deadly conflict ensued between monkeys and demons. Kumuda, Nala and Mainda the chiefs of monkeys creates a great carnage among demons.

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वज्रदम्र अक्षम् निहतम् श्रुत्वा रावणो राक्षस ईश्वरः ।

बल अध्यक्षम् उवाच इदम् कृत अन्जलिम् उपस्थितम् ॥ ६-५५-१

1. **shrutvaa** = hearing; **vajradamSTram** = (that) Vajradamshttra; **hatam** = was killed; **vaaliputreNa** = by Angada; **raavaNaH** = Ravana; **uvaacha** = spoke; **idam** = these words; **upasthitam** = to the nearby; **balaadhyakSam** = army general; **kR^itaaN^jalim** = who joined his palms in reverence.

Hearing that Vajradamshttra was killed by Angada, Ravana spoke the following words to the General of his forces who, with joined palms, stood near him.

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शीघ्रम् निर्यान्तु दुर्धर्षा राक्षसा भीम विक्रमाः ।

अकम्पनम् पुरस् कृत्य सर्व शस्त्र प्रकोविदम् ॥ ६-५५-२

2. **bhiimavikramaaH** = (Let) the invincible; **raakSasaaH** = demons; **durdharSaaH** = of irresistible courage; **niryaantu** = go forth; **shiighram** = soon; **akampanam** = with Akampana; **puraskR^itya** = in front; **sarva shastraastra kovidam** = who is skilled in use of every weapon and missile.

"Let the invincible demons of irresistible courage go forth soon, with Akampana as their head, who is skilled in the use of every weapon and missile."

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एष शास्ता च गोप्ता च नेता च युधि सत्तमः ।

भूतिकामश्च मे नित्यं नित्यम् च समरप्रियः ॥ ६-५५-३

3. **eSaH** = this; **sattamaH** = excellent demon; **shaastaa** = is a chastiser; **goptaacha** = a protector; **netaacha** = ad a leader; **yudhi** = in battle; **nityam** = ever; **me bhuutikaamashcha** = desiring my welfare; **samarapriyaH** = and loved war; **nityam** = forever.

"This excellent demon is a chastiser, a protector and a leader in battle. He ever desired my welfare and always loved war."

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एष जेष्यति काकत्सौ सुग्रीवं च महाबलम् ।
वानरांश्चापरान् घोरान् हनिष्यति न संशयः ॥ ६-५५-४

4. eSaH = He; jeSyati = will prove victorious; haniSyati = and can kill; kaakutsthau = Rama; Lakshmana; mahaabalam = the mighty; sugriivam = Sugreeva; aparaan = and the other; ghoraan = terrific; vaanaraan = monkeys; na = there is no; samshayaH = doubt.

"There is no doubt that he will prove victorious and Rama, Lakshmana, the mighty Sugreeva and the other terrible monkeys."

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परिगृह्य स तामाज्ञाम् रावणस्य महाबलः ।
बलं सम्प्रेरयामास तदा लघुपराक्रमः ॥ ६-५५-५

5. parigR^ihya = taking; taam = that; aajJNaam = command; raavaNasya = of Ravana; mahaabalaH = the mighty; saH = Akampana; laghuparaakramaH = of quick resolution; tadaa = then; samprerayaamaasa = mobilized; balam = the army.

Taking that command of Ravana, the mighty Akampana of quick resolution then mobilized the army.

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ततो नानाप्रहरणा भीमाक्षा भीमदर्शनाः ।
निष्पेतू राक्षसा मुख्या बलाध्यक्षप्रचोदिताः ॥ ६-५५-६

6. mukhyaaH raakSasaaH = those foremost of demons; bhiima darshanaaH = of terrifying appearance; naanaapraharaNaaH = furnished with every kind of weapon; bhiimaakSaaH = and fearful to look upon; tataH = thereafter; niSpetuH = rushed into the fray; balaadhyakSaprachoditaaH = where their general had dispatched them.

Those foremost of demons of terrifying appearance, furnished with every kind of weapon and fearful to look upon, rushed into the fray where their general had dispatched them.

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रथमास्थाय विपुलं तप्तकाञ्चनभूषणम् ।
मेघाभो मेघवर्णश्च मेघस्वनमहास्वनः ॥ ६-५५-७

7. tadaa = then; akampanaH = Akampana; meghaabhaH = of the stature of a cloud; meghavarNashcha = of the colour of a cloud; meghasvana mahaasvanaH = whose voice resembled thunder; aasthaaya = ascended; vipulam = an extensive; ratham = chariot; tapta kaaN^chana bhuuSaNam = decorated with fine gold; niryaaati = and set out; samvR^itaH = surrounded; ghoraiH = by dreadful; raakSasaiH = demons.

Then, Akampana of the stature and colour of a cloud, whose voice resembled a thunder, ascended his great chariot, decorated with fine gold and set out, surrounded by dreadful demons.

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न हि कम्पयितुम् शक्यह् सुरैः अपि महा मृधे ॥ ६-५५-८
अकम्पनस् ततस् तेषाम् आदित्यः इव तेजसा ।

8. surairapi = even celestials too; nashakyaH hi = were indeed unable; kampayitum = to upset; akampanaH = Akampana; mahaamR^idhe = in a great battle; tataH = hence; (he) tejasa = by his splendour; aadityaH iva = was resembling the sun; teSaam = among the demons.

Even celestials were indeed unable to upset Akampana in a great battle. Hence, among the demons, he was shining like the sun, by his splendour.

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तस्य निधावमानस्य सम्रब्धस्य युयुत्सया ॥ ६-५५-९
अकस्माद् दैन्यम् आगच्चद् हयानाम् रथ वाहिनाम् ।

9. **tasya** = (As) he; **nirdhaava maanasya** = sped on his way; **samrabdhasya** = hastening; **yuyutsayaa** = and eager to enter the battle; **hayaanaam** = the horses; **rathavaahinaam** = drawing his chariot; **aagachchhat dainyam** = were deprived of their energy; **akasmaat** = suddenly.

As he sped on his way, hastened and eager to enter the battle, the horses drawing his chariot were suddenly deprived of their energy.

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व्यस्फुरन् नयनम् च अस्य सव्यम् युद्ध अभिनन्दिनः ॥ ६-५५-१०
विवर्णो मुख वर्णश् च गद्गदश् च अभवत् स्वरः ।

10. **savyam** = the left; **nayanam** = eye; **asya** = of Akampana; **yudhaabhinandinaH** = who delighted in warfare; **visphurat** = began to twitch; **mukhavarNashcha** = his countenance; **vivarNaH** = grew pale; **svanaH** = and his voice; **abhavat** = became; **gadgadaH** = trembled.

The left eye of Akampana, who delighted in warfare, began to twitch. His countenance grew pale and his voice trembled.

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अभवत् सुदिने च अपि दुर्दिने रूक्ष मारुतम् ॥ ६-५५-११
ऊचुह् खगा मृगाह् सर्वे वाचह् क्रूरा भय आवहाः ।

11. **kaale** = at a time; **sudine** = of a good day (marked by a fine weather); **abhavat** = it became; **durdinam** = a day of bad weather; **mukSamaarutam** = with a bitter wind beginning to blow; **khagamR^igaaH** = Birds and beasts; **uuchuH** = uttered; **kruuraaH** = cruel; **bhayaavahaaH** = and fearful; **vaachaH** = cries.

At a time of a good day, marked by fine weather, it turned into a day of bad weather with a bitter wind beginning to blow. Birds and beasts uttered cruel and fearful cries.

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स सिम्ह उपचित स्कन्धह् शार्दूल सम विक्रमः ॥ ६-५५-१२
तान् उत्पातान् अचिन्त्य एव निर्जगाम रण आजिरम् ।

12. **saH** = that demon; **simhaapachita skandhaH** = who had the shoulders of a lion; **shaarduulasama vikramaH** = and the agility of a tiger; **avichintyaiva** = disregarding; **taan** = those; **utpaataan** = portents; **nirjagaama** = rushed; **raNaajiram** = towards the battle field.

That demon, who had the shoulders of a lion and the agility of a tiger, disregarding those portents, rushed towards the battle-field.

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तदा निर्गच्चतस् तस्य रक्षसह् सह राक्षसैः ॥ ६-५५-१३
बभूव सुमहान् नादह् क्षोभयन् इव सागरम् ।

13. **tasya raakSasaH** = (while) that demon; **raakSasaiH saha** = along with other demons; **nirgachchhataH** = went forward; **tathaa** = thus; **sumahaan naadaH** = an immense tumult; **babhuuva** = arose; **khobhayanmivaa** = that seemed to convulse; **saagaram** = the ocean.

While Akampana advanced thus with his troops, an immense tumult arose that seemed to convulse the ocean.

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तेन शब्देन वित्रस्ता वानराणाम् महा चमूः ॥ ६-५५-१४
द्रुम शैल प्रहरणा योद्धुम् समवतिष्ठत ।

14. **tena shabdena** = by (hearing) that sound; **samupatiSThataam** = of the coming demons; **yoddhum** = for the battle; **mahaachamuH** = the huge army; **vaanaraaNaam** = of the monkeys; **druma shailaprahaaraaNaam** = moving forward with trees and rocks; **vitraataa** = was frightened.

By hearing that clamour of the demons coming for the battle, the huge army of the monkeys, brandishing trees and rocks, was frightened.

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तेषाम् युद्धम् महा रौद्रम् सम्ज्जने कपि रक्षसाम् ॥ ६-५५-१५
राम रावणयोः अर्थे समभित्यक्त जीविनाम् ।

15. **mahaaraudram** = a highly fierce; **yuddham** = battle; **samjaJNe** = occurred; **teSaam** = between those; **kapiraakSasaam** = monkeys and demons; **samabhityakta jiivinaam** = who were ready to lose their lives; **raama raavaNayoH arthe** = for the sake of Rama and Ravana.

A highly fierce battle ensued between those monkeys and demons, who were ready to lose their lives for the sake of Rama and Ravana.

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सर्वे ह्य् अतिबलाह् शूराह् सर्वे पर्वत सन्निभाः ॥ ६-५५-१६
हरयो राक्षसाश्चैव परस्पर जिघंसवः ।

16. **sarve** = all; **harayaH** = the monkeys; **raakSashchaiva** = and the demons; **paraspara jighaasavaH** = who were willing to kill each other; **atibalaaH** = were very strong; **shuuraH** = valiant; **sarve** = and all; **parvata samnibhaaH** = were resembling mountains.

All the monkeys and demons, who were willing to kill each other, were very strong and valiant. All were resembling mountains.

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तेषाम् विनर्दाताम् शब्दह् सम्युगे अतितरस्विनाम् ॥ ६-५५-१७
शुश्रुवे सुमहान् क्रोधाद् अन्योन्यम् अभिगर्जताम् ।

17. **teSaam** = their; **sumahaan** = very great; **shabdaH** = clamour; **vinardataam** = yelling; **tarasvinaam** = with their strength; **kopam** = in their rage; **abhigarjitaam** = making savage cries; **shushruve** = were heard; **pamyuge** = in that combat.

The tremendous clamour of the aforesaid warriors, yelling in their rage and strength, making savage cries, were distinctly heard on the battle-field.

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रजसः च अरुण वर्ण आभम् सुभीमम् अभवद् भृशम् ॥ ६-५५-१८

उद्धृतम् हरि रक्षोभिः समुरोध दिशो दश ।

18. **subhiimam** = A highly terrible; **rajashcha** = dust too; **bhR^isham aruNa varNaabham** = in a thick coppery colour; **uddhatam** = raised; **harirakSobhiH** = by the monkeys and demons; **abhavata** = was found; **samrurodha** = and enveloped; **dasha** = the ten; **dishaH** = quarters.

A highly terrific dust, in a thick coppery colour, raised by the monkeys and demons enveloped all the ten quarters.

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अन्योन्यम् रजसा तेन कौशेय उद्धृत पाण्डुना ॥ ६-५५-१९

सम्वृतानि च भूतानि ददृशुः रण अजिरे ।

19. **bhuutaani** = the beings (combatants); **samvR^itaani** = enveloped; **tena rajasaa** = by that dust; **kesheyoddhuuta paaNDunaa** = which was whitish like a piece of silk shaken by the wind; **na dadR^ishuH** = did not see; **anyonyam** = each other; **raNaajire** = in the battle = field.

The combatants, enveloped by that dust, which was whitish like a piece of silk shaken by the wind, could no longer distinguish each other on the battle-field.

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न ध्वजो न पताका वा वर्म वा तुरगो अपि वा ॥ ६-५५-२०

आयुधम् स्यन्दनम् वा अपि ददृशे तेन रेणुना ।

20. **na** = neither; **dhvajaH** = standard; **pataakaa vaa** = banner; **na** = nor; **charma vaa** = shield; **turago.api vaa** = horse; **aayudham** = weapon; **syandanova api** = even chariot; (could be seen); **tena** = in that; **reNunaa** = dust.

Neither standard, banner and shield, nor horse, weapon and chariot could be discerned in that pall of dust.

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शब्दसः च सुमहांस् तेषाम् नर्दताम् अभिधावताम् ॥ ६-५५-२१

श्रूयते तुमुले युद्धे न रूपाणि चकाशिरे ।

21. **sumahaan** = a great; **tumulaH** = tumultuous; **shabdashcha** = clamour; **teSaaM** = of warriors; **nardataam** = making challenging cries; **abhidaavataam** = and rushing upon each other; **shruuyate** = was heard; **yuddhe** = in the battle; **ruupaaNi** = (yet in the confusion) no forms; **nachakaashire** = were visible.

A great tumultuous clamour, of warriors, making challenging cries and rushing upon each other, was heard on the battle-field, yet in that confusion, no form was visible.

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हरीन् एव सुसम्क्रुद्धा हरयो जघ्नुः आहवे ॥ ६-५५-२२

राक्षसाश् च अपि रक्षांसि निजघ्नुस् तिमिरे तदा ।

22. **tadaa** = then; **timire** = in that darkness; **susamruSTaaH** = the greatly enraged; **harayaH** = monkeys; **jaghnaH** = killed; **hariinena** = the monkeys themselves; **aahave** = in the battle; **raakSasaaH** = the demons; **nijaghnusH** = killed; **raakSasaashchaapi** = the demons themselves.

In the darkness, the greatly enraged monkeys killed the monkeys themselves and the demons killed the demons themselves in battle.

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ते परांश्च विनिघ्नन्तः स्वांश्च वानरराक्षसाः ॥ ६-५५-२३
रुधिराद्राम् तदा चक्रुर्महीं पङ्कानुलेपनाम् ।

23. te = those; vaanara raakSasaaH = monkeys and demons; nighnantaH = killing; paraamshcha = others; svaamshcha = and their own people; tadaa = then; chakruH = make; mahiim = the earth; rudhiraardraam = dampened with blood; paNkaanulepanaam = anointing its body with mud.

Those monkeys and demons killing other and their own people then made the earth dampened with blood, anointing its body with mud.

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ततस् तु रुधिर ओघेण सिक्तम् व्यपगतम् रजः ॥ ६-५५-२४
शरीर शव सम्कीर्णा बभूव च वसुम् धरा ।

24. tataH = thereafter; trajaH = the dust; apagatam = wnet off; siktam = being sprinkled; rudhiogheNa = by the stream of blood; vasundharaa = the earth; babhuuva = became; shariira shava samkiirNaa = filled with bodies and corpses.

Under the stream of blood being sprinkled, the dust was laid, revealing the earth covered with bodies and corpses.

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द्रुम शक्ति शिला प्रासैऋगदा परिघ तोमरैः ॥ ६-५५-२५
हरयो राक्षसास् तूर्णम् जघ्नुः अन्योन्यम् ओजसा ।

25. raakSasaaH = the demons; harayaH = and the monkeys; tuurNam = quickly; jaghmuH = struck; anyonyam = each other; ojasaa = with vigour; druma shaktigadaa praasaiH = with blows from trees; spears; maces; javelins; shilaa parigha tomaraiH = stones; bars and picks.

The demons and the monkeys vigorously struck each other swiftly with blows from trees, spears, maces, javelins, stones, bars and picks.

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बाहुभिः परिघा आकारैऋयुध्यन्तह् पर्वत उपमाः ॥ ६-५५-२६
हरयो भीम कर्माणो राक्षसान् जघ्नुः आहवे ।

26. haryaH = the monkeys; bhiima karmaaNaaH = of dreadful deeds; parvatopamaaH = and who resembled mountains; yuddhantaH = fighting; baahubhiH = with their arms; parighaakaaraiH = appearing like iron bars; jaghnuH = killed; raakSasaan = the demons; aahave = in the battle.

The monkeys of dreadful deeds, resembling mountains, fighting with their arms appearing like iron bars, killed the demons in battle.

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राक्षसासः च अपि सम्क्रुद्धाह् प्रास तोमर पाणयः ॥ ६-५५-२७
कपीन् निजघ्निरे तत्र शस्त्रैह् परम दारुणैः ।

27. **praaasa tomara paaNayaH** = with darts and javelins in their hands; **abhisamkruddhaaH** = the enraged; **raakSasaastu** = demons; **tatra** = there; **nijaghnire** = struck; **kapiin** = the monkeys; **parama daaruNaiH** = with their cruel; **shastraiH** = weapons.

The enraged demons with darts and javelins in their hands, struck the monkeys there with their cruel weapons.

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अकम्पनः सुसंकुद्धो राक्षसानां चमूपतिः ॥ ६-५५-२८
संहर्षयति तान्सर्वान्नाक्षसान् भीमविक्रमान् ।

28. **susamkruddhaH** = the extremely enraged; **akampanaH** = Akampana; **chamuupatiH** = the General of the army; **raakSasaanaam** = of demons; **samharSayati** = cheered; **sarvaan** = all; **taan raakSasaan** = those demons; **bhiimavikramaan** = by his terrible prowess.

The extremely enraged Akampana, the general of the army of demons, cheered all those demons by his terrible prowess.

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हरयस् त्व अपि रक्षांसि महा द्रुम महा अश्मभिः ॥ ६-५५-२९
विदारयन्त्य् अभिक्रम्य शस्त्राण्य् आच्चिद्य वीर्यतः ।

29. **harayanti api** = the monkeys however; **abhikramya** = leaping upon then; **aachchhidya** = and snatching; **shastraaN** = their weapons; **viiryataH** = through their strength; **vidaarayanti** = crushed; **rakSaamsi** = those demons; **mahaa druma mahaashmabhiH** = with blows from large trees and stones.

The monkeys however leaping upon them and snatching their weapons through their strength, crushed those demons with blows from large trees and stones.

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एतस्मिन् अन्तरे वीरा हरयह् कुमुदो नलः ॥ ६-५५-३०
मैन्दसः च परम क्रुद्धश् चक्रुर्वेगम् अनुत्तमम् ।

30. **etasmin antare** = meanwhile; **kumudaH** = kumuda; **nalaH** = nala; **maindashcha** = and Mainda; **viiraaH** = the courageous; **harayaH** = monkeys; **paramakruddhaaH** = in an outburst of rage; **charuH** = displayed; **anuttamam** = unsurpassed; **vegam** = rashness.

Meanwhile Kumuda, Nala and Mainda the courageous monkeys in an outburst of anger, displayed unsurpassed rashness.

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ते तु वृक्षैर्महा वेगा राक्षसानाम् चमू मुखे ॥ ६-५५-३१
कदनम् सुमह चक्रुर् लीलया हरि यूथपाः ।
ममन्थू राक्षसान् सर्वे नानाप्रहरणैर्भृशम् ॥ ६-५५-३२

31; 32. **mahaaviiraaH** = the exceedingly valiant; **te** = those; **haripuN^gavaaH** = chiefs of monkeys; **liilayaa** = as in sport; **chamnumukhe** = in the army-front; **vR^ikSaiH** = with trees; **chakruH** = performed; **sumahat** = a very great; **kadanam** = carnage; **raakSasaanaam** = of demons; **sarve** = all of them; **bhR^isham** = repeatedly; **mamanthuH** = crushed; **raakSasaan** = the demons; **naanaa praharaNaiH** = with every kind of weapon.

Those exceedingly valiant chiefs of monkeys, as in sport, in the battle-front, with mighty blows of trees, created a great carnage among the demons. All of them repeatedly crushed the demons with every kind of weapon.

Thus completes 55th Chapter of Yuddha Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

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Book VI : Yuddha Kanda - Book Of War

Chapter [Sarga] 56

Verses converted to UTF-8, Nov 09

Introduction

Akampana enters the battle-field and assails the monkeys with his bow and arrows. Then, Hanuman comes to the rescue of the monkeys. A great fight ensued between Akampana and Hanuman. Hanuman strikes the head of Akampana with a huge tree and Akampana dies. All the demons take to their heels and return to Lanka.

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तद् दृष्ट्वा सुमहत् कर्म कृतम् वानर सत्तमैः ।
क्रोधम् आहारयाम् आस युधि तीव्रम् अकम्पनः ॥ ६-५६-१

1. dR^iSTvaa = seeing; tat = that; sumahat = very great; karma = exploit; kR^itam = done; vaanara sattamaiH = by the chiefs of monkeys; yudhi = in the battle; akampanaH = Akampana; aahaarayaamaasa = was seized; tiivram = a fierce; krodham = anger.

Seeing that very great exploit executed by the chiefs of monkeys in the battle, Akampana was seized with a fierce anger.

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क्रोध मूर्चित रूपस् तु ध्रुवन् परम कार्मुकम् ।
दृष्ट्वा तु कर्म शत्रूणाम् सारथिम् वाक्यम् अब्रवीत् ॥ ६-५६-२

2. dR^iSTvaa = witnessing; karma = the work; shatruuNaam = of the enemies; krodha muurchhitaruupaH = appearing fully of fierce anger; dhunvan = and moving; parama kaarmukam = his great bow; abraviit = spoke; vaakyam = the following words; saarathim = to his charioteer.

Witnessing that work of the enemies, his features were distorted by anger and brandishing his powerful bow, Akampana addressed his charioteer in these words.

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तत्र एव तावत् त्वरितम् रथम् प्रापय सारथे ।
एते अत्र बहवो घ्नन्ति सुबहून् राक्षसान् रणे ॥ ६-५६-३

3. saarathi = O; charioteer!; ete balinaH = these strong monkeys; ghnanti = are killing; subahuun = innumerable; raakSasaan = demons; raNe = in the battle; praapaya = get; ratham = the chariot; tatraiva = just there; tvaritaH = soon.

"Drive the chariot quickly to that place, for, those monkeys are killing innumerable demons on the battle field."

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एते अत्र बलवन्तो हि भीम कायाश् च वानराः ।

द्रुम शैल प्रहरणास् तिष्ठन्ति प्रमुखे मम ॥ ६-५६-४

4. **ete** = these; **vaanaraaH** = monkeys; **balavantaH** = who are strong; **bhiimakopaashcha** = with terrific anger; **druma shaila praharaNaaH** = with trees and rocks as their weapons; **tiSThanti** = are standing; **mama** = in my; **pramukhe** = front; **atra** = here.

"Those arrogant monkeys of terrific ferocity, armed with trees and rocks, dare to affront me here."

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एतान् निहन्तुम् इच्छामि समर श्लाघिनो ह्य् अहम् ।

एतैः प्रमथितम् सर्वम् दृश्यते राक्षसम् बलम् ॥ ६-५६-५

5. **aham ichchhami** = I wish; **nihantum** = to kill; **etaan** = these monkeys; **samarashlaaghinaH** = who are praising themselves in battle; **sarvam** = all; **balam** = the army; **rakSasaaam** = of demons; **dr^ishyate** = who are seen; **pramathitam** = to be crushed; **etaiH** = by them.

"I wish to kill those andicious monkeys, who are seen herassing all the army of demons."

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ततः प्रजवित अश्वेन रथेन रथिनाम् वरः ।

हरीन् अभ्यहनत् क्रोधात् शर जालैर् अकम्पनः ॥ ६-५६-६

6. **tataH** = thereafter; **rathena** = in his chariot; **prachalitaashvena** = drawn by fast-moving horses; **akampanaH** = Akampana; **varaH** = the most skillful; **rathinaam** = of chariot-warriors; **sharajaalaiH** = with a hail of darts; **abhyapatat** = assailed hariin = the monkeys; **duuraat** = from a distance.

Thereafter, in his chariot, drawn by fast-moving horses, Akampana the most skillful of chariot-warriors, with a hail of darts, assailed the monkeys from a distance.

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न स्थातुम् वानराह् शेकुह् किम् पुनर् योद्धुम् आहवे ।

अकम्पन शरैर् भग्नाह् सर्व;एव प्रदुद्रुवुः ॥ ६-५६-७

7. **vaanaraaH** = the monkeys; **na shekuH** = were no longer able; **sthaatum** = to maintain their formation; **aahave** = in the battle; **kim punaH** = how much less; **yuddhum** = to fight; **sarve eva** = all of them; **bhagnaaH** = were crushed; **akampana sharaiH** = under the shafts of Akampana; **abhidudruvuH** = and took to their heels.

The monkeys were no longer able to maintain their formation, much less fight in the battle. all of them were crushed under the shifts of Akampana and took to their heels.

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तान् मृत्यु वशम् आपन्नान् अकम्पन वशम् गतान् ।

समीक्ष्य हनुमान् ज्जातीन् उपतस्थे महा बलः ॥ ६-५६-८

8. **samiikSya** = seeing; **taan** = those; **jjNaatiin** = companions; **aapannaan** = getting; **mR6ityu vasham** = under the sway of death; **akampana sharaanugaan** = pursued by Akampana's darts; **mahaabalaH** = the mighty; **hanumaan** = Hanuman; **upatasthe** = went to their rescue.

Seeing those companions, getting under the sway of death pursued by Akampana's darts, the mighty Hanuman went to their rescue.

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तम् महा प्लवगम् दृष्ट्वा सर्वे प्लवग यूथपाः ।
समेत्य समरे वीराह सहिताह पर्यवारयन् ॥ ६-५६-९

9. dR^iSTvaa = seeing; tam = him; mahaa plavagam = the giant monkey; sarve = all; te = those; viiraaH = valiant; plavagarSabhaaH = and best of the monkeys; hahitaaH = together; sametya = approached; paryavaarayan = and surrounded him.

Seeing Hanuman their great leader, all those valiant and the best of the monkeys together rallied and grouped themselves boldly round him.

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व्यवस्थितम् हनूमन्तम् ते दृष्ट्वा हरि यूथपाः ।
बभूवुर् बलवन्तो हि बलवन्तम् उपाश्रिताः ॥ ६-५६-१०

10. dR^iSTvaa = observing; hanuumantam = Hanuman; vyavasthitam = standing comageously; te = those; plavagarSabhaH = excellent monkeys; upaashritaaH = took shelter; balavantam = in his powerfulness; babhuuvuH = and became; balavantaH hi = indeed powerful.

Observing Hanuman's courage, those excellent monkeys took shelter in his powerfulness and became powerfulness and became powerful indeed.

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अकम्पनस् तु शैल आभम् हनूमन्तम् अवस्थितम् ।
महा इन्द्रइव धाराभिह् शरैर् अभिववर्ष ह ॥ ६-५६-११

11. akampastu = Akampana; mahendraH iva = like Mahendra; the lord of celestials; abhivavarSaha = assailed; dharaabhiH = a hail; sharaiaH = of arrows; hanuumantam = on Hanuman; avasthitam = who remained as firm; shailaabham = as a rock.

Akampana, like Mahendra the Lord of celestials, assailed a hail of arrows on Hanuman, who remained as firm as a rock.

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अचिन्तयित्वा बाण ओघान् शरीरे पतितान् शितान् ।
अकम्पन वध अर्थाय मनो दध्रे महा बलः ॥ ६-५६-१२

12. achintayitvaa = heedless; baaNaughaan = of the flood of weapons; patitaan = that fell; shariire = upon his body; mahaabalaH = the mighty; kapiH = Hanuman; manaH dadhre = resolved in his mind; akampanavadhaarthaaya = to slay Akampana.

Heedless of the flood of weapons that fell upon his body, the mighty Hanuman resolved in his mind to slay Akampana.

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स प्रहस्य महा तेजा हनूमान् मारुत आत्मजः ।
अभिदुद्राव तद् रक्षह् कम्पयन् इव मेदिनीम् ॥ ६-५६-१३

13. prahasya = laughing heartily; saH = that; hanumaan = Hanuma; mahaatejaaH = of great splendour; maarutaatmajaH = and the son of Maruta the wind-god; abhirudraava =

leapt; **tat raakSaH** = on that demon; **mediniim** = causing the earth; **kampayanniva** = to shake as it were.

Laughing heartily , that Hanuman, the son of Maruta the wind-god and possessing a great splendour, leapt on the demon, causing the earth to shake as it were.

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तस्य अभिनर्दमानस्य दीप्यमानस्य तेजसा ।
बभूव रूपम् दुर्धर्षम् दीप्तस्य इव विभावसोः ॥ ६-५६-१४

14. **diipta maanasya** = while burning; **tejasaa** = with energy; **nardamaanasya** = and emitting yells; **tasya** = his; **ruupam** = form; **babhuuva** = became; **durdharSam** = difficult to overpower; **diiptasya vibhaavasoH iva** = like a blazing fire; **atha** = thereafter.

As he roared burning with energy, the form of Hanuman became difficult to overpower, like a blazing fire.

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आत्मानम् त्व अप्रहरणम् ज्ञात्वा क्रोध समन्वितः ।
शैलम् उत्पाटयाम् आस वेगेन हरि पुम्गवः ॥ ६-५६-१५

15. **jJNaatvaa** = knowing; **aatmaanam** = himself; **a praharaNam** = to be bereft of any weapon; **haripuN^gavaH** = Hanuman the excellent monkey; **krodha saman votaH** = with anger; **utpaaTayaamaasa** = uplifted; **shailam** = a mountain; **vegena** = quickly.

Knowing himself to be bereft of any weapon, Hanuman the excellent monkey, with a rage, uplifted a mountain quickly.

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तम् गृहीत्वा महा शैलम् पाणिना एकेन मारुतिः ।
विनद्य सुमहा नादम् भ्रामयाम् आस वीर्यवान् ॥ ६-५६-१६

16. **saH** = that; **viiryavaan** = valiant; **maarutiH** = Hanuman; **gR^ihiitvaa** = seizing; **sumahaashailam** = very great mountain; **ekena paaNinaa** = with one hand; **vinadye mahaanaadam** = letting up a roar; **bhraamayaamaasa** = began to spin it rapidly.

That valiant Hanuman, seizing a very great mountain with one hand and letting up a roar, began to spin it rapidly.

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ततस् तम् अभिदुद्राव राक्षस इन्द्रम् अकम्पनम् ।
यथा हि नमुचिम् सम्ख्ये वज्रेण इव पुरम् दरः ॥ ६-५६-१७

17. **tataH** = thereafter; **puraa iva** = as formerly; **samkhye** = in an encounter; **purandaraH** = Indra the Lord of celestials; **vajreNa** = (hurled) his thunderbolt; **namuchimiva** = at Namuchi; (Hanuman); **abhirudraava** = rushed; **tam akampanam** = towards that Akampana.

Thereafter, as formerly in an encounter Indra the Lord of celestials hurled his thunderbolt at Namuchi, Hanuman rushed towards Akampana.

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अकम्पनस् तु तद् दृष्ट्वा गिरि शृङ्गाम् समुद्यतम् ।
दूराद् एव महा बाणैर् अर्ध चन्द्रैर् व्यदारयत् ॥ ६-५६-१८

18. dR^iSTvaa = beholding; samudyatam = uplifted; girishR^iN^gam = mountain-peak; akampanstu = Akampana on his part; adaarayat = shattered it; duuraadeva = even from a distance; mahaa baaNaiH = by mighty arrows; ardhashandraiH = each having the shape of a crescent.

Beholding that crag flying towards him, Akampana shattered it even from a distance by means of his great crescent-shaped arrows.

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तत् पर्वत अग्रम् आकाशे रक्षो बाण विदारितम् ।
विकीर्णम् पतितम् दृष्ट्वा हनूमान् क्रोध मूर्चितः ॥ ६-५६-१९

19. dR^iSTvaa = seeing; tam = that; parvataagram = rocky peak; rakSobaaNa vidaaritam = shattered by the demon's arrows; patitam = and falling; vikiirNam = in pieces; aakaashee = in the sky; hanumaan = Hanuman; krodha muurchhitaH = became mad with anger.

Seeing that rocky peak shattered in the air by the demon's arrows and falling in pieces, Hanuman became mad with anger.

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सो अश्व कर्णम् समासाद्य रोष दर्प अन्वितो हरिः ।
तूर्णम् उत्पाटयाम् आस महा गिरिम् इव उच्चितम् ॥ ६-५६-२०

20. samaasaadya = approaching; ashvakarNam = an Ashvakarna tree; mahaagirimiva = as large as a mountain; roSadarpaanvitaH = in the transport of rage that possessed him; saH = that; hariH = Hanuman; utpaaTayaamaasa = uprooted it; tuurNam = speedily.

Approaching an Ashwakarna tree as large as a mountain, in the transport of rage that possessed him, that Hanuman uprooted it speedily.

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तम् गृहीत्वा महा स्कन्धम् सो अश्व कर्णम् महा द्युतिः ।
प्रगृह्य परया प्रीत्या भ्रामयामास भूतले ॥ ६-५६-२१

21. saH = that Hanuman; mahaadutiH = of great strength; gR^ihiitvaa = taking hold; tam ashvakarNam = of that Ashwakarna tree; mahaa skandam = with large branches; pragR^ihya = and tightly holding it; parayaa priityaa = with great delight; bhraamayaamaasa = spinned it; bhuutale = on the ground.

Taking hold of that Ashwakarna tree with large branches, in his great strength, Hanuman with immense delight spinned it, while standing on the ground.

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प्रधावन् उरु वेगेन प्रभन्जंस् तरसा द्रुमान् ।
हनूमान् परम क्रुद्धश् चरणैर् दारयत् क्षितिम् ॥ ६-५६-२२

22. paramakR^iddhaH = the highly enraged; hanumaan = hanuman; pradhaavan = began to run; uruvegena = with great strides; babhaN^jaH = breaking down; drumaan = the trees; tarasaa = by his strength; daarayan = and tearing up; mahiim = the earth; charaNaiH = with his feet.

Then, the highly enraged Hanuman began to run with great strides, breaking down the trees by his strength and tearing up the earth with his feet.

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गजांसः च सगज आरोहान् सरथान् रथिनस् तथा ।

जघान हनुमान् धीमान् राक्षसांश् च पदातिकान् ॥ ६-५६-२३

23. **hanumaan** = Hanuman; **jaghaana** = struck down; **gajaamshcha** = elephants; **sagajaaroahaan** = as also who rode upon them; **rathinaH** = and charioteers; **sarathaan** = with their chariots; **bhiimaan** = and the terrific; **padaatigaan** = infantry; **raakSasaan** = of demons.

Hanuman struck down elephants as also who rode upon them and charioteers with their chariots and the terrific infantry of demons.

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तम् अन्तकम् इव क्रुद्धम् समरे प्राण हारिणम् ।

हनूमन्तम् अभिप्रेक्ष्य राक्षसा विप्रदुद्रुवुः ॥ ६-५६-२४

24. **abhiprekSyā** = seeing; **tam hanuumantam** = that Hanuman; **antakmiva** = like unto Yama the Destroyer of Vital breaths; **kruddham** = full of wrath; **sadrumam** = aimed with a tree; **praNahaariNam** = and taking off lives; **raakSasaah** = the demons; **vipradudruvuH** = took to flight.

Seeing that Hanuman, like unto Yama the Destroyer of vital Breaths, full of wrath armed with a tree and taking off lives, the demons took of flight.

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तम् आपतन्तम् सम्क्रुद्धम् राक्षसानाम् भय आवहम् ।

ददर्श अकम्पनो वीरश् चुक्रोध च ननाद च ॥ ६-५६-२५

25. **viiraH** = the valiant; **akampanaH** = Akampana; **dadarsha** = beheld; **tam** = that Hanuman; **samkruddham** = who was enraged; **aapatantam** = and rushing on; **bhayaavaham** = sowing terror; **raakSasaanaam** = among his demons; **chukSobha cha** = was greatly perturbed; **nanaada cha** = and set up a mighty shout.

The valiant Akampana, beholding that Hanuman who was enraged and rushing on, sowing terror among his soldiers, was greatly perturbed and set up a mighty shout.

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स चतुर्दशभिर् बाणैह् शितैर् देह विदारणैः ।

निर्बिभेद हनूमन्तम् महा वीर्यम् अकम्पनः ॥ ६-५६-२६

26. **saH akampanaH** = that Akampana; **dasha dashabhiH** = with his fourteen; **nishitaiH** = sharp; **baaNaiH** = arrows; **deha daaraNaiH nirbibhedha** = pierced that tore the body; **mahaa viiryam** = the highly valiant; **hanumantam** = Hanuman.

With fourteen sharp arrows that tore the flesh, that Akampana pierced the highly valiant Hanuman.

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स तथा प्रतिविद्धस् तु बह्वीभिह् शर वृष्टिभिः ।

हनूमान् ददृशे वीरह् प्ररूढः इव सानुमान् ॥ ६-५६-२७

27. **viprakiirNaH** = Riddled; **shita shaktibhiH** = with sharp-pointed; **naaraachaiH** = iron shafts; **saH viiraH** = that warrior; **hanumaan** = Hanuman; **dadR^ishe** = appeared; **saanumaaniva** = like a mountain; **pravuuDhaH** = on which number of plants sprang up.

Riddled with sharp-pointed shafts, that warrior Hanuman appeared like a mountain on which a number of plants shoot up.

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विरराज महावीर्यो महाकायो महाबलः ।
पुष्पिताशोकसम्काशो विधूम इव पावकः ॥ ६-५६-२८

28. **mahaabalaH** = the mighty Hanuman; **mahaaviiryaH** = of great strength; **mahaa kaayaH** = with a large body; **viraraaja** = shone; **paavakaH iva** = like a fire; **vidhuumaH** = without smoke; **puSpitaashoka samkaashaH** = and resembling an Ashoka tree in flowering.

That mighty Hanuman of great strength with a large body shone like a fire without smoke and resembled a blooming Ashoka tree.

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ततो अन्यम् वृक्षम् उत्पाट्य कृत्वा वेगम् अनुत्तमम् ।
शिरस्य् अभिजघान आशु राक्षस इन्द्रम् अकम्पनम् ॥ ६-५६-२९

29. **tatH** = thereafter; **kR^itvaa** = showing; **anuttamam** = a great; **vegam** = haste; **utpaaTya** = in uprooting; **anyam** = another; **vR^ikSam** = tree; (Hanuman); **jaghaana** = struck; **aashu** = quickly; **shirasi** = on the head; **akampanam** = of Akampana; **raakSasendram** = the General of demons.

Thereafter, showing a great haste in uprooting another tree, Hanuman struck the head of Akampana the General of demons.

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स वृक्षेण हतस् तेन सक्रोधेन महात्मना ।
राक्षसो वानर इन्द्रेण पपात स ममार च ॥ ६-५६-३०

30. **hataH** = struck; **vR^ikSeNa** = with a tree; **tena vaanarendraNa** = by that Hanuman; **sakrodhena** = the enraged; **mahaatmanaa** = and the high-souled; **saH** = that; **raakSasaH** = demon; **papaata** = fell down; **mamaaracha** = and died.

Struck with a tree by that high-souled and enraged Hanuman, that demon fell down and died.

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तम् दृष्ट्वा निहतम् भूमौ राक्षस इन्द्रम् अकम्पनम् ।
व्यथिता राक्षसाह् सर्वे क्षिति कम्प;इव द्रुमाः ॥ ६-५६-३१

31. **dR^iSTvaa** = seeing; **tam akampanam** = that Akampana; **raakSasendram** = the leader of demons; **bhummau** = on the ground; **nihatam** = killed; **sarve** = all; **raakSasaaH** = the demons; **vyathitaaH** = were perturbed; **drumaaH iva** = as trees; **kSitikampe** = during an earthquake.

Seeing their leader Akampana lying lifeless on earth, all the demons trembled as the trees do during an earthquake.

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त्यक्त प्रहरणाह् सर्वे राक्षसास् ते पराजिताः ।
लङ्काम् अभिययुस् त्रस्ता वानरैस् तैर् अभिद्रुताः ॥ ६-५६-३२

32. **sarve** = all; **te** = those; **paraajitaaH** = defeated; **raakSasaaH** = demons; **abhiyayuH** = were going; **laN^kaam** = towards Lanka; **traasaa** = due to fear; **tyakta praharaNaaH** =

abandoning their weapons; **abhidrutaH** = and having been attacked; **taiH vaanaraiH** = by those monkeys.

All those defeated warriors, throwing their arms, escaped in the direction of Lanka, terrified, pursued by those monkeys.

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ते मुक्त केशाः सम्भ्रान्ता भग्न मानाह पराजिताः ।
सवत् श्रम जलैर् अनौह श्वसन्तो विप्रदुद्रुवुः ॥ ६-५६-३३

33. **mukta keshaaH** = their hair loosened; **sambhraantaH** = bewildered; **bhagnamaanaH** = their pride broken; **paraajitaaH** = by the defeated; **aN^gaiH** = their limbs; **sravachchhramajalaiH** = dripping with sweat; **te** = those demons; **vipradudruvuH** = fled; **shvasantaH** = blowing out their breaths.

Their hair loosened, bewildered, their pride broken by defeat, their limbs dripping with sweat, those demons fled, blowing out their breaths.

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अन्योन्यम् प्रममन्तुस् ते विविशुर् नगरम् भयात् ।
पृष्ठतस् ते सुसम्मूढाह प्रेक्षमाणा मुहुर् मुहुः ॥ ६-५६-३४

34. **sammuuDhaaH** = mad; **bhayaat** = with fear; **prekSyamaaNaaH** = looking; **pR^iSThataH** = back; **muhurmuhuH** = again and again; **pramathnantaH** = crushing; **anyonyam** = each other; **te** = they; **vivishuH** = entered; **nagaram** = the city.

Mad with fear, looking back again and again and crushing each other in haste, they entered the city.

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तेषु लन्काम् प्रविष्टेषु राक्षसेषु महा बलाः ।
समेत्य हरयह् सर्वे हनूमन्तम् अपूजयन् ॥ ६-५६-३५

35. **teSu raakSaseSu** = (when) those demons; **praviSTeSu** = had entered; **laNkaam** = Lanka; **sarve** = all; **mahaabalaaH** = the mighty; **harayaH** = monkeys; **sametya** = approached; **hanuumantam** = Hanuman; **apujayan** = and paid homage (to him).

When those demons had entered Lanka, all the mighty monkeys approached Hanuman and paid homage to him.

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सो अपि प्रहृष्टस् तान् सर्वान् हरीन् सम्प्रत्यपूजयत् ।
हनूमान् सत्त्व सम्पन्नो यथा अर्हम् अनुकूलतः ॥ ६-५६-३६

36. **saH** = that; **hanumaanapi** = Hanuman; **sattva sampannaH** = of noble nature; **sampratya puujayat** = honoured; **sarvaan** = all; **taan** = those; **prahR^iSTaH** = delighted; **hariin** = monkeys; **yathaarham** = in accord with their rank; **anukuulataH** = as per the occasion.

That Hanuman, of noble nature honoured all those delighted monkeys, in accord with their rank and the occasion.

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विनेदुसः च यथा प्राणम् हरयो जित काशिनः ।
चकर्षुसः च पुनस् तत्र सप्राणान् एव राक्षसान् ॥ ६-५६-३७

37. **jitakaashinaH** = the triumphant; **harayaH** = monkeys; **vineduH** = shouted; **yathaa praaNam** = in accord with their might; **punaH** = and once again; **chakR^iSushcha** = dragged; **raakSesaan** = the demons; **sapraaNaaneva** = who were still alive; **tatra** = there on the battle field.

The triumphant monkeys shouted in accord with their mighty and once again dragged the demons who were still alive there on the battle-field.

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स वीर शोभाम् अभजन् महा कपिः ।
समेत्य रक्षांसि निहत्य मारुतिः ।
महा असुरम् भीमम् अमित्र नाशनम् ।
यथैव विष्णुर् बलिनम् चमू मुखे ॥ ६-५६-३८

38. **saH mahaakapiH** = that great monkey; **maarutiH** = born of Maruta; **sametya** = having encountered; **nihatya** = and killed; **rakSaamsi** = the demons; **abhajat** = enjoyed; **viira shobham** = the heroic lustre; **viSNuryathaa** = as Vishnu; (when he overcame); **mahaasuram** = the mighty demons; **bhiimam** = of terror; **urubalam** = of immense power; **amitranaashanam** = destroying his enemies; **chamuumukhe** = in the forefront of the battle.

That great monkey, born of Maruta having encountered and killed the demons, enjoyed the same renown as Vishnu when he overcame the mighty and terrific demon of immense power destroying his enemies in the forefront of the battle.

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अपूजयन् देव गणास् तदा कपिम् ।
स्वयम् च रामो अतिबलश् च लक्ष्मणह् ।
तथैव सुग्रीव मुखाह् प्लवम् गमा ।
विभीषणश् चैव महा बलस् तदा ॥ ६-५६-३९

39. **tadaa** = then; **devagaNaaH** = the troops of deities; **raamaH** = along with Rama; **svayam** = himself; **atibalaH** = the exceedingly strong; **lakSmaNaH cha** = Lakshmana; **tathaiva** = and; **sugriiva mukhaaH** = Sugreeva etal; **plavaNgamaaH** = the monkeys; **tathaa** = and; **mahaabalaH** = the mighty; **vibhiiSaNashchaiva** = Vibhishana; **apuujayam** = paid homage; **kapim** = to Hanuman.

Then, the troops of deities along with Rama himself, the exceedingly strong Lakshmana, Sugreeva and other monkeys and the mighty Vibhishana paid homage to Hanuman.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये युद्धकाण्डे षट्पञ्चाशः सर्गः

Thus completes 56th Chapter of Yuddha Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

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Book VI : Yuddha Kanda - Book Of War

Chapter [Sarga] 57

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Introduction

Ravana asks Prahasta to go to the battle. Prahasta sets out for the combat along with a huge army and enters the eastern gate. Bad omens appeared, as Prahasta enters the battle-field. The army of monkeys seized hold of trees and rocks, to attack the demons.

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अकम्पन वधम् श्रुत्वा क्रुद्धो वै राक्षस ईश्वरः ।

किञ्चिद् दीन मुखश्च अपि सचिवांसु तान् उदैक्षत ॥ ६-५७-१

1. **shrutvaa** = hearing; **akampana vadham** = about the killing of Akampana; **raakSaseshvaraH** = Ravana the Lord of demons; **kruddhaH** = was enraged; **kimchit diinamukhaH cha api** = had a little depressed face; **udaikSata** = and looked; **taan sachivaan** = towards those ministers.

Hearing of Akampana's killing, Ravana the Lord of demons, with a little depressed face, was enraged and looked towards his ministers.

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स तु ध्यात्वा मुहूर्तम् तु मन्त्रिभिर्ह सम्विचार्य च ।

ततस्तु रावणः पूर्वदिवसे राक्षसाधिपः ॥ ६-५७-२

पुरीम् परिययौ लन्काम् सर्वान् गुल्मान् अवेक्षितुम् ।

2. **dhyaatvaa** = having reflected; **muhuurtam** = a while; **samvichaarya** = and deliberated; **mantribhiH** = with his ministers; **saH raavaNaH** = that Ravana; **raakSasaadhipaH** = the king of Demons; **tataH** = then; **yayau** = went; **laN^kaam puriim** = to the City of Lanka; **avekSitum** = to inspect; **sarvagulmaan** = all his defenses; **puurvadivasa** = in the forenoon.

Having reflected awhile and deliberated with his ministers, Ravana the king of Demons then passed that forenoon in inspecting his defenses in the City of Lanka.

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ताम् राक्षस गणैर् गुप्ताम् गुल्मैर् बहुभिर् आवृताम् ॥ ६-५७-३

ददर्श नगरीम् लन्काम् पताका ध्वज मालिनीम् ।

3. **raajaa** = the king Ravana; **dadarsha** = saw; **taam nagariim** = that city; **guptaam** = protected; **taam raakSasagaNaiH** = by those groups of demons; **aavR^itaam** = and surrounded; **bahubhiH** = by many; **gulmaiH** = bodies of troops; **pataaka dhvajamaaliniim** = decorated with banners and flags.

The king Ravana saw that City, guarded by groups of demons, filled with innumerable troops and decorated with banners and flags.

रुद्धाम् तु नगरीम् दृष्ट्वा रावणो राक्षस ईश्वरः ॥ ६-५७-४

उवाच अमर्षितह् काले प्रहस्तम् युद्ध कोविदम् ।

4. dR^iSTvaa = seeing; nagariim = the City; ruddhaam = besieged; raavaNaH = Ravana; raakSaseshvaraH = the Lord of Demons; uvaacha = spoke; (as follows); prahastam = to Prahasta; yuddha kovidam = who was skilled in war-fare; aatmahitam = and who wished well of him; kaale = even at a critical time.

Seeing Lanka besieged, Ravana the Lord of Demons spoke as follows to Prahasta who was skilled in war-fare and who wished well of him even at a critical time.

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पुरस्य उपनिविष्टस्य सहसा पीडितस्य ह ॥ ६-५७-५

न अन्यम् युद्धात् प्रपश्यामि मोक्षम् युद्ध विशारद ।

5. yuddha vishaarada = O; the proficient one in war-free!; na prapashyaami = I do not see; anyam = any other; mokSam = deliverance; yuddhaat = than a battle; purasya = for this City; upaniviSTasya = which is besieged; sahasaa = suddenly; piiDitasya = and being devastated.

"O, Prahasta the proficient in war-free! I do not see any other deliverance than a battle for this city, which is besieged suddenly and being devastated."

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अहम् वा कुम्भ कर्णो वा त्वम् वा सेना पतिर् मम ॥ ६-५७-६

इन्द्रजिद् वा निकुम्भो वा वहेयुर् भारम् ईदृशम् ।

6. aham vaa = either I; kumbhakarNovaa = or Kumbhakarna; tvam vaa = or you; mama = my; senaapatiH = army-chief; indrajit vaa = or Indrajit; nikumbho vaa = or Nikumbha; vaheyuH = can bear; iidR^isham = such; bhaaram = a burden.

"Either myself or Kumbhakarna or yourself my army-chief or Indrajit or Nikumbha and none else could undertake such a task!"

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स त्वम् बलम् इतह् शीघ्रम् आदाय परिगृह्य च ॥ ६-५७-७

विजयाय अभिनिर्याहि यत्र सर्वे वन ओकसः ।

7. ataH = for that reason; saH tvam = you as such; aadaaya = taking; balam = the army; shiighram = quickly; parigR^ihyacha = and placing yourself in their midst; abhiniryaahi = set forth; vijayaaya = for victory; yatra = to the place where; sarve = all; vanaukasaH = the monkeys (are stationed)

"For that reason, taking a company of warriors, you quickly place yourself in their midst and set forth in order to triumph over all those monkeys."

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निर्याणाद् एव ते नूनम् चपला हरि वाहिनी ॥ ६-५७-८

नर्दताम् राक्षस इन्द्राणाम् श्रुत्वा नादम् द्रविष्यति ।

8. harivaahinii = the army of monkeys; chalitaa = becoming disturbed; tuurNam = soon; nirNayaadeva = on (knowing) your decision (to go for the battle); draviSyati = will run away; shrutvaa = on hearing; naadam = the sound; raakSasendraaNam = of the leaders of demons; nardataam = roaring.

"Unsettled in no time on knowing your decision to enter the battle-field, the army of monkeys will run away on hearing the raring sound of the leaders of demons."

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चपला ह्य् अविनीताश् च चल चित्ताश् च वानराः ॥ ६-५७-९
न सहिष्यन्ति ते नादम् सिंह नादम् इव द्विपाः ।

9. **vaanaraaH** = the monkeys; **chapalaaH** = are unsteady; **aviniitaashcha** = mis-behaved; **chalachittashcha** = and fickle-minded; **na sahiSyanti** = (They) do not tolerate; **te** = your; **naadam** = sound; **dvipaaH iva** = as elephants; **simhanaadani** = the lion's roar.

"The monkeys are unsteady, mis-behaved and fickle-minded. They do not tolerate your sound, as elephants the lion's roar."

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विद्रुते च बले तस्मिन् रामह् सौमित्रिणा सह ॥ ६-५७-१०
अवशस्ते निरालम्बह् प्रहस्त वशम् एष्यति ।

10. **prahasta** = O; **Prahsta! tasmin bale** = (As) that army; **vidrude** = takes to its heels; **raamaH** = Rama; **saumitriNaa saha** = along with Lakshmana; **niraalambaH** = without any support; **avashaH** = unwillingly; **eSyati** = will fall; **vasham** = into your power.

"O, Prahasta! As that army takes to its heels, Rama along with Lakshmana being supportless, will fall into your power though unwillingly."

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आपत् संशयिता श्रेयो न अत्र निह्संशयी कृता ॥ ६-५७-११
प्रतिलोम अनुलोमम् वा यद् वा नो मन्यसे हितम् ।

11. **samshayitaa** = A skeptical; **aapat** = misfortune; **shreyaH** = is preferable; **na** = and not; **niH samshayiikR^itaa** = that which is certain; **atra** = here; **tu** = but; **pratilomaanu lomam vaa** = whether it is unpleasing to hear or no; (say what); **manyase** = you consider; **yat** = that which; **hitam** = is advantageous; **naH** = for us.

"A skeptical misfortune is preferable to one that is certain! Whether it is unpleasing to hear or not, say what you consider as an advantage to us."

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रावणेन एवम् उक्तस् तु प्रहस्तो वाहिनी पतिः ॥ ६-५७-१२
राक्षस इन्द्रम् उवाच इदम् असुर इन्द्रम् इव उशना ।

12. **vaahiniipatiH** = the army-general; **prahastaH** = Prahasta; **evam** = thus; **uktaH** = spoken; **raavaNena** = by Ravana; **uvaacha** = spoke; **idam** = these words; **raakSasendram** = to Ravana; **ushanaa** = like Ushanaa = like Ushana (the preceptor of demons) asurendramiva = to Bali the king of Asuras.

Hearing the words of Ravana, Prahasta the Army-General spoke the following words to Ravana, like Ushana the preceptor of demons would speak to Bali, the king of demons.

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राजन् मन्त्रित पूर्वम् नह् कुशलैह सह मन्त्रिभिः ॥ ६-५७-१३
विवादसः च अपि नो वृत्तह् समवेक्ष्य परस्परम् ।

13. **raajan** = O; king!; **mantrita puurvam** = formerly it was deliberated; **naH** = by us; **mantribhiH saha** = along with ministers; **kushalaiH** = who were skilful; **samavekSyaa** =

having observed attentively; **parasparam** = with one another; **vivaadashcha** = a disagreement; **vr^ittaH** = arose; **naH** = between us.

O, king! Formerly, we deliberated this matter with our wise ministers and, after having a good dialogue with each other, a disagreement arose between us."

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प्रदानेन तु सीतायाह् श्रेयो व्यवसितम् मया ॥ ६-५७-१४

अप्रदाने पुनर् युद्धम् दृष्टम् एतत् तथैव नः ।

14. **pradaanena** = to return; **siitaayaaH** = Seetha; **vyavasitam** = was resolved; **mayaa** = by me; **shreyaH** = as preferable; **apradaane punaH** = not to return Seetha; **yuddham** = (meant) war; **tathaiva** = dR^iSTameva = we foresaw this.

"To return Seetha was what I considered preferable. Not to do so meant war; we foresaw this."

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सो अहम् दानैश् च मानैश् च सततम् पूजितस् त्वया ॥ ६-५७-१५

सान्त्वैसः च विविधैह काले किम् न कुर्याम् प्रियम् तव ।

15. **satatam** = ever; **puujitaH** = honoured; **tvayaa** = by you; **kaale** = at appropriate time; **daanaishcha** = by gifts; **maanaishcha** = by felicitations; **vividhaiH** = by various; **saanaishcha** = nice words; **kim** = what; **saH aham** = I as such; **na kuryaam** = cannot do; **hitam** = benefit; **tava** = to you?

"I have ever been honoured by you at appropriate times by gifts, felicitations and nice words. When the opportunity arises, is it not for me to render you a service?"

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न हि मे जीवितम् रक्ष्यम् पुत्र दार धनानि वा ॥ ६-५७-१६

त्वम् पश्य माम् जुहूषन्तम् त्वद् अर्थे जीवितम् युधि ।

16. **me** = to me; **jiivitam** = life; **na hi** = is indeed not; **rakSyam** = to be spared; **putra daara dhanaanicha** = (nor) sons; wives or riches; **tvam** = you; **pashya** = see; **maam** = me; **juhuuSantam** = who wish to sacrifice; **jiivitam** = my life; **tvadarthe** = for your sake; **yudhi** = in the battle.

"Neither wives nor sons nor riches are going to be spared by me. See you me, intending to sacrifice my life for your sake in the battle."

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एवम् उक्त्वा तु भर्तारम् रावणम् वाहिनी पतिः ॥ ६-५७-१७

उवाचेदम् बलाध्यक्षान् प्रहस्तह् पुरतः स्थितान् ।

17. **uktvaa** = having spoken; **evam** = thus; **raavaNam** = to Ravana; **bhartaaaram** = the lord; **prahastaH** = Prahashta; **vaahiniipatiH** = the Army-general; **uvaacha** = spoke; **idam** = those words; **balaadhyakSaam** = to his leading officers; **sthitaan** = stationed; **purataH** = in front.

Having spoken thus to Lord Ravana, the General Prahashta said to his leading officers who stood before him as follows:

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समानयत मे शीघ्रम् राक्षसानाम् महद् बलम् ॥ ६-५७-१८

मद् बाण अशनि वेगेन हतानाम् तु रण अजिरे ।

18; 19. **samaanayata** = gather; **mahaabalam** = a large army; **raakSasaanaam** = of demons; **me** = for me; **madbaaNaanaam** = With my arrows; **vegana** = by their swiftness; **raaNaajire** = on the battle field; **maamsaadaaH** = the flesh-eating; **pakSiNaH** = birds; **kaanakausaH** = and beasts; **tR^ipyantu** = shall feed; **hataanaam** = on the enemy that I stroke down; **adya** = today.

"Gather a large army of demons together for me. Today, the flesh-eating birds and beasts shall feed on the enemy that I strike down on the battle-field with my swift arrows."

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तस्य तद्वचनम् श्रुत्वा बलाध्यक्षा महाबलाः ।
बलम् उद्योजयाम् आसुस् तस्मिन् राक्षस मन्दिरे ॥ ६-५७-२०

20. **shrutvaa** = hearing; **tat** = that; **vachanam** = command; **tasya** = of Prahasta; **mahaabalaah** = the mighty; **balaadhyakSaaH** = leaders of the army; **udyojayaamaasuH** = assembled; **balam** = the forces; **tasmin raakSasa mandire** = in the abode of that demon.

Hearing that command of Prahasta, the mighty leaders of the army assembled the forces in the abode of that demon.

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सा बभूव मुहूर्तेन तिग्म नाना विध आयुधैः ।
लन्का राक्षस वीरैस् तैर् गजैर् इव समाकुला ॥ ६-५७-२१

21. **muhuurtena** = within a short while; **saa laN^kaa** = that City of Lanka; **babhuuva** = became; **samaakulaa** = filled; **tai** = with those; **bhiimaiH** = terrific; **raakSasa viiraiH** = demon-warriors; **gajairiva** = resembling elephants; **naanaa vidhaayudhaiH** = wielding various types of weaponry.

Within a short while, that City of Lanka was filled with those terrific demon-warriors, resembling elephants and wielding various types of weaponry.

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हुत अशनम् तर्पयताम् ब्राह्मणांश् च नमस्यताम् ।
आज्य गन्ध प्रतिवहह् सुरभिर् मारुतो ववौ ॥ ६-५७-२२

22. (While some demons); **tarpayataam** = propitiated; **hutaashanam** = the fire-god; (with their offerings); **namasyataam** = and paid homage; **braahmaNaamshcha** = to Brahmanas; **surabhiH** = a fragrant; **maarutaH** = freeze; **aajyagandha prativahaH** = bearing the scent of clarified butter vavou = began to blow.

While some demons propitiated the fire-god with their offerings and paid homage to Brahmanas, a fragrant freeze bearing the scent of clarified butter, began to blow.

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स्रजसः च विविध आकारा जगृहस् त्व अभिमन्त्रिताः ।
समग्राम सज्जाः सम्हृष्टा धारयन् राक्षसास् तदा ॥ ६-५७-२३

23. **tadaa** = then; **raakSasaaH** = the demons; **samgraama sajjaah** = ready for the battle; **samhR^iTaaH** = delightedly; **jagR^ihuH** = wore; **srajashcha** = garlands; **vividhaakaaraaH** = of different shapes; **abhimantritaah** = consecrated by certain Mantras (sacred formulas).

Then, the demons who were ready for the battle, delightedly wore garlands of different shapes, consecrated by certain Mantras (sacred formulas).

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सधनुष्काह् कवचिनी वेगाद् आप्लुत्य राक्षसाः ।
रावणम् प्रेक्ष्य राजानम् प्रहस्तम् पर्यवारयन् ॥ ६-५७-२४

24. **raakSasaaH** = the demons; **sadhanuSkaaH** = with their bows; **kavachinaH** = and armours; **prekSyaa** = seeing; **raajaanam** = the king; **raavaNam** = Ravana; **aaplutya** = and jumping; **vegaat** = swiftly; **paryavaarayan** = ranged themselves towards; **prahastam** = Prahasta.

Thereafter, armed with bows and armours, the demons with their eyes turned towards their king Ravana, marched at a brisk pace and ranged themselves round Prahasta.

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अथ आमन्त्र्य च राजानम् भेरीम् आहत्य भैरवाम् ।
आरुरोह रथम् दिव्यम् प्रहस्तह् सज्ज कल्पितम् ॥ ६-५७-२५
हयैर् महा जवैर् युक्तम् सम्यक् सूत सुसम्युतम् ।
महा जलद निर्घोषम् साक्षाच् चन्द्र अर्क भास्वरम् ॥ ६-५७-२६
उरग ध्वज दुर्धर्षम् सुवरूथम् स्वपस्करम् ।
सुवर्ण जाल सम्युक्तम् प्रहसन्तम् इव श्रिया ॥ ६-५७-२७

25; 26; 27. **atha** = then; **prahastaH** = Prahasta; **yuktaH** = who got ready with his weapons and armour; **amantrya** = taking leave; **raajaanam** = of the king; **aahatya** = striking; **bhairavaam** = the terrible; **bherniim** = kettle-drum; **aaruroha** = mounted; **ratham** = his chariot; **sajjakalpitaam** = which was kept ready; **yuktam** = yoked; **mahaajavaiH** = an extremely swift; **hayaiH** = horses; **samyak suuta susamyatam** = well-controlled by a charioteer; **mahaajalada ninghoSam** = with a noise resembling that of a large cloud; **saakSaat** = actually; **chandraarka bhaasvaram** = shining like moon-light; **uraga dhvaja durdharSam** = inviolable; with a flag bearing an ensign of snake; **suvaruutham** = with a good collision-guard; **svavaskaram** = having good wheels; **suvarNajaala samyuktam** = decorated with a net of pure gold; **prahastamiva** = smiling as it were; **shriyaa** = in its magnificence.

Then, Prahasta who got ready with his weapons and armour, after bidding obeisance to the king and striking a terrible kettle-drum, mounted his chariot, which was kept ready, yoked to an extremely swift horses, well controlled by a charioteer, emanating a noise resembling that of a large cloud, actually shining like moon-light, inviolable with a flag bearing an ensign of snake, with a good collision-guard, with nice wheels and decorated with a net of pure gold smiling as it were in its magnificence.

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ततस् तम् रथम् आस्थाय रावण अर्पित शासनः ।
लन्काया निर्ययौ तूर्णम् बलेन महता वृतः ॥ ६-५७-२८

28. **tataH** = then; **raavaNaarpita shaasanaH** = Prahasta; to whom command was given by Ravana; **aasthaaya** = mounted; **ratham** = his chariot; **niryayau** = set out; **laN^kaayaaH** = from Lanka; **tuurnam** = quickly; **vR^itaH** = along with; **mahataa** = a huge; **balena** = army.

Then, Prahasta the one who was commanded by Ravana, ascended his chariot and set out from Lanka soon along with a huge army.

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ततो दुंदुभि निर्घोषह् पर्जन्य निनद उपमः ॥ ६-५७-२९

शुश्रुवे शन्ख शब्दश् च प्रयाते वाहिनी पतौ ।

29. **vaahiniipatau** = (While) Prahasta the General; **prayaate** = sallied forth; **tataH** = then; **dundubhi nirghoSaH** = the sound of a kettle-drum; **ninadaH cha** = the sound; **vaaditraaNaam** = of musical instruments; **shN^kha shabdashcha** = and the sound of conches; **shushruve** = were heard; **puurayanniva** = as though filling; **mediniim** = the earth; **parjanya**; **ninadopamaH** = resembling the roar of a cloud.

While Prahasta the general sallied forth, the sound of a kettle-drum, the resonance of musical instruments and the sound of conches were heard, as though filling the earth like the roar of a cloud.

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निनदन्तः स्वरान् घोरान् राक्षसा जग्मुर् अग्रतः ॥ ६-५७-३०

भीम रूपा महा कायाह् प्रहस्तस्य पुरह् सराः ।

30. **raakSasaaH** = the demons; **bhiimaruupaaH** = having terrific forms; **mahaakaayaaH** = and bulky bodies; **ninadantaH** = shouting; **ghoraan** = with terrible; **svaraan** = voices; **jagmuH** = went; **agrataH** = in front; **puraH saraaH** = as forerunners; **prahastasya** = of Prahasta.

The demons with terrific forms and bulky bodies, shouting with dreadful voices, went in front, as forerunners of Prahasta.

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नरान्तकः कुम्भहनुर्महानादः समुन्नतः । ६-५७-३१

प्रहस्तसचिवा ह्येते निर्ययुः परिवार्य तम् ।

31. **naraantakaH** = Narantaka; **kumbhahanuH** = Kumbhahanu; **mahaanaadaH** = Mahanada; **samunnataH** = Samunnata; **prahasta sachivaaH** = attendants of Prahasta; **ete** = they; **niryayauH** = sallied forth; **parivaarya** = surrounding; **tam** = him.

Narantaka, Kumbhahanu, Mahanada and Samunnata, attendants of Prahasta sallied forth, surrounding him on all sides.

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व्यूढेन एव सुघोरेण पूर्वं द्वारात् स निर्ययौ ॥ ६-५७-३२

गज यूथ निकाशेन बलेन महता वृतः ।

32. **saH** = He; **niryayau** = emerged; **puurva dvaaraat** = from the eastern gate; **vR^itaH** = in the midst; **mahataa** = of an immense; **sughoSeNa** = formidable; **vyuuDheneva** = and orderly arranged; **balena** = army; **gaja yuutha nikaashena** = resembling a herd of elephants.

He emerged from the eastern gate in the midst of an immense, formidable and orderly arranged army, resembling a herd of elephants.

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सागर प्रतिम ओघेन वृतस् तेन बलेन सः ॥ ६-५७-३३

प्रहस्तो निर्ययौ तूर्णम् क्रुद्धह् काल अन्तक उपमः ।

33. **vR^itaH** = In the centre; **tena** = of that; **balena** = army; **saagara prati maughena** = vast as the sea; **saH prahastaH** = that Prahasta; **kruddhaH** = in his fury; **niryayau** = came forth; **kaalaantakayamopamaH** = appearing like Death at the end of the world.

In the centre of that army, vast as the sea, that Prahasta in his fury, came forth appearing like Death at the end of the world.

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तस्य निर्याण घोषेण राक्षसानाम् च नर्दताम् ॥ ६-५७-३४
लन्कायाम् सर्व भूतानि विनेदुर् विकृतैह स्वरैः ।

34. **tasya niryaaNaghoSeNa** = the uproar that arose on his setting forth; **raakSasaanaam cha** = with his demons; **nardataam** = raising their war cries; **vineduH** = sounded forth; **vikR^itaiH** = sinister; **svaraiH** = answering calls; **sarvabhuutaani** = from all creatures; **laN^kaayaam** = in Lanka.

The uproar that arose on his setting forth with his demons raising the war-cries drew sinister answering calls from all creatures in Lanka.

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व्यभ्रम् आकाशम् आविश्य मांस शोणित भोजनाः ॥ ६-५७-३५
मण्डलान्य् अपसव्यानि खगाश् चक्रु रथम् प्रति ।

35. **khagaaH** = birds; **maamsashoNitabhojanaaH** = eating flesh and blood; **aavishya** = entering; **nyabhram** = cloudless; **aakaasham** = sky; **chakruH** = flew; **maN^Dalaani** = in circles; **apasvyaani** = from left to right; **rathamprati** = towards the chariot.

In a cloudless sky, birds of prey eating flesh and blood, flew in circles from left to right towards the chariot.

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वमन्त्यह् पावक ज्वालाह् शिवा घोरा ववाशिरे ॥ ६-५७-३६
अन्तरिक्षात् पपात उल्का वायुश् च परुषो ववौ ।

36. **ghoraaH** = fearful; **shivaaH** = jackals; **vamantyaH** = vomited forth; **paavaka jvaalaaH** = fire and flames; **vavaashire** = howling repeatedly; **ulkaa** = a meteor; **papaata** = fell; **antarikSaat** = from the sky; **vaayushcha** = and the wind; **vavau** = blew; **paruSam** = harshly.

Fearful jackals vomited forth fire and flames, howling repeatedly. A meteor fell from the sky and the wind blew harshly.

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अन्योन्यम् अभिसम्रब्धा ग्रहाश् च न चकाशिरे ॥ ६-५७-३७
मेघाश्च खरनिर्घोषा रथस्योपरि रक्षसः ।
ववर्षू रुधिरम् च अस्य सिषिचुश् च पुरह् सरान् ॥ ६-५७-३८

37; 38. **grahaashcha** = the planets; **abhisamrabdhaaH** = were in opposition; **anyonyam** = to each other; **na cha prakaashire** = and lost their brilliance; **meghaashcha** = the clouds; **kharanirghoSaaH** = made harsh sounds; **vavarSuH** = and rained; **rudhiram** = blood; **upari** = above; **raakSasaH** = the demons; **rathasya** = chariot; **siSichushcha** = and dampened; **puraH saraan** = those who were walking in front.

The plants, in opposition to each other, lost their brilliance. The clouds, with their raucous sound, showered blood on Prahasta's chariot and dampened those who were walking in front of it.

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केतु मूर्धनि गृध्रो अस्य विलीनो दक्षिणा मुखः ।

नदन्नुभयतः पार्श्वं समग्रामहरत्प्रभाम् ॥ ६-५७-३९

39. gR^idhraH = A vulture; dakSiNaamukhaH = facing the south; viliinaH = alighted; muurdhani = on the top; ketoH = of the standard; nadan = croaking; ubhayataH paarshvam = on its both the sides; aharat = and deprived; (the demon); samagraam = of his entire; prabhaam = lustre.

A vulture facing the south alighted on the top of the standard, croaking towards both of its sides and deprived the demon of his entire lustre.

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सारथेर् बहुशसः च अस्य समग्रामम् अवगाहतः ।

प्रतोदो न्यपतद् हस्तात् सूतस्य हय सादिनः ॥ ६-५७-४०

40. pratodaH = the goad; nyapata = fell; bahushaH = several times; atra = then; hastaat = from the hand; saarathaH = of the charioteer; suutasya = a Suta (the son of a Kshastriya by a Brahmana woman); hayasaadinaH eventhough skilled in controlling the horses; avagaahataH = as he entered; samgraamam = the battle-field.

The goad fell several times then from the hand of the charioteer, himself a Suta (the son of a Kshatriya by a Brahmana woman) eventhough skilled in controlling the horses, as he entered the battle-field.

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निर्याण श्रीश् च या अस्य आसीद् भास्वरा च सुदुर्लभा ।

सा ननाश मुहूर्तेन समे च स्खलिता हयाः ॥ ६-५७-४१

41. sudurlabhaa = that rarely; bhaasvaraa = splendour; yaa = which (clothed); niryaaNashriiH = (Prahasta) at the time of his exit; saa = that one; nanaasha = vanished; muhuurtena = in an instant; hayaashcha = and horses; sthalitaaH = stumbled; same = on the even ground.

That rarely splendour which clothed Prahasta at the time of his exit vanished in an instant and horses stumbled on the even ground.

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प्रहस्तम् त्व् अभिनिर्यान्तम् प्रख्यात बल पौरुषम् ।

युधि नाना प्रहरणा कपि सेना अभ्यवर्तत ॥ ६-५७-४२

42. tam prahastam = (Beholding) that Prahasta; prakhyaata guNa pauruSam = renowned for his excellences and martial valour; niryaaantam = as he advanced to give battle; kapisenaa = the army of monkeys; naana praharaNaa = furnished with weapons of every kind; abhyavartata = turned towards; yudii = the battle.

Beholding that Prahasta, renowned for his excellences and martial valour; as he advanced to give battle, the army of monkeys went forward to attack him.

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अथ घोषह् सुतुमुलो हरीणाम् समजायत ।

वृक्षान् आरुजताम् चैव गुर्वीश् च अगृह्णताम् शिलाः ॥ ६-५७-४३

43. atha = thereafter; sutumulaH = an exceedingly tumultuous; ghoSaH = clamour; samajayata = arose; hariiNaam = among the monkeys; aarujataam chaiva = as they

tore up; **vr^ikSaana** = the trees; **gr^ihNataam** = seized hold of; **gurviiH** = of huge; **shilaaH** = rocks.

Thereafter, an exceedingly tumultuous clamour arose among the monkeys as they tore up the trees and seized hold of huge rocks.

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नदताम् राक्षसानां च वानराणाम् च गर्जताम् ।
उभे प्रमुदिते सैन्ये रक्षो गण वन ओकसाम् ॥ ६-५७-४४
वेगितानाम् समर्थानाम् अन्योन्य वध कान्क्षिणाम् ।
परस्परम् च आह्वयताम् निनादह् श्रूयते महान् ॥ ६-५७-४५

44; 45. **nadataam** = the yelling; **raakSasaanaamcha** = demons; **garjataam** = and the roaring; **vaanaraaNaamcha** = monkeys; **ubhau** = both; **sainye** = the armies; **pramudite** = were delighted; **vegitaanaam** = impetuous; **samarthaanaam** = and powerful; **anyonya vadhakaaNkSiNaam** = with impatience to slay each other; **aahvayataam** = challenging parasparam = each other; **mahaan** = and tremendous; **ninaadaH** = shouts; **rakSogaNa vanaukasaam** = of troops of demons and monkeys; **shruuyati** = were heard.

Both the armies of the yelling demons and the roaring monkeys were delighted, impetuous and powerful with impatience to slay each other and challenging each other with great shouts.

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ततः प्रहस्तः कपि राज वाहिनीम् ।
अभि प्रतस्थे विजयाय दुर्मतिः ।
विवृद्ध वेगाम् च विवेश ताम् चमूम् ।
यथा मुमूर्षुह् शलभो विभावसुम् ॥ ६-५७-४६

46. **tataH** = thereafter; **durmatiH** = the evil-minded; **prahastaH** = Prahasta; **pratasthe** = sallied forth; **vijayaaya** = for victor; **kapiraja vaahiniim** = towards the army of Sugreeva; **mumurSuH** = whom in his folly imagined he would destroy **vivR^iddha vegaH cha** = with an accelerated speed; **shalabhaH iva** = as a grasshopper; **vibhaavasum** = falls into a flame.

Thereafter, the evil-minded Prahasta sallied forth for victory towards the army of Sugreeva, whom in his folly, imagined he would destroy, with an accelerated speed as a grass-hopper rushes towards a flame.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये युद्धकाण्डे सप्तपञ्चाशः सर्गः

Thus completes 57th Chapter of Yuddha Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

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Book VI : Yuddha Kanda - Book Of War

Chapter [Sarga] 58

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Introduction

On Rama's enquiry, Vibhishana explains the prowess of Prahasta who entered the battle-field. The demons with their arrows and the monkeys with their stones combat each other. Both the monkeys and demons were killed in the battle. Prahasta the demon and Nila the monkey come face to face to fight. Prahasta hurls a volley of darts over Nila. Nila kills Prahasta's horses by hurling a huge tree and breaks his bow. Finally a huge rock hurled by Nila breaks Prahasta's head into myriad pieces and dies. All the other demons abandon the battle-field and return to Lanka.

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ततः प्रहस्तं निर्यान्तम् दृष्ट्वा रणकृतोद्यमम् ।
उवाच पस्मितं रामो विभीषणमरिंदमः ॥ ६-५८-१

1. dR^iSTvaa = seeing; prahastam = Prahasta; niryaantam = setting out; raNakR^itodyamam = with a martial ardour; raamaH = Rama arindamaH = the conqueror of enemies; sasmitam = with a smile; uvaacha = spoke; vibhiiSaNam = to Vibhishana (as follows):

Seeing Prahasta setting out with a martial ardour, Rama the conqueror of enemies, smiling, spoke to Vibhishana as follows:

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क एष सुमहाकायो बलेन महता वृतः ।
आगच्छति महावेगः किमूपबलपौरुषः ॥ ६-५८-२
आचक्ष्व मे महाबाहो वीर्यवन्तम् निशाचरम् ।

2. kaH = who; eSaH = is he; sumahaakaayaH = with a very huge body; aagachchhati = coming; mahaavegaH = with great speed; vR^itaH = along with; mahataa = a large; balena = army?; mahaabaaho = O; the mighty armed!; aachakSva = tell; me = me; nishaacharam = about this demon; viiryavantam = who is possessing vigour.

"Who is he with a very huge body, coming with a great speed along with a large army? O, the mighty armed! Tell me about this strong demon."

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राघवस्य वचः श्रुत्वा प्रत्युवाच विभीषणः ॥ ६-५८-३
एष सेनापतिस्तस्य प्रहस्तो नाम राक्ससः ।
लङ्कायाम् राक्षसेन्द्रस्य त्रिभागबलसंवृतः ॥ ६-५८-४
वीर्यवानस्त्रविच्छूरः सुप्रख्यातपराक्रमः ।

3; 4. **shrutvaa** = hearing; **raaghavasya** = Rama's **vachaH** = words; **vibhiiSaNaH** = Vibhishana; **pratyuvaacha** = replied (as follows); **eSaH** = He; **tribhaaga samvR^itaH** = who is guarded by two thirds of the army; **laN^kaayaam** = in Lanka; **viiryavaan** = a demon of prowess; **astravit** = skilled in the use of weapons; **shuuraH** = strong; **suprakhyaata paraakramaH** = with a highly excellent bravery; **raakSasaH** = is a demon; **prahasto naama** = called Prahasta; **senaapatiH** = the Army General; **tasya raakSasendrasya** = of that Ravana.

Hearing Rama's words, Vibhishana replied as follows "He is guarded by two-thirds of the army of Lanka. He is a demon of prowess, skilled in the use of mystic weapons and valiant. He is the demon named Prahasta, the Army general of Ravana."

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ततः प्रहस्तम् निर्यान्तम् भीमम् भीम पराक्रमम् ॥ ६-५८-५
गर्जन्तम् सुमहा कायम् राक्षसैर् अभिसम्वृतम् ।
ददर्श महती सेना वानराणाम् बलीयसाम् ॥ ६-५८-६
अभिसम्जात रोषाणाम् प्रहस्तम् अभिगर्जताम् ।

5; 6. **tataH** = then; **mahatii** = the great; **senaa** = army; **vaanaraaNaam** = of monkeys; **baliiyasaam** = the powerful; **abhisamjaata roSaaNaam** = giving rise to anger; **abhigarjataam** = raising ferocious cries; **prahastam** = at Prahasta; **dadarsha** = saw; **prahasta** = Prahasta; **abhisamvR^itam** = who was accompanied; **raakSasaiH** = by demons; **bhiimam** = terrific; **bhiima paraakramam** = having terrible prowess; **niryaantam** = coming forth; **sumahaakaayam** = with his very huge body.

That huge and powerful army of monkeys, who began to emit cries of defiance with fury, thereupon saw the terrible Prahasta of formidable exploits coming forth towards them.

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खड्ग शक्त्य् अष्टि बाणाश् च शूलानि मुसलानि च ॥ ६-५८-७
गदाश्च परिघाह् प्रासा विविधाश् च परश्वधाः ।
धनूम्षि च विचित्राणि राक्षसानाम् जय एषिणाम् ॥ ६-५८-८
प्रगृहीतान्य् अशोभन्त वानरान् अभिधावताम् ।

7; 8. **khaDga shaktyaR^iSTibaaNaashcha** = swords; lances; daggers; **darts shuulaani** = spears; **musalaani** = clubs; **gadaashcha** = maces; **parighaaH** = bars; **praasaaH** = barbed missiles; **vividhaaH** = various kinds; **parashvadaashcha** = of axes; **vichitraaNi** = and many different; **dhanuumSi** = bows; **pragR^ihiitaani** = in the hands; **raakSasaanaam** = of demons; **abhidhaavataam** = who were running up; **vaanaraan** = towards the monkeys; **jayaSiNaam** = and desirous of victory.

Swords, lances, daggers, darts, spears, clubs, maces bars, barbed missiles, various kinds of axes and different bows glittered in the hands of demons, who were running up towards the monkeys and seeking victory.

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जगृहुः पादपांश् च अपि पुष्पितान् वानर ऋषभाः ॥ ६-५८-९
शिलाश्च विपुला दीर्घा योद्धु कामाह् प्लवम् गमाः ।

9. **plavaN^gamaaH** = the monkeys; **yoddhukaamaaH** = who were burning to fight; **jagR^ihuH** = seized; **paadapaamshchaapi** = trees; **puSpitaan** = in flower; **tathaa** = and; **giriin** = rocks; **diirghaaH** = lofty; **vipulaah** = and thick; **shilaaH cha** = stones.

The monkeys who were burning to fight took hold of trees in flower, rocks and lofty and thick stones.

तेषाम् अन्योन्यम् आसाद्य सम्ग्रामह् सुमहान् अभूत् ॥ ६-५८-१०

बहुनाम् अश्म वृष्टिम् च शर वृष्टिम् च वर्षताम् ।

10. aasaadya = as they approached; anyonyam = each other; sumahaan = a very great; samgraamaH = battle; abhuut = arose; teSaam = between those; bahuunaam = innumerable combatants; varSataam = who showered down; sharavarSamcha = a hail of arrows; aashma vR^iSTim = and bombardment of stones.

As they approached each other, a very great battle arose between those combatants who showered down a hail of arrows and a bombardment of stones.

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बहवो राक्षसा युद्धे बहून् वानर यूथपान् ॥ ६-५८-११

वानरा राक्षसांश् च अपि निजघ्नुर् बहवो बहून् ।

11. yuddhe = in the battle; bahavaH = many; raakSasaaH = demons; nijaghnuH = killed; bahuun = many; vaanara pungavaan = excellent monkeys; bahavaH = and many; vaanaraaH = monkeys; (killed); bahuun = many; raakSasaamshchaapi = demons.

In that battle, many of the demons killed several excellent monkeys and several monkeys killed many of the demons.

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शूलैः प्रमथिताह् केचित् केचित् तु परम आयुधैः ॥ ६-५८-१२

परिघैर् आहताह् केचित् केचिच् चिन्नाह् परश्वधैः ।

12. kechit = some monkeys; pramathitaaH = were smashed; shuulaiH = by spears; kechittu = and some others; paramaayudhaiH = by fine weapons; kechit = some; aahataaH = were struck; parighaiH = by iron bars; kechit = and some; chhinnaaH = were slit parashvadhah = by axes.

Some monkeys were smashed by spears and some others by finer weapons. Some were struck by iron bars and some others were slit by axes.

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निरुच्चासाह् पुनह् केचित् पतिता धरणी तले ॥ ६-५८-१३

विभिन्न हृदयाह् केचिद् इषु सन्तान संदिताः ।

13. kechit punnaH = yet again some; patitaaH = fell; jagatiitale = on the surface of the earth; niruchhvaasaaH = breathless; kechit = some; iSusamdhaana saaditaaH = were destroyed by the arrows aimed at them; vibhinna hR^idayaaH = with their hearts split asunder.

Yet again, some fell breathlessly on the ground and some were destroyed by the arrows aimed at them with their hearts splits asunder.

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केचिद् द्विधा कृताह् खड्गैः स्फुरन्तः पतिता भुवि ॥ ६-५८-१४

वानरा राक्षसैः शूलैः पार्श्वतश् च विदारिताः ।

14. kR^itaaH = cut; dvidhaa = in two; khaDgaiH = with (the strokes of) swords; shuuraiH raakSasaiH = by the powerful demons; dechit = some; sphurantaH = trembling; vaanaraaH = monkeys; patitaaH = fell; bhuvi = on the earth; paarshvataH = their sides; vidaaritaH = torn open.

Cut into two with the strokes of swords by those powerful demons, some monkeys, trembling, fell on the earth, their sides torn open.

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वानरैसः च अपि सम्क्रुद्धै राक्षस ओघाः समन्ततः ॥ ६-५८-१५
पादपैर् गिरि शृङ्गैश् च सम्पिष्टा वसुधा तले ।

15. **raakSasaughaaH cha api** = even the flock of demons; **sampiSTaaH** = were crushed; **vasudhaatale** = on to the earth; **samkruddhaiH** = by the furious; **vaanaraiH** = monkeys; **samantataH** = on all sides; **paadapaiH** = with trees; **girshR^iN^gaishcha** = and mountain-peaks.

Even the flock of demons on all sides were crushed on to the earth by the furious monkeys with tree and mountain-peaks.

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वज्र स्पर्श तलैर् हस्तैर् मुष्टिभिश् च हता भृशम् ॥ ६-५८-१६
वमन् शोणितम् आस्येभ्यो विशीर्ण दशन ईक्षणः ।

16. **vajra sparsha talaiH hastaiH** = having been administered thundering slaps with their hands; **hataaH** = and terrific blows; **muSTibhiH** = with their fists; **vidiirSa vadaekSaNaah** = the faces and eyes of demons were lacerated; (the demons); **vaman** = vomited; **bhR^isham** = plenty; **shoNitam** = of blood; **aasyebhyaH** = from their months.

Having been administered thundering slaps with their hands and terrific blows with their fists, the faces and eyes of demons were were lacerated. The demons vomited plenty of blood from their months.

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आर्त स्वरम् च स्वनताम् सिंह नादम् च नर्दताम् ॥ ६-५८-१७
बभूव तुमुलः शब्दो हरीणाम् रक्षसाम् युधि ।

17. **tumulaH** = A tumultuous; **shabdaH** = clamour; **babhuuva** = arose; **hariiNaam** = among monkeys; **rakSasaamapi** = and demons; **svanataam aartasvanam** = as cries of pain; **simhanaadam** = and leonine roars; **nardataam** = were bellowed.

A tumultuous clamour arose among monkeys and demons, as cries of pain and leonine roars were bellowed.

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वानरा राक्षसाह् क्रुद्धा वीर मार्गम् अनुव्रताः ॥ ६-५८-१८
विवृत्त नयनाह् क्रूराश् चक्रुह् कर्माण्य् अभीतवत् ।

18. **vaanaraaH** = the monkeys; **raakSasaaH** = and the demons; **kruddhaah** = with anger; **anuvrataaH** = following; **viiramaargam** = the path of heroes; **kruuraaH** = with cruelty; **nivR^itta nayanaaH** = and hostile eyes; **chakruH** = conducted; **karmaaNi** = their tasks; **abhiitavat** = with great courage.

The monkeys and the demons with anger, following the path of heroes, with their cruel and hostile eyes, accomplished their deeds with great courage.

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नर अन्तकः कुम्भ हनुर् महा नादह् समुन्नतः ॥ ६-५८-१९
एते प्रहस्त सचिवाह् सर्वे जघ्नुर् वन ओकसः ।

19. naraantakaH = Narantaka; kumbha hanuH = Kumbhahanu; mahaanaadaH = Mahanada; samunnataH = Samunnata; prahasta sachivaaH = Prahasta's companions; ete sarve = all these demons; jaghnuH = killed; venaukasaH = the monkeys.

Narantaka Kumbhahanu, Mahanada and Samunnata all these companions of Prahasta killed the monkeys.

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तेषाम् आपतताम् शीघ्रम् निघ्नताम् च अपि वानरान् ॥ ६-५८-२०
द्विविदो गिरि शृङ्गेण जघान एकम् नर अन्तकम् ।

20. dvividaH = Dvivida; jaghaana = killed; girishR^iN^geNa = with a mountain-peak; naraantakam = Narantaka; ekam = the one; teSam = among them; nipatataam = who was rushing upon; shiighram = quickly; nighnataamchaapi = and killing; vaanaraan = the monkeys.

Dvivida, with a mountain-peak, struck down Narantaka, the one among them who was rushing upon quickly and killing the monkeys.

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दुर्मुखः पुनर् उत्पात्य कपिः स विपुल द्रुमम् ॥ ६-५८-२१
राक्षसम् क्षिप्र हस्तस् तु समुन्नतम् अपोथयत् ।

21. durmakhaH punaH = On his part Durmakha; kapiH = the monkey; kSiprahastam = with a ready hand; utthaaya = uprooted; suvipula drumam = a very large tree; apothayat = and crushed; samunnatam = Samunnata; raakSasam = the demon.

The ape Durmukha on his part, with a ready hand, uprooted a very large tree and crushed the demon Samunnata.

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जाम्बवांस् तु सुसम्क्रुद्धः प्रगृह्य महतीम् शिलाम् ॥ ६-५८-२२
पातयाम् आस तेजस्वी महा नादस्य वक्षसि ।

22. tejasvii = the energetic; jaambavaamstu = Jambavan; susamkruddhaH = with a great fury; pragR^ihya = seized; mahatiim = a huge; shilaam = rock; paatayaamaasa = and threw; vakSasi = on the chest-region; mahaanaadasya = of Mahanada.

The energetic Jambavan with a great fury seized a huge rock and threw it on the chest-region of Mahanada.

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अथ कुम्भ हनुस् तत्र तारेण आसाद्य वीर्यवान् ॥ ६-५८-२३
वृक्षेण अभिहतो मूर्ध्नि प्राणांस् तत्याज राक्षसः ।

23. atha = then; viiryavaan = the valiant; kumbhahanuH = Kumbhahanu; tatra = there; raNe = in the battle; aasaadya = having attacked; taareNa = (the General) Tara; mahataa vR^ikSeNa = (who was armed) with a huge tree; (received a blow); samtyaajayat = that discharged; sadyaH = soon; praaNaan = his lives.

Then, the valiant Kumbhahanu there in the battle, having attacked the General Tara, who was armed with a huge tree, received a blow immediately cost him his life.

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अमृष्यमाणस् तत् कर्म प्रहस्तो रथम् आस्थितः ॥ ६-५८-२४

चकार कदनम् घोरम् धनुष् पाणिर् वन ओकसाम् ।

24. amR^iSyamaaNah = not tolerating; tat = that; karma = act; prahastaH = Prahasta; aashritaH = having occupied; ratham = his chariot; dhanuSpaaNiH = with the bow in his hand; chakaara = carried out; ghoram = a terrible; kadanam = destruction; vanaukasaam = of the monkeys.

Not tolerating the aforesaid act, Prahasta having occupied his chariot with bow in hand, caused a terrible havoc among the monkeys.

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आवर्त;इव सम्जज्ने;उभयोह् सेनयोस् तदा ॥ ६-५८-२५

क्षुभितस्य अप्रमेयस्य सागरस्य इव निस्वनः ।

25. tadaa = then; kSubhitasya = with the rapid movement; ubhayoH = of both; senayoH = the armies; samjaJNe = there arose; niHsvanaH = a clamour; saagarasya iva = resembling the roar of an ocean; kSubhitasya = which was tempestuous; aprameyasya = and unfathomable; aavarte = in a time of dissolution.

Then, with the rapid movement of both the armies, there arose of clamour resembling the roar of an unfathomable and tempestuous ocean in a time of dissolution.

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महता हि शर ओघेण प्रहस्तो युद्ध कोविदः ॥ ६-५८-२६

अर्दयाम् आस सम्क्रुद्धो वानरान् परम आहवे ।

26. raakSasaH = the demon; Prahasta; raNa durdamaH = who was hard to be subdued in battle; samkruddhaH = with full of anger; ardayaamaasa = tormented; vaanaraan = the monkeys; mahataa sharaugheNa = by an immense avalanche of arrows; paramaahave = in that great combat.

The demon Prahasta, who was hard to be subdued in battle, with full of anger, tormented the monkeys by an immense avalanche of arrows in that great combat.

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वानराणाम् शरीरैस् तु राक्षसानाम् च मेदिनी ॥ ६-५८-२७

बभूव निचिता घोरा पतितैर् इव पर्वतैः ।

27. ghoraiH = by the frightening; shariiraiH = corpses; vaanaraaNam = of monkeys; raakSasaanaam cha = and demons; atichitaa = a very extensive area; medinii = of the ground; samvR^itaa = was covered; parvataiH iva = like (hideous) mountains.

By the frightening corpses of monkeys and demons, appearing like hideous mountains, a very extensive area of the ground is covered.

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सा मही रुधिर ओघेण प्रच्चन्ना सम्प्रकाशते ॥ ६-५८-२८

संचन्ना माधवे मासि पलाशैर् इव पुष्पितैः ।

28. saa mahii = that ground; prachhannaa = covered; rudhirougheNa = by the stream of blood; samprakaashate = shone; maadhava maasi iva = as in the month of spring; samchhannaa = when covered; puSpitaiH = by the blossoming; palaashaiH = crimson coloured Palasha flowers.

That ground, covered by the stream of blood, shone as in the month of spring when overspread fully with the bloossoming crimson-coloured Palasa flowers.

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हरि वीर ओघ वप्राम् तु भग्न आयुध महा द्रुमाम् ॥ ६-५८-२९
शोणित ओघ महा तोयाम् यम सागर गामिनीम् ।
यकृत् प्लीह महा पन्काम् विनिकीर्ण अन्त्र शैबलाम् ॥ ६-५८-३०
भिन्न काय शिरो मीनाम् अन्ग अवयव शाङ्वलाम् ।
गृध्र हंस गण आकीर्णाम् कन्क सारस सेविताम् ॥ ६-५८-३१
मेधः फेन समाकीर्णाम् आर्त स्तनित निस्वनाम् ।
ताम् कापुरुष दुस्ताराम् युद्ध भूमिमयीम् नदीम् ॥ ६-५८-३२
नदीम् इव घन अपाये हंस सारस सेविताम् ।
राक्षसाह् कपि मुख्याश् च तेरुस् ताम् दुस्तराम् नदीम् ॥ ६-५८-३३
यथा पद्म रजो ध्वस्ताम् नलिनीम् गज यूथपाः ।

29; 30; 31; 32; 33. **hata viiraughasravaam** = with the heaps of warriors for its banks; **bhagnaayudhamahaadrumaam** = the broken weapons its trees; **shoNitaugha mahaatoayaam** = the torrents of blood its huge waves; **yama saagara gaaminiim** = death appeared like an ocean receiving its flood; **yakR^itplihamahaapaNkaam** = livers and spleens its mire; **vinikiirNaantrashaivalaam** = the scattered entrails for its moss; **bhinnakaayashiromiinaam** = severed heads and trunks the fish; **aN^gavaya shaadvalaam** = morsels of flesh the grass; **gR^idhra hamsavaraakiirNaam** = the innumerable vultures its lovely swans; **kaNka saarasaa sevitaam** = herons visited for its geese; **medaH phenasamaakiirNaam** = covered as it was with fat for the foam; **aavarta svana nisvanaam** = the tumult the sound of its waters; **taam** = that; **yuddha bhuumi mayiim** = battle-field; **nadiimiva** = resembled a river; **kaapuruSadustaaraam** = incapable of being crossed by cowards; **hamsa saarasas sevitam** = visited by swans and cranes; **ghanaapaaye** = at the end of the rainy season; **te raakSaaH** = those demons; **kapimukhyaH** = and the foremost of the monkeys; **teruH** = crossed over; **taam dustaraam** = that impassable; **nadiim** = river; **gajayuuthapaaH yathaa** = as elephants lead their herds; **maliniim** = across a lake; **padmarajodhvastaam** = that the lotuses have covered with pollen..

With the heaps of warriors for its banks the broken weapons its trees, the torrents of blood its huge waves, death appeared like an ocean receiving its floods, livers and spleens its mire, entrails its moss, severed heads and trunks the fish, and morsels of flesh the grass, the innumerable vultures its lovely swans, herons its geese, covered as it was with fat for the foam, the tumult the sound of its waters, the battle field resembled a river, incapable of being crossed by cowards, visited by water-fowls at the end of the rainy season, those demons and the foremost of the monkeys crossed over that impassable river, as elephants lead their herds across a lake that the lotuses have covered with pollen.

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ततः सृजन्तम् बाण ओघान् प्रहस्तम् स्यन्दने स्थितम् ॥ ६-५८-३४
ददर्श तरसा नीलो विनिघ्नन्तम् प्लवम् गमान् ।

34. **tataH** = thereafter; **niilaH** = Nila; **dadarsha** = saw; **prahastam** = Prahasta; **sR^ijantam** = who was employing; **baaNaughaan** = a multitude of arrows; **sthitam** = staying; **syndane** = in the chariot; **vidhamantam** = and annihilating; **plavaNgamaan** = the monkeys; **tarasaa** = swiftly.

Then, Nila saw Prahasta who was employing a multitude of arrows sitting in the chariot and annihilating the monkeys swiftly.

उद्धूत इव वायुः खे महादभ्रबलं बलात् ॥ ६-५८-३५

समीक्ष्याभिद्रुतम् युद्धे प्रहस्तो वाहिनीपतिः ।

रथेनादित्यवर्णेन नीलमेवाभिदुद्रुवे ॥ ६-५८-३६

35; 36. **samiikSyā** = seeing **abhidrutam** = Nila who was running towards him; **yuddhe** = in the battle-field; **uddhuutaH vaayuH** = as a rocking wind; **khe** = in the sky; (rushed towards); **mahat** = a large; **abhrabalam** = mass of clouds; **prahastaH** = Prahasta; **vaahiniipatiH** = the Army General; **abhidudruve** = attacked; **niilameva** = Nila himself; **rathena** = with his chariot; **aaditya varNena** = having the sun's colour.

Seeing Nila who was running towards him in the battle-field, as a rocking wind in the sky rushes towards a large massive clouds, Prahasta the Army general attacked Nila himself with his chariot having the sun's colour.

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स धनुर्धन्विनां श्रेष्ठो विकृष्य परमाहवे ॥ ६-५८-३७

नीलाय व्यसृजद्वाणान् प्रहस्तो वाहिनीपतिः ।

37. **saH prahastaH** = that Prahasta; **vaahiniipatiH** = the Army general; **shreSTaH** = excellent; **dhanvinaam** = among the wielders of bow; **vikR^iSyā** = drew; **dhanuh** = the bow-string; **vyasR^ijat** = and hurled; **baaNaaN** = the arrows; **niilaaya** = towards Nila; **paramaahave** = in the great battle.

That Prahasta the Army General, who was excellent among the wielders of bow, drew the bow-string and hurled the arrows towards Nila in that great battle.

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ते प्रेत्य निशिखा नीलं विनिर्भिद्य समाहिताः ॥ ६-५८-३८

महीम् जग्मुर्महावेगा रोषिता इव पन्नगाः ।

38. **te vishikhaaaH** = those arrows; **roSitaaH**; **pannagaaH iva** = appearing like furious snakes; **mahaavegaaH** = and with a great speed; **samaahitaaH** = employed (by Prahasta) **pretya** = proceeded towards; **niilam** = Nila; **vinibhidya** = pierced (him); **jagmuH** = and fell; **mahiim** = on the earth.

Those arrows with a great speed resembling furious snakes employed by Prahasta proceeded towards Nila, pierced him and fell on the ground.

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नीलः शरैरभिहतो निशितैर्ज्वलनोपमैः ॥ ६-५८-३९

स तम् परम दुर्धर्षम् आपतन्तम् महा कपिः ।

प्रहस्तम् ताडयाम् आस वृक्षम् उत्पात्य वीर्यवान् ॥ ६-५८-४०

39; 40. **saH** = that; **mahaakapiH** = great ape; **niilaH** = Nila; **viiryavaan** = of prowess; **abhihataH** = struck; **nishitaiH** = by sharp; **sharaiH** = arrows; **jvalanopamaiH** = resembling fire; **utpaaTyā** = uprooted; **vR^ikSam** = a tree; **taaDayaamaasa** = and thumped; **tam prahastam** = on that Prahast; **parama durddharSam** = who was most difficult to be assaulted; **aapatantam** = descending on him.

That great ape of prowess Nila, who was struck by sharp arrows resembling flames, uprooted a tree and thumped it on the descending Prahasta who was most difficult to be assaulted.

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तस्य बाणगणानेव राक्षसस्य दुरात्मनः ।

अपायन् वारयितुम् प्रत्यगृह्णान् निमीलितः ॥ ६-५८-४१

41. apaarayan = unable; varayitum = to restrain; baaNagaNaaneva = the series of arrows; tasya raakSasasya = of that demon; duraatmanaH = the evil- minded; (Nila); pratyagR^iNaat = received (them); nimiilitaH = with closed eyes.

Being unable to restrain the series of arrows hurled at him by that evil-minded demon, nila received them with closed eyes.

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यथैव गो वृषो वर्षम् शारदम् शीघ्रमागतम् ।

एवम् एव प्रहस्तस्य शर वर्षम् दुरासदम् ॥ ६-५८-४२

निमीलित अक्षः सहसा नीलः सेहे सुदारुणम् ।

42. govR^iSaH yathaiva = like a bull; (standing under); shaaradam = an autumnal; varSam = down-pour; aagatam = which came; shiighram = suddenly; evame eva = so; duraasadaan = under that intolerable; sahasaa = and sudden; sharavarSaan = rain of darts; prahastasya = of Prahasta; niilaH = Nila; nimiilitaakSaH = with closed eyes; sehe = endured; duraasadran = though it was scarce to be endured.

Like a bull standing under a sudden autumnal down-pour, so under that intolerable and sudden rain of darts released by Prahasta, Nila endured with closed eyes though it was scarce to be endured.

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रोषितः शर वर्षेण सालेन महता महान् ।

प्रजघान हयान् नीलह् प्रहस्तस्य मनो जवान् ॥ ६-५८-४३

43. mahaabalaH = the exceedingly strong; mahaan = and the great; niilaH = Nila; roSitaH = enraged over; sharavarSeNa = the volley of darts; prajaghaana = killed; prahastasya = Prahasta's; hayaan = horses; mahataa saalena = by a huge sala tree.

The exceedingly strong and the great Nila, enraged over the volley of darts, killed Prahasta's horses by hurling a huge Sala tree on them.

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ततो रोषपरीतात्मा धनुस्तस्य दुरात्मनः ।

बभञ्ज तरसा नीलो ननाद च पुनः पुनः ॥ ६-५८-४४

44. tataH = thereafter; niilaH = Nila; roSapariitaatmaa = his mind filled with anger; tarasaa = quickly; babhaN^ja = broke; dhanuH = the bow; tasya = of Prahasta; duraatmanaH = the evil-minded demon; nanaada cha = and shouted; punaH punaH = again and again.

Thereafter the greatly enraged Nila quickly broke the bow of Prahasta the evil-minded demon and shouted again and again.

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विधनुस् तु कृतस् तेन प्रहस्तो वाहिनी पतिः ।

प्रगृह्य मुसलम् घोरम् स्यन्दनाद् अवपुप्लुवे ॥ ६-५८-४५

45. kR^itaH = made; vidhanuH = deprived of his bow; tena = Nila; saH prahastaH = that Prahasta; vaahiniipatiH = the leader of the army; pragR^ihya = seizing; ghoram = a

formidable; **musalam** = mace; **avapupluve** = leapt down; **syandanaat** = from the chariot.

Deprived of his bow, Prahasta the leader of the army, seizing a formidable mace, leapt down from the chariot.

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ताव् उभौ वाहिनी मुख्यौ जात रोषौ तरस्विनौ ।
स्थितौ क्षतज दिग्ध अङ्गौ प्रभिन्नाव् इव कुन्जरौ ॥ ६-५८-४६

46. **tau** = those; **ubhau** = two; **vaahiniimuhyau** = army-chiefs; **taasvinau** = who were courageous; **jaata vairau** = in whom enmity had sprung up; **kSata siktaa^Ngau** = their limbs covered with blood; **sthitau** = were standing; **kuN[^]jarau iva** = like two elephants; **prabhinnau** = in rut.

Those two army-chiefs, who were courageous and in whom enmity had sprung up, with their limbs covered with blood, wee standing like two elephants in rut.

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उल्लिखन्तौ सुतीक्ष्णाभिर् दम्ष्ट्राभिर् इतरेतरम् ।
सिंह शार्दूल सदृशौ सिंह शार्दूल चेष्टितौ ॥ ६-५८-४७
विक्रान्त विजयौ वीरौ समरेष्व् अनिवर्तिनौ ।
कान्क्षमाणौ यशः प्राप्तुम् वृत्र वासवयोः समौ ॥ ६-५८-४८

47; 48. **simha shaarduula sadR[^]ishau** = lion and tiger in gait; **simhashaarduula cheSTitau** = lion and tiger in gestures; **viirau** = those two warriors; **ullikhantau** = tore; **itaretaram** = each other; **sutiikSNaabhiH** = with their sharp; **damSTraabhiH** = teeth; **vikraanta vijayau** = vanquishers of other heroes; **anivartinau** = and those who did not flee; **samareSu** = in battles; (they); **kaa^NkSa-maa^Naviva** = thirsting; **praaptum** = to obtain; **yashaH** = fame; **vR[^]itta vaasavayoH iva** = like Vritra and Indra.

Lion and tiger in gait, lion and tiger in gestures, those two warriors tore each other with their shap teeth. Vanquishers of other heroes and intrepid combatants, both of them, thirsting for fame, resembled Vritra and Indra.

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आजघान तदा नीलम् ललाटे मुसलेन सः ।
प्रहस्तः परम् आयस्तस् तस्य सुस्त्राव शोणितम् ॥ ६-५८-४९

49. **tadaa** = then; **saH prahastaH** = that Prahasta; **paramaayattaH** = exerting himself well; **aajaghaana** = struck; **niilena** = Nila; **musalena** = with a mace; **lalaate** = on his forehead; **shoNitam** = and blood; **susraava** = oozed = **tataH** = from his forehead.

Then, that Prahasta exerting himself well struck Nila on his forehead with a mace and blood oozed from his forehead.

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ततः शोणित दिग्ध अङ्गह् प्रगृह्य सुमहा तरुम् ।
प्रहस्तस्य उरसि क्रुद्धो विससर्ज महा कपिः ॥ ६-५८-५०

50. **tataH** = thereafter; **shoNitadigdhaaN** = with his limbed smeared with blood; **mahaakapiH** = the great ape; **kmddhaH** = was angry; **pragR[^]ihyacha** = seized; **mahaatarum** = a huge tree; **visasarja** = and hurled it; **urasi** = on the chest-region; **prahastasya** = of Prahasta.

Whereupon, that great ape, his limbs smeared with blood, seized a huge tree and struck Prahasta full in his chest with fury.

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तम् अचिन्त्य प्रहारम् स प्रगृह्य मुसलम् महत् ।
अभिदुद्राव बलिनम् बली नीलम् प्लवम् गमम् ॥ ६-५८-५१

51. **achintya** = ignoring; **tam** = that; **prahaaram** = blow; **saH** = he; **pragR^ihya** = seized; **mahat** = a huge; **musalam** = mace; **abhirudraava** = and ran; **balaat** = in strength; **niilam** = towards Nila; **balinam** = the strong; **plavaN^gamam** = monkey.

Ignoring that blow, he seized a huge mace and ran in strength towards Nila the strong monkey.

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तम् उग्र वेगम् सम्रब्धम् आपतन्तम् महा कपिः ।
ततः सम्प्रेक्ष्य जग्राह महा वेगो महा शिलाम् ॥ ६-५८-५२

52. **tataH** = then; **mahaakapiH** = Nila the great monkey; **samprekSya** = seeing; **tam** = Prahasta; **ugra vegam** = of terrible velocity; **samrabdham** = briskly; **aapatantam** = coming towards him; **jagraaha** = took; **mahaashilaam** = a large rock; **mahaavegaH** = with a great swiftness.

Seeing Prahasta of terrible velocity briskly rushing towards him, Nila the great monkey took a huge rock swiftly.

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तस्य युद्ध अभिकामस्य मृधे मुसल योधिनः ।
प्रहस्तस्य शिलाम् नीलो मूर्ध्नि तूर्णम् अपातयत् ॥ ६-५८-५३

53. **niilaH** = Nila; **tuurNam** = quickly; **apaatayat** = hurled; **shilaam** - that rock; **muurdhni** = on the head; **tasya prahastasya** = of that Prahasta; **yuddheabhikaamasya** = who was longing for war; **musalayodhinaH** = and fighting with a mace; **mR^idhe** = in the battle.

Nila quickly hurled that rock on the head of Prahasta who was longing for war and fighting with a mace in the battle.

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नीलेन कपिमुख्येन विमुक्ता महती शिला ।
बिभेद बहुधा घोरा प्रहस्तस्य शिरस् तदा ॥ ६-५८-५४

54. **tadaa** = then; **mahatii** = (that) huge; **ghoraa** = and terrible; **shilaa** = rock; **vimuktaa** = hurled; **niilena** = by Nila; **kapimukhyena** = the leader of the monkeys; **bibheda** = broke; **prahastasya** = Prahasta's; **shiraH** = head; **bahudhaa** = into myriad pieces.

Then, that huge and terrific rock hurled by Nila the leader of the monkeys broke Prahasta's head into myriad pieces.

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स गत असुर् गत श्रीको गत सत्त्वो गत इन्द्रियः ।
पपात सहसा भूमौ चिन्न मूलः, इव द्रुमः ॥ ६-५८-५५

55. **saH** = that Prahasta; **gataasuH** = who lost his breath; **gata shriikaH** = was disfigured; **gatasattvaH** = and dead; **gatendriyah** = bereft of his senses; **papaata** = and

fell; **bhuumau** = on the ground; **sahasaa** = at once; **drumaH iva** = like a tree; **chhinnamuulaH** = cut up by the root.

That Prahasta who lost his breath, was disfigured and dead, bereft of his senses and at once fell on the ground like a tree cut up by the root.

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विभिन्न शिरसस् तस्य बहु सुस्राव शोणितम् ।
शरीराद् अपि सुस्राव गिरेह् प्रस्रवणम् यथा ॥ ६-५८-५६

56. **bahu** = A lot of; **shoNitam** = blood; **susraava** = oozed; **tasya vibhinna shirasaH** = from his broken head; **shariiraadapi** = from his body too; **susraava** = (blood) streamed forth; **prasravanam yathaa** = like a cascade; **gireH** = from a mountain.

A lot of blood oozed from his broken head. From his body two, blood streamed forth like a cascade from a mountain.

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हते प्रहस्ते नीलेन तद् अकम्प्यम् महद् बलम् ।
रक्षसाम् अप्रहृष्टानाम् लन्काम् अभिजगाम ह ॥ ६-५८-५७

57. **prahaste** = Prahasta; **hate** = having been killed; **niilena** = by Nila; **tam akampyam** = that unshakable; **mataa balam** = large army; **raakSasaanaam** = of demons; **ahR^iSTaanaam** = disconsolated; **abhijagaamaha** = withdrew; **laN^kaam** = to Lanka.

Thier leader having been slain by Nila that unshakable and large army of demons, becoming disconsolated, withdrew to Lanka.

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न शेकुः समवस्थातुम् निहते वाहिनी पतौ ।
सेतु बन्धम् समासाद्य विशीर्णम् सलिलम् यथा ॥ ६-५८-५८

58. **vaahiniipate** = the Army-chief; **nihate** = having been killed; (those demons); **na shekuH** = could not; **samavasthaatum** = continue to stand firmly there; **salilam yathaa** = any more than water; **samaasaadya** = on reaching; **vishiirNam** = a breached setubandham = bridge.

Thier chief of Army having been killed, those demons could not continue to stand firmly there, any more than water on reaching a breached bridge.

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हते तस्मिंसः चमू मुख्ये राक्षसस् ते निरुद्यमाः ।
रक्षः पति गृहम् गत्वा ध्यान मूकत्वम् आगताः ॥ ६-५८-५९
प्रप्ताः शोकार्णावम् तीव्रम् विसम्झा इव ते. भवन् ।

59. **tasmin** = that Prahaste; **chamuumukhye** = the Chief of Army; **hate** = having been slain; **te raakSasaaH** = those demons; **dhyaana muukatvam** = dull dumb; **nirudyamaah** = and inactive; **gatvaa** = regained; **rakSaH patigR^iham** = the abode of Ravana; **te** = they; **abhavan** = became; **visamjN^aaH iva** = unconscious as it were; **praaptaaH** = plunged; **shokaarNavam tiivram** = in an ocean of burning grief.

That Prahasta the chief of Army having been slain, those demons dumb dispirited and inactive, regained the abode of their king. They became unconscious as it were plunged in an ocean of burning grief.

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ततस् तु नीलो विजयी महा बलः ।

प्रशस्यमानः स्वकृतेन कर्मणा ।

समेत्य रामेण सलक्ष्मणेन ।

प्रहृष्ट रूपस् तु बभूव यूथपः ॥ ६-५८-६०

60. vijayii = the triumphant; yuuthapaH = warrior; niilaH = Nila; tataH = thereafter; prashasya maanaH = was honoured; raameNa = by Rama; sametya = joined; salakSmaNena = with Lakshmana; karmaNaa = for his task; sukR^itena = accomplished well; babhuuva = and experienced; prahR^iSTa ruupaH = supreme joy.

The triumphant Nila, however, was honoured by Rama and Lakshmana for his task well accomplished and experienced supreme joy.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये युद्धकाण्डे अष्टपञ्चाशः सर्गः

Thus completes 58th Chapter of Yuddha Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

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Book VI : Yuddha Kanda - Book Of War

Chapter [Sarga] 59

Verses converted to UTF-8, Nov 09

Introduction

Feeling desperate at the death of Prahasta, Ravana himself appears on the battle-front for an encounter, along with Akampana, Indrajit, Atikaya, Mahodara, Pishacha, Trishiras, Kumbha, Nimkumbha and Narantaka the foremost of demons. After a tough fight with Sugreeva, Lakshmana, Hanuma and Nila, Ravana encounters Rama in battle, and sustaining an ignominious defeat at the latter's hands and escaping with his life, withdraws to Lanka.

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तस्मिन् हते राक्षस सैन्य पाले ।
प्लवम् गमानाम् ऋषभेण युद्धे ।
भीम आयुधम् सागर तुल्य वेगम् ।
विदुद्रुवे राक्षस राज सैन्यम् ॥ ६-५९-१

1. **tasmin** = (while) that Prahasta; **raakSasa sainyapaale** = the Army chief of demons; **nihate** = was killed; **yuddhe** = in the battle; **plaaN^gamaanaam R^iSabheNa** = by Nila; the best among the monkeys; **raakSaraaja sainyam** = Ravana's army; **bhiimaayudham** = having terrible weapons; **saagara vegatulyam** = with the speed of the tide; **vidudrave** = took to flight.

While Prahasta the Army chief of demons was slain in the battle by Nila the foremost among the monkeys, Ravana's army possessing terrible arms took to flight with the speed of a tide.

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गत्वा तु रक्षो अधिपतेह् शशंसुह् ।
सेना पतिम् पावक सूनु शस्तम् ।
तच् च अपि तेषाम् वचनम् निशम्य ।
रक्षो अधिपह् क्रोध वशम् जगाम ॥ ६-५९-२

2. **gatvaa** = (The demons) went; **shashamsuH** = and told; **rakSodhipate** = Ravana; (that); **senaapatiH** = Prahasta the Army chief; **paavaka suunushastam** = had been killed by Nila the son of Fire-god; **nishanya** = hearing; **tat** = those; **vachanam** = words; **teSaam** = of the demons; **rakSodhipaH** = Ravana; **jagaama** = gained; **krodhavasham** = possession of anger.

The demons went and told Ravana that Prahasta the Army chief had been killed by Nila the son of Fire-god. Hearing those words of the demons, Ravana was possessed of anger.

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सम्य्ये प्रहस्तम् निहतम् निशम्य ।
शोक अर्दितह् क्रोध परीत चेताह् ।

उवाच तान् नैरृत योध मुख्यान् ।

इन्द्रो यथा च अमर योध मुख्यान् ॥ ६-५९-३

3. **nishamya** = hearing; **prahastam** = Prahasta; **nihatam** = having been killed; **samkhya** = in the battle; (Ravana); **krodhaarditaH** = afflicted with anger; **shokapariita chetaaH** = with his heart filled with grief; **uvaacha** = spoke; **taan** = to those; **raakSasayuuthamukhyaan** = leaders of the demoniacal troops; **indraH iva** = as Indra the Lord of celestials; **nirjarayuutha mukhyaan** = to the leaders of the celestial troops.

Hearing that Prahasta had perished in the fight, Ravana was afflicted with anger and his heart filled with grief and he addressed the foremost of his leaders as Indra the Lord of celestials to the leaders of the celestial troops (as follows):

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न अवज्जा रिपवे कार्या यैर् इन्द्र बल सूदनह् ।

सूदितह् सैन्य पालो मे सानुयात्रह् सकुन्जरह् ॥ ६-५९-४

4. **ripave** = that enemy; **nakaaryaa avaJNaa** = is not to be despised; **yaiH** = under whose; **suuditaH** = blows; **indrabala saadanaH** = the destroyer of Indra's host; **me sainyaapaalaH** = the leader of my army; **saanuyaatraH** = with his followers; **sakuN^jaraH** = and elephants (fell).

"That enemy is not to be despised; under whose blows the destroyer of Indra's host the leader of my army with his followers and elephants fell."

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सो अहम् रिपु विनाशाय विजयाय अविचारयन् ।

स्वयम् एव गमिष्यामि रण शीर्षम् तद् अद्भुतम् ॥ ६-५९-५

5. **avichaarayan** without hesitation; **aham** = I; **gamiSyaami** = will go; **svayameva** = myself; **tat** = to that; **adbhutam** = wonderful; **raNashiirSam** = battle-front; **ripuvinaashaaya** = to destroy the enemies; **vijayaaya** = and to gain victory.

"I myself shall go to that wonderful battle-front without hesitation in order to destroy the enemies and to gain victory."

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अद्य तद् वानर अनीकम् रामम् च सह लक्ष्मणम् ।

निर्दहिष्यामि बाण ओघैर् वनम् दीप्तैर् इव अग्निभिह् ॥ ६-५९-६

अद्य सम्तर्पयिष्यामि पृथिवीम् कपिशोणितैः ।

6. **nirdahiSyaami** = I shall scorch; **tat** = that; **vaanaraaniikam** = army of monkeys; **adya** = now; **saha lakSmaNam** = along with Lakshmana; **raamam cha** = and Rama; **baaNaughaiH** = by a multitude of arrows; **vanamiva** = as the forest; (is scorched); **diiptaiH** = by blazing; **agribhiH** = fires; **adya** = today; **samtarpayiSyaami** = I shall satiate; **pR^ithiviim** = the earth; **kapishoNitaiH** = with the blood of monkeys.

"As a forest is consumed by blazing fires, so shall I scorch that army of monkeys now along with Lakshmana and Rama with a multitude of arrows. Today, I shall satiate the earth with the blood of the monkeys."

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स;एवम् उक्त्वा ज्वलन प्रकाशम् ।

रथम् तुरम्गा उत्तम राजि युक्तम् ।

7. **evam** = thus; **uktvaa** = speaking; **saH** = that Ravana; **amararaaja shatruH** = the enemy of Indra the king of celestials; **samaaruroha** = ascended; **ratham** = his chariot; **jvalanaprakaasham** = shining like a flame; **turangottama raajiyuktam** = yoked to a row of the best of horses; **jvalantam** = and blazing; **prakaashamaanam** = with an effulgent; **vapuSaa** = body.

Speaking thus, Ravana the enemy of the Lord of celestials ascended his chariot which shone like a flame and was yoked to a team of excellent horses with its brilliance of an effulgent body.

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स शन्ख भेरी पटह प्रणादैर् ।
आस्फोटित क्ष्वेडित सिम्ह नादैह् ।
पुण्यैह् स्तवैश् च अप्य् अभिपूज्यमानस् ।
स्तदा ययौ राक्षस राज मुख्यह् ॥ ६-५९-८

8. **tadaa** = then; **saH** = Ravana; **raakSasa raajamukhyaH** = the best among the kings of demons; **yayau** = sallied forth; **shaN^khabherii paNava praNaadaiH** = with the sound of couches; kettle-drums and cymbals; **aasphoTita kSveDitaa simhanaadaiH** = clapping of hands and leonine roars; **supuujyamaanaH** = and well acclaimed; **puNyaiH** = by agreeable; **stavaishchaapi** = encomiums.

Ravana the best among the kings of demons sallied forth with the sound of couches, kettle-drums, cymbals, clapping of hands and leonine roars and well-acclaimed by agreeable encomiums.

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स नीलजीमूतनिकाशरूपै ।
र्मास अशनैह् पावक दीप्त नेत्रैह् ।
बभौ वृतो राक्षस राज मुख्यैर् ।
भूतैर् वृतो रुद्रःइव अमर ईशह् ॥ ६-५९-९

9. **saH** = that; **raakSasaraajamukhyaH** = Ravana; **maamshaasanaiH vR^itau** = amidst the meat-eating demons; **niilajiimuuta nikaasharuupaiH** = whose forms resembled mountains and clouds; **paavaka diipta netraiH** = and whose glances flashed like torches; **babhau** = shone; **rudraH iva** = like Rudra; **amareshaH** = the Lord of immortals; **vR^itaH** = surrounded; **bhuutaiH** = by genii.

That Ravana along with the flesh-eating demons whose forms resembled mountains and clouds and whose glances flashed like torches shone like Rudra the Lord of Immortals surrounded by genii.

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ततो नगर्याह् सहसा महा ओजा ।
निष्क्रम्य तद् वानर सैन्यम् उग्रम् ।
महा अर्णव अभ्र स्तनितम् ददर्श ।
समुद्यतम् पादप शैल हस्तम् ॥ ६-५९-१०

10. **tataH** = then; **mahaujaaH** = Ravana who was endowed with extraordinary energy; **niSkramya** = issuing; **sahasaa** = all at once; **nagaryaaH** = from the city; **dadarsha** =

observed; **tat** = that; **ugram vaanara sainyam** = ferocious army of monkeys; **paadapa shaila hastam** = with trees and rocks in their hands; **samudyatam** = ready for combat; **mahaarNavaabhra sanitam** = roaring like a vast ocean and a mass-of thunder-clouds.

Ravana who was endowed with extraordinary energy, issuing all at once from the city, observed a ferocious army of monkeys with trees and rocks in their hands, ready for combat and roaring like a vast ocean and a mass of thunder-clouds.

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तद् राक्षस अनीकम् अतिप्रचण्डम् ।
आलोक्य रामो भुजग इन्द्र बाहुह् ।
विभीषणम् शस्त्रभृताम् वरिष्ठम् ।
उवाच सेना अनुगतह् पृथु श्रीह् ॥ ६-५९-११

11. **aalokya** = seeing; **tat** = that; **raakSasaaniikam** = army of demons; **atiprachaN^Dam** = excessively furious; **raamaH** = Rama; **bhujagendra baahuH-** whose arms resembled great serpents; **sevaanagataH** = accompanied by his forces; **pR^ithushrii** = and having great fortune; **uvaacha** = spoke; **vibhiiSaNam** = to Vibhishana; **variSTham** = the best; **shastra bhR^itaam** = among the wielders of weaponry.

Seeing that army of demons who were excessively furious, Rama whose arms resembled great serpents, accompanied by his forces and having great fortune, spoke to Vibhishana the best among the wielders of weapons (as follows):

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नाना पताका ध्वज शस्त्र जुष्टम् ।
प्रास असि शूल आयुध चक्र जुष्टम् ।
सैन्यम् नग इन्द्र उपम नाग जुष्टम् ।
कस्य इदम् अक्षोभ्यम् अभीरु जुष्टम् ॥ ६-५९-१२

12. **kasya** = whose; **sainyam** = army; **idam** = is this; **naanaapataaka dhvajachhatrajuSTam** = furnished with every kind of standard; banner and canopy; **praasaasishuulaayudha shastra juSTam** = armed with javelins; swords; stakes and other weapons and missiles; **abhiirujuSTam** = presenting fear-less soldiers; **akSobhyam** = and imperturbable; **mahendropama naagajuSTam** = with elephants as high as the Mahendra Mountain?

"Who is in command of this army, furnished with every kind of standard, banner and canopy, armed with javelins, swords, stakes and other weapons and missiles and composed of imperturbable soldiers and elephants as high as the Mahendra Mountain?"

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ततस् तु रामस्य निशम्य वाक्यम् ।
विभीषणह् शक्र समान वीर्यह् ।
शशंस रामस्य बल प्रवेकम् ।
महात्मनाम् राक्षस पुम्गवानाम् ॥ ६-५९-१३

13. **nishamya** = hearing; **vaakyam** = the words; **raamasya** = of Rama; **vibhiiSaNaH** = Vibhishana; **shakrasamaanaviirya** = having a valour equal to that of Devendra the Lord of Celestials; **tataH** = then; **shashamsa** = narrated; **raamasya** = to Rama; **balapravekam** = about the choicest army; **raakSasa puN^garaanaam** = of the foremost among demons; **mahaatmanaam** = of the highest peculiarity.

Hearing the words of Rama, Vibhishana the equal of Indra in valour, then narrated to Rama about the choicest army of the foremost among demons of the highest peculiarity (as follows):

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यो असौ गज स्कन्ध गतो महात्मा ।
नव उदित अर्क उपम ताम्र वक्त्रह् ।
प्रकम्पयन् नाग शिरो अभ्युपैति ह्य् ।
अकम्पनम् त्व् एनम् अवेहि राजन् ॥ ६-५९-१४

14. **raajan** = O; Prince!; **mahaatmaa** = that hero; **yaH asau** = who; **navoditaarkopama taamra vaktaH** = has a face with a coppery hue resembling a newly rising sun; **abhyupaiti** = coming; **gashkandhagataH** = mounted on the back of an elephant; **samkampayam naagashiraH** = causing the elephant's head to sway; **avehi** = know; **enam** = him; **akampanam** = to be Akampana.

"O Prince! That hero who has a face with a coppery hue resembling a newly rising sun, coming on the back of an elephant causing its head to sway, know him to be Akampana."

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यो असौ रथस्थो मृग राज केतुर् ।
धून्वन् धनुह् शक्र धनुह् प्रकाशम् ।
करी इव भात्य् उग्र विवृत्त दम्ष्ट्रह् ।
सःइन्द्रजिन् नाम वर प्रधानह् ॥ ६-५९-१५

15. **yaH asau** = He who; **rathasthaH** = standing in his chariot; **dhunvan** = brandishing; **dhanuH** = his bow; **shakradhanuH prakaasham** = which has a splendour of Indra's bow; **mR^igaraajaketuH** = who standard bears the image of a lion; **bhaati** = and who shines; **kariiva** = like an elephant; **ugravivR^itta damSTra** = with its terrible curved tusks; **saH** = he; **indrajitnaama** = is called Indrajit; **vara pradhaanaH** = who is renowned for the boons (he had received from Brahma).

"He who, standing in his chariot, brandish his bow which has a splendour of Indra's bow, whose standard bears the image of a lion, and who shines like unto an elephant with its terrible curved tusks, he is Indrajit who is renowned for the boons he had received from Brahma."

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यश् च एष विन्ध्य अस्त महा इन्द्र कल्पो ।
धन्वी रथस्थो अतिरथो अतिवीर्यह् ।
विस्फारयंश् चापम् अतुल्य मानम् ।
नाम्ना अतिकायो अतिविवृद्ध कायह् ॥ ६-५९-१६

16. **yaH eSaH** = he who; **dhanvii** = the archer; **vindhyaastamahendra kalpaH** = like unto the Vindhya; Asta or Mahendra Mountains; **rathasthaH** = standing in his chariot; **atirathaH** = a mighty warrior; **ati viiraH** = of superior strength; **visphaarayan** = who wields; **chaapam** = a bow; **atlyamaanam** = of unequalled size; **ativivR^ddha kaayaH** = having an exceedingly grown body; **ayam** = he; **naamnaa** = is named; **atikaayat** = as Atikaya.

"He who, the archer like unto the Vindhya, Asta or Mahendra Mountains, standing in his chariot, a mighty warrior, of superior strength, who wields a bow of unequalled size and having an exceedingly grown body, he is called Atikaya."

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यो असौ नव अर्क उदित ताम्र चक्षुर् ।
आरुह्य घण्टा निनद प्रणादम् ।
गजम् खरम् गर्जति वै महात्मा ।
महा उदरो नाम स; एष वीरह् ॥ ६-५९-१७

17. yaH asau = he who; navaarkodita taamrachakSuH = with tawny eyes resembling the dawn; aaruhya = riding; gajam = an elephant; ghaTTaaninada praNaadam = with its bells jangling; garjati = who is shouting; kharam = aloud; sah eSaH viiraH = he is that strong demon; mahaatmaH = of the highest peculiarity; mahodaranaam = is called Mahodara.

"He who, with tawny eyes resembling the dawn, riding an elephant with its bells jangling, who is shouting aloud, he is that strong demon of the highest peculiarity is called Mahodara."

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यो असौ हयम् कान्चन चित्र भाण्डम् ।
आरुह्य संध्या अभ्र गिरि प्रकाशम् ।
प्रासम् समुद्यम्य मरीचि नद्धम् ।
पिशाच; एष अशनि तुल्य वेगह् ॥ ६-५९-१८

18. yaH asau = he who; aaruhya = ascending; kaaNchanabhaaN^Dam = the brilliantly caparisoned; hayam = horse; samudyamya = raising high; mariichinaddham = a gleaming; praasam = javelin; ashantulya vegaH = possesses a velocity of a well-directed thunder-bolt; samdhyaabhra giriprakaashaH = and resembles a mass of evening clouds a mountain; he is Pishacha."

"He who, ascending the brilliantly caparisoned horse raising high a gleaming javelin, possesses a velocity of a well-directed thunder-bolt and resembles a mass of evening clouds and a mountain, he is Pishacha."

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यश् च एष शूलम् निशितम् प्रगृह्य ।
विद्युत् प्रभम् किम्कर वज्र वेगम् ।
वृष इन्द्रम् आस्थाय गिरि प्रकाशम् ।
आयाति सो असौ त्रिशिरा यशस्वी ॥ ६-५९-१९

19. yaH eSaH = he who; pragR^ihya = seizing; nishitam = a sharp; shuulam = spike; vidyut prabham = with a lightning brilliance; kimkara vajravegam = possesses the velocity of a thunder-bolt; aayaati = comes; aaruuhya = mounting; vR^iSendram = on an excellent bull; shashiprakaasham = which shines like a moon; asau = he; yashasvii = is the illustrious; trishiiraH = Trishiras.

"He who, seizing a sharp spike with a possesses the velocity of a well-directed thunder bolt and comes mounting on an excellent bull which shines like a moon, he is the illustrious Trishiras."

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असौ च जीमूत निकाश रूपह् ।
कुम्भह् पृथु व्यूढ सुजात वक्षाह् ।
समाहितह् पन्नग राज केतुर् ।
विस्फारयन् भाति धनुर् विधून्वन् ॥ ६-५९-२०

20. jiimuutanikaasha ruupaH = the other resembling a thunder-bolt; pR^ithuvyuuDha sujaata vakSaaH = of large and well-developed chest; samaahitaH = who has an attentive mind; pannagavaaja ketuH = has the king of snakes as his standard; vidhuunvan = who is moving; visphaarayan = and twanging; dhanuH = the bow; asau = this is; kumbhaH = Kumbha; yaati = leading.

"The other resembling a thunder-bolt, of large and well-developed chest, who has an attentive mind, has the King of Snakes as his standard, who is moving and twanging his bow, he is Kumbha."

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यश् च एष जाम्बू नद वज्र जुष्टम् ।
दीप्तम् सधूमम् परिघम् प्रगृह्य ।
आयाति रक्षो बल केतु भूतह ।
सो असौ निकुम्भो अब्द्रुत घोर कर्मा ॥ ६-५९-२१

21. yaH eSaH = he who; pragR^ihya = holding; parigham = a mace; jaambuunadavajrajuSTam = decorated with gold and diamonds; diiptam = which are radiant (as fire); sadhumam = and also smoky (studded with sapphires); aayaati = who advances; rakSobalaketubhuutaH = as a standard bearer to the army of demons; saH asau = he as such; nikumbhaH = is Nikumbha; adbhutaviira karmaa = of prodigious exploits.

"He who, holding a mace decorated with gold and diamonds, which are radiant (as fire) and also smoky (studded with sapphires), who advances as a standard bearer tot he army of demons, he is Nikumbha of Prodigious exploits."

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यश् च एष चाप असि शर ओघ जुष्टम् ।
पताकिनम् पावक दीप्त रूपम् ।
रथम् समास्थाय विभात्य् उदगो ।
नर अन्तको असौ नग शृङ्ग योधी ॥ ६-५९-२२

22. yaH eSaH = he who; samasthaaya = mounted; ratham = in a chariot; pataakinam = adorned with flags; paavaka diipta ruupam = gleaming like a glowing blazer; chaapaasisharaugha juSTam = who is furnished with bows; swords and a multitude of arrows; asau = he; naraantakaH = is Narantaka; udagraH = who shines brightly over there; naga shR^iN^gayodhii = who is combat; fights with mountain peaks.

"He who, mounted in a chariot, adorned with flags, gleaming like a glowing blazer, who is furnished with bows swords and a multitude of arrows, he is Narantaka who shines brightly over there and who, in combat, fights with mountain-tops."

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यश् च एष नाना विध घोर रूपैर् ।
व्याघ्र उष्ट्र नाग इन्द्र मृग इन्द्र वक्त्रैह ।
भूतैर् वृतो भाति विवृत्त नेत्रैह ।
सो असौ सुराणाम् अपि दर्प हन्ता ॥ ६-५९-२३
यत्र एतद् इन्दु प्रतिमम् विभातिच् ।
चित्रम् सितम् सूक्ष्म शलाकम् अग्रम् ।

अत्र एष रक्षो अधिपतिर् महात्मा ।

भूतैर् वृतो रुद्रःइव अवभाति ॥ ६-५९-२४

23; 24. yaH eSaH = He who; vR^itaH = (appears) surrounded by; bhuutaiH naanaa vidhaghoraruupaiH = ghosts of dreadful form; vivR^itta netraiH = of rolling eyes; vyaaghroSTra naagendra mR^igaashvavaktraiH = with heads of tigers; buffalo; mighty elephants; deer and horses; sitam chhatram = under a white canopy; agrayam = which was excellent; suukSmashalaakam = with slender ribs; yatra etat = where it is; vibhaati = shining; indupratimam = like moon; yaH asau = he who; darpahantaa = is the humbler; suraaNaamapi = of the gods themselves; vibhaati = shining; rudraH iva = like unto Rudra; vR^itaH = amidst; bhuutaiH = the genii; eSaH = he; tatra = there; mahaatmaa = is the suzerain; rakSodhipatiH = lord of the demons.

"He who, surrounded by ghosts of dreadful form of rolling eyes, with heads of tigers, buffalo mighty elephants, deer and horses, under an excellent white canopy with slender ribs and shining like a moon, he who is the humbler of the gods themselves, shining like unto Rudra amidst the genii, is the suzerain Lord of Demons there."

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असौ किरीटी चल कुण्डल आस्यो ।

नाग इन्द्र विन्ध्य उपम भीम कायह् ।

महा इन्द्र वैवस्वत दर्प हन्ता ।

रक्षो अधिपह् सूर्यःइव अवभाति ॥ ६-५९-२५

25. rakSodhipaH = Ravana; kiriiTii = decked with diadem; hantaa = who has brought Indra the Lord of Celestials and Vaivasvata the Lord of Death low; avabhaati = is shining; suuryaH iva = like the sun; chalakuN^DalaasyaH = his countenance is graced by swinging ear-rings; nagendra vindhyopama bhiima kaayaH = his formidable stature equals the Vindhya the Lord of Mountains.

"Ravana, decked with a diadem, who has brought Indra the Lord of celestials and Vaivasvata the Lord of Death low, is shining like the sun. His countenance is graced by ear-rings. His formidable stature equals the Vindhya the Lord of Mountains."

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प्रत्युवाच ततो रामो विभीषणम् अरिम् दमम् ।

अहो दीप्तो महा तेजा रावणो राक्षस ईश्वरह् ॥ ६-५९-२६

26. tataH = then; raamaH = Rama; arindamaH = the annihilator of enemies; pratyuvaacha = answered; vibhiiSaNam = Vibhishana (and said); aho = Alas!; kiipta mahaa tejaaH = what glory; what exceeding majesty; raavaNaH = is Ravana's; raakSasesvaraH = the Lord of Demons!.

Then, Rama the annihilator of enemies, answered Vibhishana and said "Alas! What glory, what majesty is Ravana's the Lord of Demons!"

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आदित्यःइव दुष्प्रेक्ष्यो रश्मिभिर् भाति रावणह् ।

सुव्यक्तम् लक्ष्ये ह्य् अस्य रूपम् तेजह् समावृतम् ॥ ६-५९-२७

27. raavaNaH = Ravana; bhaati = is beaming; aadityaH iva = like the Sun; rashmibhiH = with his rays; duSprekSyaaH = and difficult to be gazed; na lakSyate hi = neither can the eye rest indeed; asya = on his; ruupam = form; vyaktam = fully manifested; tejaH samaavR^itam = as is covered by magnificence!.

"Ravana is beaming like the sun with his rays difficult to be gazed, neither can the eye rest on him such is the binding strength of his magnificence!"

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देव दानव वीराणाम् वपुर् न एवम् विधम् भवेत् ।
यादृशम् राक्षस इन्द्रस्य वपुर् एतत् प्रकाशते ॥ ६-५९-२८

28. vapuH = the body; devadaanavaviiraaNaam = of celestial or demoniacal heroes; nabhavet viraaajite = may not be so radiant; evam vidham = in this way; yaadR^isham = as; etat = this; vapuH = body; raakSasendrasya = of the king of ogres.

"The body of celestial or demonical heroes may not be so radiant in this manner as this body of the king of demons."

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सर्वे पर्वत सम्काशाह् सर्वे पर्वत योधिन्ह ।
सर्वे दीप्त आयुध धरा योधश् च अस्य महा ओजसह् ॥ ६-५९-२९

29. sarve = all; yodhaaH = the warriors; asya mahaatmanaH = of the suzerian Lord of demons; parvata sankashaah = are as high as hills; sarve = all; parvatayodhinaH = fight with mountains; sarve = all; diiptaayudhadharaaH = wield fiery weapons.

"All the warriors of the suzerain Ravana are as high as hills. All fight with mountains. All wield fiery weapons."

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भाति राक्षस राजो असौ प्रदीप्तैर् भीम विक्रमैह् ।
भूतैह् परिवृतस् तीक्ष्णैर् देहवद्भिर् इव अन्तकह् ॥ ६-५९-३०

30. parivR^itaiH = amidst; tiikSNaiH = the fiery; bhuutaiH = ghosts; bhiimadarshanaiH = of terrible aspect; asau = this; rakSoraajaH = king of demons; bhaati = shines; antakaH iva = like the Lord of Death; (surrounded by); pradiiptaiH = blazing; (genii); dehavadbhiH = endowed with hideous.

"Amidst the fiery ghosts of terrible aspect, this king of demons shines like Yama the Lord of Death surrounded by blazing genii endowed with hideous forms."

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दिष्ट्यायमद्य पापात्मा मम दृष्टिपथम् गतः ।
अद्य क्रोधं विमोक्ष्यामि सीताहरणसम्भवम् ॥ ६-५९-३१

31. diSTyaa = by good luck; ayam = that; paapaatmaa = wretch; gataH = comes; adya = today; mama = within my; dR^iSTipatham = range of sight!; vimokSyaami = I shall expunge; krodham = my wrath; siitaaharaNa sambhavam = born of Seetha's abduction!

"By good luck, that wretch comes today within my range of sight! Today, I shall expunge my wrath, born of Seetha's abduction!"

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एवम् उक्त्वा ततो रामो धनुर् आदाय वीर्यवान् ।
लक्ष्मण अनुचरस् तस्थौ समुद्धृत्य शर उत्तमम् ॥ ६-५९-३२

32. uktvaa = having spoken; evam = thus; viiryaavaan = the valiant; raamaH = Rama; lakSmaNaanucharaH = who was accompanied by Lakshmana; aadaaya = took

up; **ghanuH** = his bow; **tataH** = and then; **tasthau** = standing erect; **samuddR^itya** = drew out; **sharottamam** = and excellent arrow.

Having spoken thus, the valiant Rama who was accompanied by Lakshmana, took up his bow and then standing erect, drew out an excellent arrow.

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ततह् स रक्षो अधिपतिर् महात्मा ।
रक्षांसि तान् आह महा बलानि ।
द्वारेषु चर्या गृह गोपुरेषु ।
सुनिर्वृतास् तिष्ठत निर्विशन्काह् ॥ ६-५९-३३

33. **tataH** = thereafter; **saH** = that; **mahaatmaa** = powerful; **rakSodhipatiH** = Ravana; **aaha** = spoke; **taani** = to those; **mahaabalaani** = exceedingly strong; **rakSaamsi** = demons (as follows); **tiSThata** = stay; **nirvishaNkaaH** = without hesitation; **sunirvR^itaaH** = and very happily; **dvaareSu** = at the gates; **charyaagR^iha gopureSu** = and principal exists; the outposts and fortifications.

Thereafter, that powerful Ravana spoke to those exceedingly strong demons as follows: "Take up your positions unfalteringly and happily at the gates and principal exits, the outposts and fortifications."

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इहागतम् माम् सहितम् भवद्भि ।
र्वनौकसश्चिद्रमित्दम् विदित्वा ।
शून्याम् पुरीम् दुष्प्रसहाम् प्रमथ्य ।
प्रधर्षयेयुः सहसा समेताः ॥ ६-५९-३४

34. **viditvaa** = hearing; **maam** = of my; **aagatam** = having come; **iha** = here; **sahitam** = with; **bhavadbhiH** = you; (taking); **idam** = this; **chhidram** = to be a weak point; **pramathya** = and storming; **shuunyaam** = this desolate; **purrim** = city; **duSprasahaam** = which is otherwise difficult to be overpowered; **pradharSayeyuH** = may destroy it; **sahasaa** = by surprise.

"Learning of my presence along with you here, taking this to be a weak point and storming this desolate city which is otherwise difficult to be overpowered, the monkeys when united may destroy it by surprise."

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विसर्जयित्वा सहसा ततस् तान् ।
गतेषु रक्षत्सु यथानियोगम् ।
व्यदारयद् वानर सागर ओघम् ।
महा झषह् पूर्वम् इव अर्णव ओघम् ॥ ६-५९-३५

35. **vusarhautvaa** = having dismissed; **taan** = those; **sachivaan** = counsellors; **rakSasuH** = and the demons; **tataH** = thereafter; **gateSu** = departed; **yathaa niyogam** = as ordered; **vyadaarayata** = Ravana began to split asunder; **arNavaugham** = as the waters of the sea; **vaanarasaagaraugham** = the sea of monkeys; **mahaajhaSaH** = in the way as a gigantic fish; **mahaajhaSaH** = in the way as a gigantic fish; (would rend); **puurNam** = the entire (expanse of the sea)

Having dismissed those counsellors and as the demons departed as ordered, Ravana thereafter began to split under the waters of the sea of monkeys, in the same way as a gigantic fish would rend the entire expanse of the sea.

तम् आपतन्तम् सहसा समीक्ष्य ।
 दीप्त इषु चापम् युधि राक्षस इन्द्रम् ।
 महत् समुत्पाद्य मही धर अग्रम् ।
 दुद्राव रक्षो अधिपतिम् हरि ईशह ॥ ६-५९-३६

36. **samiikSa** = seeing; **raakSasendram** = Ravana; **diipteSu chaapam** = with his radiant bow; **aapatantam** = advancing; **sahasaa** = suddenly; **yudhi** = in the battle; **hariishaH** = Sugreeva the Lord of Monkeys; **samutpaaTya** = tearing up; **mahat** = a huge; **mahiidharaagram** = mountain-top; **dudraava** = and ran; **rakSodhipam** = towards that king of demons.

Seeing Ravana with his radiant bow, in the battle, Sugreeva the Lord of Monkeys tearing up a huge mountain-top, ran towards that king of demons.

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तत् शैल शृङ्गम् बहु वृक्ष सानुम् ।
 प्रगृह्य चिक्षेप निशा चराय ।
 तम् आपतन्तम् सहसा समीक्ष्य ।
 बिभेद बाणैस् तपनीय पुन्खैह ॥ ६-५९-३७

37. **pragR^ihya** = (Sugreeva) seizing; **tat** = that; **shaila shR^iN^gam** = mountain-top; **bahuvR^ikSasaanum** = with its many trees and ridges; **chikSepa** = hurled; **nishaacharaaya** = on Ravana the demon; **samiikSya** = seeing; **tam** = that mountain-top; **aapatantam** = approaching; **(Ravana) sahasaa** = quickly; **chichchheda** = broke it asunder; **baaNaiH** = with his arrows; **tapaniia puNkhaiH** = with golden shafts.

Seizing a mountain-top with its many trees and ridges, Sugreeva hurled it on Ravana the demon. Seeing that mountain-top coming towards him, Ravana quickly broke it asunder with his arrows with golden shafts.

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तस्मिन् प्रवृद्ध उत्तम सानु वृक्षे ।
 शृङ्गे विकीर्णे पतिते पृथिव्याम् ।
 महा अहि कल्पम् शरम् अन्तक आभम् ।
 समाददे राक्षस लोक नाथह ॥ ६-५९-३८

38. **tasmin** = (While) that; **shR^iN^ge** = mountain-top; **pravR^iddhottama saanuvR^ikSe** = with its well-developed ridges and excellent trees; **vidiirNe** = was split asunder; **patite** = and fell; **pR^ithivyaam** = on earth; **raakSasa lokanaathaH** = Ravana; **antakaabham** = like unto another Yama the Lord of Death; **samaadadhe** = loosed; **sharam** = an arrow; **mahaahi kalpam** = resembling a great serpent.

While that mountain-top with its well-developed ridges and excellent trees was rent asunder and fell on the earth, Ravana like unto another Yama the Lord of Death, loosed an arrow resembling a great serpent.

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स तम् गृहीत्वा अनिल तुल्य वेगम् ।
 सविस्फुलिङ्ग ज्वलन प्रकाशम् ।

बाणम् महा इन्द्र अशनि तुल्य वेगम् ।

चिक्षेप सुग्रीव वधाय रुष्टः ॥ ६-५९-३९

39. saH = that Ravana; ruSTaH = enraged; gR^ihiitvaa = taking; tam baaNam = that arrow; ashanitulyavegam = with a speed equal to a thunder-bolt; savisphulinga jvalanprakaasham = possessing the brilliance of a fire; mahendraashami tulyavegam = and with a velocity of the thunder-bolt of Indra the Lord of celestials; chikSeka = hurled it; sugriiva vadhaaya = to kill Sugreeva.

The enraged Ravana, taking that arrow with the speed of a thunder bolt of Indra the Lord of celestials and possessing the brilliance of a fire, hurled it to kill Sugreeva.

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स सायको रावण बाहु मुक्तः ।
शक्र अशनि प्रख्य वपुः शित अग्रः ।
सुग्रीवम् आसाद्य बिभेद वेगाद् ।
गुह ईरिता क्रौंचम् इव उग्र शक्तिः ॥ ६-५९-४०

40. saH paayakaH = that arrow; raavaNo baahumuktaH = released by Ravana's arm; aasaadya = reached sugriivam = Sugreeva; shakraashaniprakhya vapuH prakaasham = having a bodily splendour equal to that of Indra's thunder-bolt; bibheda = and pierced; (his body); vegaat = in its flight; guheritaa ugrashaktiH = as formerly Guha's spear; (When he discharged it); krounchamiva = at the Krauncha Mountain.

That arrow released by Ravana's arm reached Sugreeva, having a bodily splendour equal to that of Indra's thunder bolt, and pierced his body in its flight as formerly Guha's spear when he discharged it at the Krauncha Mountain.

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स सायक आर्तो विपरीत चेताः ।
कूजन् पृथिव्याम् निपपात वीरः ।
तम् प्रेक्ष्य भूमौ पतितम् विसम्भ्रम् ।
नेदुः प्रहृष्टा युधि यातु धानाः ॥ ६-५९-४१

41. saayakaartaH = wounded by that arrow; vipariitachctaaH = which bereft him of consciousness; saH viiraH = that warrior; nipataata = fell; kuujaan = moaning; pR^ithivyaam = to the earth; viikSya = beholding; tam = him; patitam = falling; bhuumau = on the ground; visamjJNam = deprived of his senses; yudhi = in battle; yaatu dhaanaaH = the demons; neduH = raised a shout; prahR^iSTaaH = of joy.

Wounded by that arrow, which bereft him of consciousness, that warrior fell moaning to the earth. Beholding him falling on the ground, deprived of his senses in the battle-field, the demons raised a shout of triumph.

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ततो गव अक्षो गवयः सुदम्भ्रः ।
तथा ऋषभो ज्योति मुखो नलश्च ।
शैलान् समुद्यम्य विवृद्ध कायाः ।
प्रदुद्रुवुः तम् प्रति राक्षस इन्द्रम् ॥ ६-५९-४२

42. tataH = then; gavaakSaH = Gavaksha; gavayaH = Gavaya; suSeNaH = Sushena; atha = and; R^iSabhaH = Rishabha; jyotimukhaH = Jyotimukha; nalashcha = and Nala; vivR^iddha

kaayaaH = of exceeding corpulence; samupaaTya = hearing up; shailaan = rocks; pradudruvuH = rushed; tam raakSasendram prati = towards that Ravana.

Then, Gavaksha, Gavaya, Sushena, Rishabha, Jyotimukha and Nala; of exceeding corpulence tearing up rocks, rushed towards Ravana.

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तेषाम् प्रहारान् स चकार मेघान् ।
रक्षो अधिपो बाण गणैह शित अग्रैह ।
तान् वानर इन्द्रान् अपि बाण जालैर् ।
बिभेद जाम्बू नद चित्र पुन्खैह ॥ ६-५९-४३

43. saH rakSodhipaH = that Lord of Demons; baaNashataiH = with hundreds of arrows; shitaagraiH = possessed of sharp points; chakaara = rendered; teSaam = their; prahaaraan = projectiles; moghaan = fruitless; bibheda = and pierced; taan = those; vaanarendraanapi = leaders of the monkeys; baaNajaalaiH = with a multitude of arrows; jaambuunada chitra puNkhaiH = which were marvellously golden shafted.

That Lord of Demons, with hundreds of arrows, possessed of sharp points, rendered their projectiles fruitless and pierced those leaders of the monkeys with a multitude of marvellous golden shafted arrows.

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ते वानर इन्द्रास् त्रिदश अरि बाणैर् ।
भिन्ना निपेतुर् भुवि भीम रूपाह ।
ततस् तु तद् वानर सैन्यम् उग्रम् ।
प्रच्चादयाम् आस स बाण जालैह ॥ ६-५९-४४

44. bhinnaaH = split up; tridashaaribaaNaiH = by the arrows of Ravana the Enemy of the Gods; te vaanarendraaH = those monkey-leaders; bhiima kaayaaH = of terrifying stature; nipetuH = fell; bhuvi = on the ground; tataH = thereafter; saH = he; prachchhaadayaamaasa = covered; tat = that; ugram = formidable; vaanarasainyam = army of monkeys; baaNa jaalaiH = with shower of arrows.

Pierced by the arrows of Ravana the Enemy of Gods, those monkey-Generals of terrifying stature fell on the ground. Thereupon, he covered that formidable army of monkeys with a shower of arrows.

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ते वध्यमानाह पतित अग्र्य वीरा ।
नानद्यमाना भय शल्य विद्धाह ।
शाखा मृगा रावण सायक आर्ता ।
जग्मुह शरण्यम् शरणम् स्म रामम् ॥ ६-५९-४५

45. vadhyamaanaH = assailed; patitaaH = and fallen down; te shaakhaamR^igaaH = those monkeys; viiraaH = the warriors; naandyamaanaaH = emitted cries; bhaya shalya viddhaaH = as though struck by an arrow of terror; raavaNa saaya kaartaaH = whom Ravana was destroying with his darts; jagmuHsma = fled; sharaNam = for refuge; raamam = to Rama; sharaNyam = who affords protection.

Assailed and fallen down, those monkey-warriors, emitted cries as though struck by an arrow of terror, whom Ravana was destroying with his darts and fled for refuge to Rama who is capable of affording protection to all.

ततो महात्मा स धनुर् धनुष्मान् ।
 आदाय रामह् सहरा जगाम ।
 तम् लक्ष्मणह् प्रान्जलिर् अभ्युपेत्य ।
 उवाच वाक्यम् परम अर्थ युक्तम् ॥ ६-५९-४६

46. tataH = then; mahaatmaa = the high-souled; saH raamaH = Rama; dhanuSmaan = the skillful archer; aadaaya = taking; dhanuH = his bow; jagaama = set out; sahasaa = at once; lakSmaNaH = Lakshmana; abhyupetya = approaching; tam = him; praaJNaliH = with joined palms; uvaacha = spoke; vaakyam = (the following) words; paramaarthayuktam = which were very meaningful.

Then the high-souled Rama the skillful archer, taking his bow, set out at once. Lakshmana, however, approaching him with joined palms, spoke very meaningful words follows:

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कामम् आर्यह् सुपर्याप्तो वधाय अस्य दुरात्मनह् ।
 विधमिष्याम्य् अहम् नीचम् अनुजानीहि माम् विभो ॥ ६-५९-४७

47. aaryaH = O; Noble Brother!; suparyaptaH kaamam = of my own accord I am quite sufficient; vadhaaya = for killing; asya = of this Ravana; duraatmanaH = the wretched; vibho = O; Lord! aham = I; vidhamiSyaami = shall slay; etam = him; anujaanihi = permit; maani = me.

"O, noble Brother! Of my own accord, I am able to kill this wretched Ravana. O, Lord! I shall slay him. Permit me to do so."

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तम् अब्रवीन् महा तेजा रामह् सत्य पराक्रमह् ।
 गच्च यत्न परश् च अपि भव लक्ष्मण सम्युगे ॥ ६-५९-४८

48. mahaatijaaH = the exceedingly powerful; satyaparaakramaH = and the truly courageous; raamaH = Rama; abraviit = spoke; tam = to that Lakshmana (as follows); gachchha = go; lakSmaNa = Lakshmana!; samyuge = and in this duel; bhava = be; yatna parashchaapi = strenuous also.

The exceedingly powerful and the truly courageous Rama spoke to that Lakshmana as follows: "Go, Lakshmana and also be strenuous in this duel."

Verse Locator

रावणो हि महा वीर्यो रणे अद्भुत पराक्रमह् ।
 त्रैलोक्येन अपि सम्क्रुद्धो दुष्प्रसह्यो न संशयह् ॥ ६-५९-४९

49. raavaNaH = Ravana; mahaatejaaH = the exceedingly powerful; satyaparaakramaH = and the truly courageous; raamaH = Rama; abraviit = spoke; tam = to that Lakshmana (as follows); gachchha = go; lakSmaNa = Lakshmana!; samyuge = and in this duel; bhava = be; yatnaparashchaapi = strenuous also.

The exceedingly powerful and the truly courageous Rama spoke to that Lakshmana as follows: "Go, Lakshmana and also be strenuous in this duel."

Verse Locator

तस्य चिद्राणि मार्गस्व स्वच् चिद्राणि च गोपय ।
 चक्षुषा धनुषा यत्नाद् रक्ष आत्मानम् समाहितह् ॥ ६-५९-५०

50. **maargasya** = seek out; **tasya** = his; **chhidraaNi** = weak points; **lakSaya** = and guard; **svachchhidraaNi cha** = against your own; **yopaayasva** = defend; **aatmaanam** = yourself; **samaahitaH** = vigilantly; **chakSusaa** = with eye; **dhanuSaa** = and bow.

"Seek out his weak points and guard against your own. Defend yourself vigilantly with your eye and bow."

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राघवस्य वचह् श्रुत्वा सम्परिष्वज्य पूज्य च ।
अभिवाद्य ततो रामम् ययौ सौमित्रिर् आहवम् ॥ ६-५९-५१

51. **shrutvaa** = hearing; **vachaH** = the words; **raaghavasya** = of Rama; **saumitriH** = Lakshmana; **sampariSvajya** = embracing him; **puujya** = (thereafter) offering obeisance to him; **abhivaadhy cha** = and bidding farewell; **raamaaya** = to Rama; **yayau** = went; **aahavam** = to the battle.

Hearing the words of Rama, Lakshmana embraced him, thereafter offering obeisance and bidding him farewell, he entered the battle-field.

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स रावणम् वारण हस्त बाहुर् ।
ददर्श दीप्त उद्यत भीम चापम् ।
प्रच्चादयन्तम् शरवृष्टि जालैस् ।
तान् वानरान् भिन्न विकीर्ण देहान् ॥ ६-५९-५२

52. **saH** = Lakshmana; **dadarsha** = saw; **raavaNam** = Ravana; **vaaraNa hasta baahum** = with arms as large as the trunks of elephants; **bhiimodyatadiiptachaapam** = who was brandishing his dread and fiery bow; **prachchhaadayantam** = bhinnavikiirNa dehaan = whose bodies he had severed; **sharavR^iSTijaalaiH** = with a close rain of darts.

Lakshmana then saw Ravana with arms as large as the trunks of elephants, who was brandishing his dreadful and fiery bow, covering those monkeys whose bodies he had severed with a close rain of darts.

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तम् आलोक्य महा तेजा हनूमान् मारुत आत्मजा ।
निवार्य शर जालानि प्रदुद्राव स रावणम् ॥ ६-५९-५३

53. **saH** = that; **hanumaan** = Hanuma; **mahaatejaaH** = the exceedingly energetic one; **maarutaatmajaH** = born of Maruta the god of wind; **aalokya** = beholding; **tam** = that Ravana; **nivaarya** = in order to end; **sharajaalaani** = that rain of arrows; **vidudraava** = rushed on; **raavaNam** = Ravana.

The exceedingly energetic Hanuma, born of Maruta the god of wind, beholding this, rushed on Ravana in order to bring that rain of arrows to an end.

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रथम् तस्य समासाद्य भुजम् उद्यम्य दक्षिणम् ।
त्रासयन् रावणम् धीमान् हनूमान् वाक्यम् अब्रवीत् ॥ ६-५९-५४

54. **samaasaadya** = approaching; **tasya** = his; **ratham** = chariot; **dhiimaan** = the sagacious; **hanumaan** = Hanuma; **udyamya** = lifted; **dakSiNam** = his right; **baahum** = arm; **abraviit** = and spoke; **vaakyam** = the following words; **traasayan** = which wee threatening.

Approaching his chariot, the sagacious Hanuma lifted his right arm and spoke the following threatening words to Ravana:

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देव दानव गन्धर्वा यक्षाश् च सह राक्षसैह ।
अवध्यत्वात् त्वया भग्ना वानरेभ्यस् तु ते भयम् ॥ ६-५९-५५

55. **praaptam** = (A boon) was obtained; **tvayaa** = by you; **avadhyam** = being invulnerable; **deva daanava gandharve** = to celestials; demons; celestial musicians; **saharaakSasaiH** = along with ogres; **yakSaishcha** = and semi-divine beings; **vaanarebhyastu** = but monkeys; **bhayam** = are a danger; **te** = to you.

"You have obtained the boon of invulnerability to the celestials, demons, celestial musicians, ogres and semi-divine beings. But monkeys are a danger to you."

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एष मे दक्षिणो बाहुह पन्च शाखह समुद्यतह ।
विधमिष्यति ते देहाद् भूत आत्मानम् चिर उषितम् ॥ ६-५९-५६

56. **eSaH paN^cha shaakhaH** = this five-branched; **dakSiNaH baahuH** = right hand; **me** = of mine; **samudyataH** = which I now raise; **vidhamiSyati** = will rob you; **bhuutaatmaanam** = of your self consisting of elements (life); **chiroSitam** = that has long been resident; **te** = in your; **dehe** = body.

"This five-branched right hand of mine, which I now raise, will rob you of your life that has long been resident in your body."

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श्रुत्वा हनूमतो वाक्यम् रावणो भीम विक्रमह ।
सम्रक्त नयनह क्रोधाद् इदम् वचनम् अब्रवीत् ॥ ६-५९-५७

57. **shrutvaa** = hearing; **vaakyam** = the words; **hanumataH** = of Hanuma; **bhiimavikramaH** = the exceedingly valiant; **raavaNaH** = Ravana; **samrakta nayanaH** = his eyes inflamed; **krodhaat** = with anger; **abraviit** = spoke; **idam** = these; **vachanam** = words.

Hearing the words of Hanuma, the exceedingly valiant Ravana, his eyes inflamed with anger, answered.

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क्षिप्रम् प्रहर निह्शन्कम् स्थिराम् कीर्तिम् अवाप्नुहि ।
ततस् त्वाम् ज्जाति विक्रान्तम् नाशयिष्यामि वानर ॥ ६-५९-५८

58. **prahara** = strike; **kSipram** = quickly; **niH shaNTkam** = without fear; **vaanara** = O; Monkey!; **avaapnuhi** = win; **sthiraam** = eternal; **kiirtim** = renown; **tataH** = thereafter; **naashayiSyami** = I shall destroy; **tvaam** = you; **jjNaata vikraantam** = after knowing your strength.

"Strike quickly without fear, O Monkey! Win eternal renown. Thereafter, I shall destroy you, after measuring your strength."

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रावणस्य वचह् श्रुत्वा वायु सूनुर् वचो अब्रवीत् ।
प्रहतम् हि मया पूर्वम् अक्षम् स्मर सुतम् तव ॥ ६-५९-५९

59. shrutvaa = hearing; vachaH = the words; raavaNasya = of Ravana; vaayusuumuH = Hanuma the son of wind-god; abraviit = spoke; vachaH = (the following) words; smara = recollect; tava = your; sutam = son; akSam = Aksha; puurvam = who was formerly; prahastam hi = struck (killed) already; mayaa = by me.

Hearing the words of Ravana, Hanuma the son of wind-god spoke the following words:
"Recollect that I have killed your son Aksha already."

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एवम् उक्तो महा तेजा रावणो राक्षस ईश्वरह् ।
आजघान अनिल सुतम् तलेन उरसि वीर्यवान् ॥ ६-५९-६०

60. evam = thus; uktaH = spoken; mahaatejaaH = the highly energetic; viiryavaan = and the valiant; raakSaseshvaraH = Ravana the Lord of Demons; aajaghaana = struck; anilasutam = Hanuma the son of Anila; urasi = on his chest; talena = with the palm of his hand.

Thus spoken, the highly energetic and the valiant Ravana the Lord of Demons struck Hanuma the son of Anila a violent blow on his chest with the palm of his hand.

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स तल अभिहतस् तेन चचाल च मुहुर् मुहुह् ।
आजघान अभिसम्क्रुद्धस् तलेन एव अमर द्विषम् ॥ ६-५९-६१
आजघान च सम्क्रुद्धस्तलेनैवामरद्विषम् ।

61. saH = Hanuma; talaabhihataH = thus struck with the palm; tena = of Ravana; chachaalacha = reeled; muhurmuHuH = repeatedly; mahaamatiH = the highly sagacious; tejasvii = and illustrious Hanuma; muhuurtam = within a moment; sthitaH kR^itvaa = secured; sthairyam = his balance; samkR^iddhaa = and enraged as he was; aajaghaava = struck; amaradviSam = Ravana the enemy of Immortals; talenaiva = with the very palm of his hand.

Hanuma, thus struck with Ravana's palm, reeled repeatedly. Thereafter the highly sagacious and illustrious Hanuma secured his balance within a moment and in fury, struck Ravana the enemy of Immortals with the very palm of his hand.

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ततस् तलेन अभिहतो वानरेण महात्मना ॥ ६-५९-६२
दशग्रीवह् समाधूतो यथा भूमि चले अचलह् ।

62. tataH = then; dashagriivaH = Ravana; abhihataH = struck; tena vaanareNa = by that monkey; Hanuma; mahaatmanaa = the mighty; samaadhuutaH = was shaken; achalaH yathaa = like a mountain; bhuumichale = during an earth-quake.

Under the violent impact of the blow of the mighty Hanuma Ravana shook like a mountain when the earth trembles.

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सम्ग्रामे तम् तथा दृष्ट्व रावणम् तल ताडितम् ॥ ६-५९-६३
ऋषयो वानराह् सिद्धा नेदुर् देवाह् सह असुराह् ।

63. dR^iSTvaa = beholding; tam raavaNam = that Ravana; tathaa = thus; talataaDitam = struck by a palm; samgraame = in the battle; R^iSayaH = the sages; vaanaraaH = monkeys; siddhaaH = semi = divine beings; asuraiH saha = along with the demons; devaaH = and celestials; neduH = made a resounding approbation.

Beholding Ravana struck in the fight by Hanuma's palm; the sages, monkeys, semi-divine beings, along with celestials and demons raised a resounding approbation.

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अथ आश्वस्य महा तेजा रावणो वाक्यम् अब्रवीत् ॥ ६-५९-६४
साधु वानर वीर्येण श्लाघनीयो असि मे रिपुह ।

64. **atha** = thereafter; **mahaatejaaH** = the extremely spirited; **raavaNaH** = Ravana; **aashvasya** = after regaining his breath; **abraviit** = spoke; **vaakyam** = the following words; **vaanara** = O; monkey!; **sadhu** = well done;; well done!; **viiryeNa** = by your valour; **asi** = you are; **me** = my; **ripuH** = enemy; **shlaaghaniya** = worthy of praise.

Then, the extremely spirited Ravana, having regained his breath, spoke the following words: "Well done! Well done! O, monkey! You are my adversary, worthy of praise by your valour!"

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रावणेन एवम् उक्तस् तु मारुतिर् वाक्यम् अब्रवीत् ॥ ६-५९-६५
धिग् अस्तु मम वीर्यम् तु यत् त्वम् जीवसि रावण ।

65. **evam** = thus; **uktaH** = spoken; **raavaNena** = by Ravana; **maarutiH** = Hanuma; **abraviit** = spoke; **vaakyam** = these words; **raavaNa** = O; **Ravana!** **dhikastu** = cursed be; **viiryasya** of my valour; **yat** = by which; **tvam** = you; **jiivasi** = (still) survive!

Then, Hanuma answered, "O, Ravana! Cursed by that strength since you do still survive!"

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सकृत् तु प्रहर इदानीम् दुर्बुद्धे किम् विकत्थसे ॥ ६-५९-६६
ततस् त्वाम् मामको मुष्टिर् नयिष्यामि यथा क्षयम् ।

66. **durbuddhe** = O; **foolish fellow!** **kim vikatthase** = why do you boast of yourself?; **idaaniim** = now; **prahara** = strike (me); **sakR^it** = once; **tataH** = thereupon; **maamakaH** = my; **muSTiH** = fist; **nayiSyati** = will get; **tvaam** = you; **yamakSayan** = to the Abode Yama the Lord of Death!

"O, foolish fellow! Why this boasting? Now come, strike me once! My fist is about to dispatch you to the Abode of Yama the Lord of Death!"

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ततो मारुति वाक्येन क्रोधस् तस्य तदा अज्वलत् ॥ ६-५९-६७
सम्रक्त नयनो यत्नान् मुष्टिम् उद्यम्य दक्षिणम् ।
पातयाम् आस वेगेन वानर उरसि वीर्यवान् ॥ ६-५९-६८

67; 68. **tataH** = thereafter; **maaruti vaakyena** = by the words of Hanuma; **tasya** = Ravana's **kopaH** = fury; **tadaa** = then = then; **ajvalat** = was inflamed; **samrakta nayanaH** = with his eyes becoming red; **udyanaH** = and lifting; **dakSiNam** = his right; **muSTim** = fist; **yatnaat** = with zeal; **viiryavaan** = the valiant Ravana; **paatayaamaasa** = and knocked a blow; **vegena** = swiftly; **vaanarorasi** = on Hanuma's chest.

Hearing the words of Hanuma, the powerful Ravana, enraged, his eyes red with fury and whirling his fist with force knocked it down violently on Hanuma's chest.

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हनूमान् वक्षसि व्यूधे संचाल हतह पुनह ।
विह्वलम् तम् तदा दृष्ट्वा हनूमन्तम् महा बलम् ॥ ६-५९-६९
रथेन अतिरथह शीघ्रम् नीलम् प्रति समभ्यगात् ।

69. hanumaan = Hanuma; vyuuDhe vakSasi = struck on his broad chest; samchachaala = reeled; punaH punaH = again and again; dR^iSTvaa = seeing tam = that; mahaabalam = mighty; hanuumantaam = Hanuma; vihvalam = exhausted; atirathaH = Ravana; samabhyagaat = advanced; shiighram = quickly; rathena = by his chariot; niilam prati = towards Nila.

Under the shock, Hanuma reeled once again. Seeing that mighty Hanuma exhausted, Ravana turned his chariot towards Nila.

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राक्षसानामधिपतिर्दशग्रीवः ॥ ६-५९-७०
पन्नग प्रतिमैर् भीमैह पर मर्म अतिभेदिभिह ।
शरैर् आदीपयाम् आस नीलम् हरि चमू पतिम् ॥ ६-५९-७१

70; 71. dashagriivaH = Ravana; praataapavaan = the powerful; adhipatiH = lord; raakSasaanaam = of demons; aadiipayaamaasa = blazed up (overwhelmed); niilam = Nila; harichamuupatim = the Army-general of monkeys; bhiimaiH = with terrific; sharaiH = arrows; pannaga pratimaiH = in the likeness of serpents; para marmaadi bhedanaiH = which can pierce the vital parts of his enemy.

With his terrific arrows in the likeness of serpents, Ravana the powerful Lord of Demons pierced the vital parts of his enemy, thus overwhelming Nila the Monkey-general.

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स शर ओघ समायस्तो नीलह कपि चमू पतिह ।
करेण एकेन शैल अग्रम् रक्षो अधिपतये असृजत् ॥ ६-५९-७२

72. saH niilaH = that Nila; harichamuupatiH = the Army general of monkeys; sharaugha samayastaH = tormented by a flood of arrows; asR^ijat = hurled; ekena = with one; kareNa = hand; shailaagram = a mountain-top; rakSodhipataye = on Ravana; the king of Demons.

Nila, the Army General of Monkeys, tormented by that hail of arrows, with one hand hurled a great rock at Ravana the king of demons.

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हनूमान् अपि तेजस्वी समाश्वस्तो महा मनाह ।
विप्रेक्षमाणो युद्ध ईप्सुह सरोषम् इदम् अब्रवीत् ॥ ६-५९-७३
नीलेन सह सम्युक्तम् रावणम् राक्षस ईश्वरम् ।
अन्येन युध्यमानस्य न युक्तम् अभिधावनम् ॥ ६-५९-७४

73; 74. hanuumapi = Hanuma also; tejasvii = who was burning with courage; mahaamanaaH = and having exalted mind; samaashvastaH = regained his breath; yuddhepsuit = and desirous to fight; viprekSamaaNaH = beheld (on both sides); saroSam = and with fury; abraviit = spoke; idam = these words; raavaNam = to Ravana; raakSaseshvaram = the lord of demons; samsaktam = who occupied in fight; niilena saha = with Nila; nayuktam = it is not proper; abhidhaavanam = to attack; yuddhyamaanasya = a person who doing a fight; anyena = with another.

Meanwhile, Hanuma of exalted mind, burning with courage, regained his breath and in his martial ire cried out furiously towards Ravana, the Lord of Demons who occupied in fight with

Nila as follows: "It is not proper to engage in a combat with a person who is already doing a fight with another."

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रावणो अपि महा तेजास् तत् शृङ्गम् सप्तभिह् शरैह् ।
आजघान सुतीक्ष्ण अग्रैस् तद् विकीर्णम् पपात ह ॥ ६-५९-७५

75. **atha** = when; **mahaatejaaH** = the mighty; **raavaNaH** = Ravana; **aajaghaana** = struck; **tam shR^iNgam** = that rock; **saptabhiH sharaiH** = with seven arrows; **sutikSNaagraiH** = having very sharp ends; **tat** = and it; **papaata ha** = fell down; **vishiirNam** = crumbling to pieces.

Then, the mighty Ravana, however, shattered the rock hurled by Nila with seven pointed arrows and it fell down, crumbling to pieces.

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तद् विकीर्णम् गिरेह् शृङ्गम् दृष्ट्वा हरि चमू पतिह् ।
काल अग्निर् इव जज्वाल क्रोधेन पर वीरहा ॥ ६-५९-७६

76. **dR^iSTvaa** = seeing; **tat** = that; **shR^iN^gam** = rock; **vishiirNam** = crumbling to pieces; **chamuupatiH** = the Army general; Nila; **paraviirahaa** = the destroyer of enemies; **jajvaala** = inflamed; **kopena** = with fury; **kaalagniriva** = who resembled the Fire of Time.

Seeing that rock crumbling to pieces, Nila the Army-general the destroyer of enemies who resembled the Fire of Time, glowed with fury.

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सो अश्व कर्णान् धवान् सालांश् चूतांश् च अपि सुपुष्पितान् ।
अन्यांश् च विविधान् वृक्षान् नीलश् चिक्षेप सम्युगे ॥ ६-५९-७७

77. **samyuge** = In the battle; **saH niilaH** = that Nila; **chikSepa** = hurled; **ashvakarNa drumaan** = Aswakarna trees; **shaalaan** = Shala trees; **supuSpitaan** = in good flowering; **chuutaanapi** = Chuta trees; **anyaan** = and other; **vividhaan** = various types; **vR^ikSaana** = of trees.

In that fight, Nila hurled Aswakarna trees, Shala trees with extensive flowering, Chuta trees and other various types of trees.

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स तान् वृक्षान् समासाद्य प्रतिचिच्चेद रावणह् ।
अभ्यवर्षत् सुघोरेण शर वर्षेण पावकिम् ॥ ६-५९-७८

78. **saH raavaNaH** = that Ravana; **prati samaasaadya** = confronting; **taan** = those; **vR^ikSaana** = trees; **chichheda** = bursted them; **abhyavarSachcha** = and showered; **ghoreNa** = terrific; **sharavarSaNa** = hail of darts; **paavakim** = on Nila the son of Fire-God.

Ravana, confronting those trees, bursted them and showered a hail of dangerous darts on Nila the son of Fire-God.

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अभिवृष्टह् शर ओघेण मेघेन इव महा अचलह् ।
ह्रस्वम् कृत्वा तदा रूपम् ध्वज अग्रे निपपात ह ॥ ६-५९-७९

79. **abhivR^iSTaH** = showered (thus); **sharaugheNa** = by a multitude of arrows; **meheNeVa** = as from a cloud; **mahaabalaH** = the mighty Nila; **tataH** = then; **kR^itvaa** = made; **ruupam** = his form; **hrasvam** = short; **nipapaata** = and jumped on; **dhvajaagre** = to the top of the standard.

Showered by a multitude of shafts, as from a cloud, the mighty Nila assumed a diminutive form and leapt on to the point of Ravana's standard.

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पावक आत्मजम् आलोक्य ध्वज अग्रे समवस्थितम् ।
जज्वाल रावणह् क्रोधात् ततो नीलो ननाद ह ॥ ६-५९-८०

80. **aalokya** = seeing; **paavakaatmajam** = Nila the son of Fire-God; **samavasthitam** = standing well; **dhvajaagre** = on the point of his standard; **raavaNaH** = Ravana; **jajvaala** = thereafter; **niilaH** = Nila; **nanaada cha** = shouted loudly.

Seeing Nila the son of Fire-God standing well on the point of his standard, Ravana inflamed with fury. Then, Nila shouted loudly.

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ध्वज अग्रे धनुषश् च अग्रे किरीट अग्रे च तम् हरिम् ।
लक्ष्मणो अथ हनूमांश् च दृष्ट्वा रामश् च विस्मिताह् ॥ ६-५९-८१

81. **dR^iSTvaa** = beholding; **tam harim** = that monkey; **dhvajaagre** = on the point of Ravana's standard; **agre** = and on the top; **kiriiTaagre cha** = of his diadem; **lakSmaNaH** = Lakshmana; **atha** = and; **hanumaamshcha** = Hanuma; **raamashcha** = and Rama; **vismitaaH** = were surprised.

Beholding that monkey sometimes leaping on to the point of Ravana's standard sometimes on to the tip of his bow and sometimes on to the peak of his diadem, Lakshmana, Hanuma and Rama were astonished.

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रावणो अपि महा तेजाह् कपि लाघव विस्मितह् ।
अस्त्रम् आहारयाम् आस दीप्तम् आग्नेयम् अब्धुतम् ॥ ६-५९-८२

82. **atha** = then; **mahaatejaaH** = the mighty; **raavaNaH** = Ravana; **kapilaaghava vismitaH** = surprised at the agility of the monkey; **aahaarayaamaasa** = seized; **diiptam** = a glowing; **adbhutam** = and wonderful; **aagneyam astram** = weapon of Fire.

The mighty Ravana, amazed at the monkey's agility, seized a marvellous and glowing arrow called Agneya the weapon of Fire.

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ततस् ते चुक्रुशुर् हृष्टा लब्ध लक्ष्याह् प्लवम् गमाह् ।
नील लाघव सम्भ्रान्तम् दृष्ट्वा रावणम् आहवे ॥ ६-५९-८३

83. **tataH** = thereafter; **te plavaN^gamaaH** = those monkeys; **chukrushuH** = shouted; **hR^iSTaaH** = joyously; **raavaNam** = over Ravana; **niilalaaghava sambhraantam** = being disconcerted for Nila's agility; of his leaping about; **aahave** = in combat; **labdhalakSaaH** = finding an occasion for jubilation.

Thereafter, those monkeys who felt rejoiced to see Ravana disconcerted at the agility of Nila and had found an occasion for jubilation, shouted joyously.

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वानराणाम् च नादेन सम्रब्धो रावणस् तदा ।

सम्भ्रम आविष्ट हृदयो न किञ्चित् प्रत्यपद्यत ॥ ६-५९-८४

84. tadaa = then; samarabhaH = provoked; naadena = by the shouts; vaanaraaNaam = of the monkeys; sambhramaaviSTa hR^idayaH = his heart possessed with confusion; pratyapadyata = did not know; kimchit = what to do.

Then, provoked by the shouts of the monkeys, his heart possessed with confusing, Ravana did not know what to do.

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आग्नेयेन अथ सम्युक्तम् गृहीत्वा रावणह् शरम् ।

ध्वज शीर्ष स्थितम् नीलम् उदैक्षत निशा चरह् ॥ ६-५९-८५

85. raavaNaH = Ravana; nishaacharaH = the demons; gR^ihiitvaa = taking up; sharam = an arrow; aagneyaa = charged with the missile presided over by the Fire-God; udaikSata = aimed at; niilam = Nila; dhvajashiirSa sthitam = who had perched on the tip of his standard.

Ravana the demon, taking up an arrow, charged with the missile presided over by the fire-God, aimed at Nila who had perched on the tip of his standard.

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ततो अब्रवीन् महा तेजा रावणो राक्षस ईश्वरह् ।

कपे लाघव युक्तो असि मायया परया अनया ॥ ६-५९-८६

86. tataH = then; mahaatejaaH = the mighty; raakSaseshvaraH = king of demons; raavaNaH = Ravana; abraviit = said; kape = O; monkey!; asi = you are endowed; laaghavayuktaH = with agility; paayaa maayaa saha = combined with a supreme power of magic.

Then, Ravana the king of demons said, "O monkey! You are endowed with agility combined with a supreme power of magic."

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जीवितम् खलु रक्षस्व यदि शक्नोषि वानर ।

तानि तान्य् आत्म रूपाणि सृजसे त्वम् अनेकशह् ॥ ६-५९-८७

87. vaanara = O; monkey!; tvam = you; sR^ijasi = are creating; taani taani anekashaH = numerous deeds of various kinds; aatmaruupaaNi = worthy of your own self; rakSasva khalu = Indeed save; jiivitam = your life; asi yadi = if you are; shaktaH = capable.

"Do you save your life if you can, eventhough you are creating numerous deeds of various kinds indeed worthy of your own self, O, monkey!"

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तथा अपि त्वाम् मया मुक्तह् सायको अस्त्र प्रयोजितह् ।

जीवितम् परिरक्षन्तम् जीविताद् भ्रंशयिष्यति ॥ ६-५९-८८

88. tathaapi = even then; saayakaH = the arrow; astraprayojitaH = charged with a mystic missile; mutaH = that is about to be loosened; mayaa = by me; bhramshayiSyati = will severe; tvaam = you; jiivitaat = from life; jiivitam = which existence; parirakSantam = you seek to preserve.

"Even then, the arrow charged with a mystic missile I am about to loose, will severe you from life, which existence you seek to preserve."

एवम् उक्त्वा महा बाहु रावणो राक्षस ईश्वरह् ।
संधाय बाणम् अस्त्रेण चमू पतिम् अताडयत् ॥ ६-५९-८९

89. **evam** = thus; **uktvaa** = speaking; **raavaNaH** = Ravana; **raavaNashvaraH** = the King of Demons; **mahaabaahuH** = having mighty arms; **samdhaaya** = having placed; **astreNa** = Agni missile; **baaNam** = with his arrow; **ataaDayat** = struck; **chamuupatim** = Nila the Army-General.

Thus speaking, Ravana the long-armed King of Demons, having placed Agni Missile with his arrow, struck Nila the Army-General.

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सो अस्त्र युक्तेन बाणेन नीलो वक्षसि ताडितह् ।
निर्दह्यमानह् सहसा निपपात मही तले ॥ ६-५९-९०

90. **taaDitaH** = Struck; **vakSasi** = on the chest; **baaNena** = by the arrow; **astrayuktena** = combined with a missile; **niilaH** = Nila; **nirdahyamaanaH** = being burnt all over; **sahasaa** = suddenly; **nipapaata** = fell; **mahiitale** = to the ground.

Struck on the chest by the arrow combined with a missile, Nila being burnt all over, suddenly fell to the ground.

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पितृ माहात्म्य सम्योगाद् आत्मनश् च अपि तेजसा ।
जानुभ्याम् अपतद् भूमौ न च प्राणैर् व्ययुज्यत ॥ ६-५९-९१

91. **tu** = yet; **pitR^imahaatmaya samyogaat** = by virtue of the powerful aid of his own; **tejasaachaapi** = native vigour; **nyapatat** = though brought; **jaanubhyaam** = to his knees; **bhuumau** = on to the earth; **navyayuyjata** = he was not deprived; **praaNaiH** = of his life.

Yet by virtue of the powerful aid of his father and his own native vigour, though brought to his knees on to the earth, he was not deprived of his life.

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विसम्जनम् वानरम् दृष्ट्वा दशग्रीवो रण उत्सुकह् ।
रथेन अम्बुद नादेन सौमित्रिम् अभिदुद्रुवे ॥ ६-५९-९२

92. **dR^iSTvaa** = seeing; **vaanaram** = Nila; **visamJNam** = becoming unconscious; **dashagriivaH** = Ravana; **raNotsukaH** = eager for fight; **abhidudruve** = rushed; **saumitrim** = on Lakshmana; **rathena** = by his chariot; **ambudanaadena** = which sounded like a cloud.

Seeing Nila unconscious, Ravana, eager for fight, in his chariot whose rattling sounded like thunder-clouds, rushed on Lakshmana.

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आसाद्य रणमध्ये तं वारैत्वा स्थितो ज्वलन् ।
धनुर्विष्कारयामास राक्षसेन्द्रः प्रतापवान् ॥ ६-५९-९३

93. **prataapavaan** = the powerful; **raakSasendraH** = Ravana; the king of demons; **aasaadya** = approached; **tam** = that Lakshmana; **raNamadhye** = in the middle of the battle-field; **vaarayitvaa** = preventing him to go forward; **sthitaH** = and standing there; **jvalan** = blazing; **visphaarayaamaasa** = lifted up; **dhanuH** = his bow.

Coming to the centre of the battle-field, the powerful Ravana the King of Demons prevented Lakshmana to go forward, halted, standing there in his glory and lifted up his bow.

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तम् आह सौमित्रिर् अदीन सत्त्वो ।
विस्फारयन्तम् धनुर् अप्रमेयम् ।
अभेहि माम् एव निशा चर इन्द्र ।
न वानरांस् त्वम् प्रति योद्धुम् अर्हसि ॥ ६-५९-९४

94. **saumitriH** = Lakshmana; **adiinasattvaH** = of indomitable courage; **aaha** = spoke tam = to that Ravana; **visphaarayantam** = who was lifting up; **aprameyam** = his unfathomable; **dhanuH** = bow; **nishaacharendra** = O; king of Demons!; **abhyehi** = come; **maam** = towards me; **tvam** = you; **naarhasi** = ought not; **pratiyoddhum** = to fight against; **vaanaraan** = the monkeys.

Lakshmana of indomitable courage spoke to that Ravana who was lifting up his unfathomable bow (as follows): "O, King of Demons! Now enter into combat with me; cease from fighting with the monkeys!"

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स तस्य वाक्यम् परिपूर्ण घोषम् ।
ज्या शब्दम् उग्रम् च निशम्य राजा ।
आसाद्य सौमित्रिम् अवस्थितम् तम् ।
कोप अन्वितम् वाक्यम् उवाच रक्षह् ॥ ६-५९-९५

95. **nishamya** = hearing; **tasya** = Lakshmana's; **vaakyam** = words; **ugram** = like the terrible; **jyaashabdam** = sound of the bow-string; **pratipuurNaghoSam** = full of up-roar; **aasaadya** = approached; **tam saumitrim** = that Lakshmana; **upasthitam** = who came nearer; **uvaacha** = and spoke; **roSaanvitam** = with furious; **vaacham** = words (as follows):

Hearing that marvellously modulated voice that resounded like the twanging of a bow-string, Ravana drawing near his adversary, who stood close to his chariot, answered in anger:

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दिष्ट्या असि मे राघव दृष्टि मार्गम् ।
प्राप्तो अन्त गामी विपरीत बुद्धिह् ।
अस्मिन् क्षणे यास्यसि मृत्यु देशम् ।
संसाद्यमानो मम बाण जालैह् ॥ ६-५९-९६

96. **raaghava** = O; Lakshmana!; **diSTyaa** = by my good fortune; **antagaamii** = you; to meet your death; **vipariita buddhiH** = and in your perverted mind; **praaptaH** = have reached; **me** = my; **dR^iSTimaargam** = range of sight; **asmin** = this; **kSaNe** = very instant; **yaasyasi** = you will go; **samsaadyamaanaH** = after having collapsed; **mR^ityulokam** = to the region of death; **mama** = by me; **baaNa jaaliH** = rain of arrows.

"O, Lakshmana! By my good fortune, you in your perverted mind, reached within my range of sight so as to meet your death. This very instant, you will go to the region of Death, after having collapsed by the bang of my rain of arrows."

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तम् आह सौमित्रिर् अविस्मयानो ।
गर्जन्तम् उद्धृत सित अग्र दम्ष्ट्रम् ।
राजन् न गर्जन्ति महा प्रभावा ।
विकत्थसे पापकृताम् वरिष्ठ ॥ ६-५९-९७

97. **saumitriH** = Lakshmana; **avismayaanaH** = being unsurprised; **aaha** = spoke; **tam** = to that Ravana; **garjantam** = who was roaring; **udvR^itta sitaagradamSTram** = with his protruding and sharp teeth; **raajan** = O; King; **variSTha** = the foremost; **paapakR^itaam** = of evil-doers; **vikatthase** = you are boasting of yourself!; **mahaaprabhaavaaH** = greatly dignified ones; **nagarjanti** = do not roar.

Then, Lakshmana, unmoved spoke to that Ravana who was roaring with his sharp and protruding teeth (as follows): "Greatly dignified ones eschew bragging! O, the foremost of evil-doers! You are sounding your own praises!"

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जानामि वीर्यम् तव राक्षस इन्द्र ।
बलम् प्रतापम् च पराक्रमम् च ।
अवस्थितो अहम् शर चाप पाणिर् ।
आगच्च किम् मोघ विकत्थनेन ॥ ६-५९-९८

98. **raakSasendra** = O; King of demons!; **jaanaami** = I know; **tava** = your; **viiryam** = valour; **balam** = strength; **prataapamcha** = energy; **paraakramamcha** = and courage; **aham** = I; **avasthitaH** = stand here; **sharachaapa paaNiH** = with my bow and arrows in hand; **aagachchha** = come; **kim** = what is the use; **moghavikatthanena** = of boasting in vain?

"O, King of Demons! I know your valour, strength, energy and courage! Come! I now stand here, with my bow and arrows in hand. O what use are vain boasts."

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स;एवम् उक्तह् कुपितह् ससर्ज ।
रक्षो अधिपह् सप्त शरान् सुपुन्खान् ।
ताम्ल् लक्ष्मणह् कान्चन चित्र पुन्खैश् ।
चिच्चेद बाणैर् निशित अग्र धारैह् ॥ ६-५९-९९

99. **evam** = thus; **uktaH** = spoken; **saH rakSodhipaH** = the king of Demons; **kupitaH** = being enraged; **sasarja** = loosened; **sapta** = seven; **sharaan** = arrows; **supuNkhaan** = with good shafts; **lakSmaNaH** = Lakshmana; **chichchheda** = broke; **taan** = them; **baaNaiH** = with his arrows; **kaanchanachitra puNkhaiH** = bearing beautiful golden shafts; **nishitaagra dhaaraH** = and having sharp ends and edges.

Thus accosted, the King of Demons, infuriated, loosened seven marvellously plumed arrows which Lakshmana shattered with his beautiful golden-shafted arrows of sharp ends and edges.

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तान् प्रेक्षमाणह् सहसा निकृत्तान् ।
निकृत्त भोगान् इव पन्नग इन्द्रान् ।
लन्का ईश्वरह् क्रोध वशम् जगाम ।
ससर्ज च अन्यान् निशितान् पृषत्कान् ॥ ६-५९-१००

100. prekSamaaNah = beholding; taan = those arrows; nikR^ittaaan = shattered; sahasaa = promptly; pannagendraamiva = like great cobras; nikR^ita bhogaan = with their hoods shattered; laN^keshvaraH = Ravana; jagaama = got; krodhavasham- into clutches of anger; sasarja = and loosened; anyam = other; nishitaan = sharp; pR^iSatkaan = arrows.

Beholding those arrows shattered like great cobras with their hoods shattered, Ravana got angry and loosened other sharp arrows.

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स बाण वर्षम् तु ववर्ष तीव्रम् ।
राम अनुजह् कार्मुक सम्प्रयुक्तम् ।
क्षुर अर्ध चन्द्र उत्तम कर्णि भल्लैह् ।
शरांश् च चिच्चेद न चुक्षुभे च ॥ ६-५९-१०१

101. saH raamaanujaH = that Lakshmana; vavarSa = rained; tiivram = a severe; baaNa varSam = shower of arrows; kaarmuka samprayuktam = employed by his bow; chichchheda = and broke; sharaan cha = Ravana's arrows; kSuraardhachandraottama karNibhallaiaH = with his arrows called Kshura; Ardhachandra; the excellent Karni and Bhalla; na chukSudha cha = He did not feel perturbed.

Lakshmana, however, caused a well-aimed rain of missiles from his bow to fall on Ravana and nay, even broke Ravana's arrows with his arrows called Khura, Ardhachandra, the excellent Karni and Bhalla. He did not feel perturbed.

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स बाणजालान्यपि तानि तानि ।
मोघानि पश्यांस्त्रिदशारिराजः ।
विसिस्मिये लक्ष्मणलाघवेन ।
पुनश्च बाणान्निशितान्मुमोच ॥ ६-५९-१०२

102. pashyam = seeing; taani taani = his various; baaNa jaalaani = sets of arrows; moghaani = becoming vain; saH = that; tridashaarirajaH = king of those hostile to Gods; visismiye = was astonished; lakSmaNa laaghavena = at Lakshmana's skill; punaH cha = and once more; mumocha = released; nishitaan = sharp; baaNaan = arrows.

Seeing his successive arrows proving in vain, Ravana the King of those hostile to Gods was astonished at Lakshmana's skill and released more whetted shafts upon him.

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स लक्ष्मणश् च आशु शरान् शित अग्रान् ।
महा इन्द्र वज्र अशनि तुल्य वेगान् ।
संधाय चापे ज्वलन प्रकाशान् ।
ससर्ज रक्षो अधिपतेर् वधाय ॥ ६-५९-१०३

103. saH = that; lakSmaNashchaapi = Lakshmana too; mahendra tulyaH = who was equal to Indra the Lord of celestials; samdhaaya = fixed; shitaagraa = sharpened; sharaan = arrows; ashanibhiima vegaan = terribly swift as lightning; jvalanaprakaashaan = and blazing effulgence; chaape = on the bow-string; sasarje = and discharged; (them); vadhaaya = for killing; rakSodhipateH = of Ravana the Lord of Demons.

Lakshmana, the equal of Mahendra the Lord of celestials, fixing some sharpened arrows, swift as lightning and of blazing effulgence on his bow-string, discharged them on Ravana in

स तान् प्रचिच्चेद हि राक्षस इन्द्रश् ।
 चित्त्वा च ताम् लक्ष्मणम् आजघान ।
 शरेण काल अग्नि सम प्रभेण ।
 स्वयम्भु दत्तेन ललाट देशे ॥ ६-५९-१०४

104. saH = that; raakSasendraH = Ravana the King of Demons; prachichchheda hi = shattered; taan = those; shitaan = pointed; sharaan = arrows; aajaghaana = and struck; lakSmaNam = Lakshmana; lalaaTa deshe = on the forehead; shareNa = by an arrow; kaalaagni samaprabheNa = with an effulgence equal to the Fire of Time; svayambhudattena = and gifted by Brahma the Lord of Creation.

Whereupon, Ravana the King of Demons shattered those pointed arrows and struck Lakshmana in the forehead with a struck Lakshmana in the forehead with a shaft as bright as the Fire of Time, which had been bestowed on him by Brahma the Lord of Creation.

स लक्ष्मणो रावण सायक आर्तश् ।
 चचाल चापम् शिथिलम् प्रगृह्य ।
 पुनश् च सम्ज्जाम् प्रतिलभ्य कृच्चाच् ।
 चिच्चेद चापम् त्रिदश इन्द्र शत्रोह् ॥ ६-५९-१०५

105. raavaNa saayakaartaH = struck by Ravana's arrow; saH lakSmaNaH = that Lakshmana; chachaala = reeled a little; shithilam = and became feeble; pragR^ihya = in holding; chaapam = his bow; pratilabhya = but coming; samJNaam = to consciousness; kR^ichchhraat = with difficulty; chichheda = he shattered; chaapam = (that) weapon; trishendrashatroH = belonging to Ravana; Indra's enemy.

Struck by Ravana's arrow, Lakshmana reeled a little and was scarcely able to retain his bow. But, coming to his consciousness with difficulty, he shattered that weapon belonging to Ravana, Indra's enemy.

निकृत्त चापम् त्रिभिर् आजघान ।
 बाणैस् तदा दाशरथिह शित अग्रैह् ।
 स सायक आर्तो विचचाल राजा ।
 कृच्चाच् च सम्ज्जाम् पुनर् आससाद ॥ ६-५९-१०६

106. tadaa = then; daasharathiH = Lakshmana the son of Dasaratha; aajaghaana = struck; nikR^itta chaapam = him three; baaNaiH = darts; shitaagraiH = having pointed ends; saH raajaa = that king; saayakaartaH = pierced by those arrows; (swooned); aasasaadamcha = and regained; samJNaam = his senses; kR^ichchhaa = with difficulty.

Then, Lakshmana the son of Dasaratha struck Ravana, whose bow was broken, with three pointed darts. The king, pierced by those arrows, swooned and regained his senses with difficulty.

स कृत्त चापह् शर ताडितश् च ।
स्वेद आर्द्र गात्रो रुधिर अवसिक्तह् ।
जग्राह शक्तिम् समुदग्र शक्तिह् ।
स्वयम्भु दत्ताम् युधि देव शत्रुह् ॥ ६-५९-१०७

107. saH = that; devashatruH = Ravana the enemy of celestials; kR^itta chaapaH = whose bow was broken; shara taaDita shcha = struck by the arrows; medaardragaatraH = his limbs spattered with flesh; rudhiraavasiktaH = and streaming with blood; svayam = himself; ugra shaktiH = of formidable energy; jagraaha = seized; yudhi = in the battle; shaktim = a spear; svayambhu dattaam = gifted to him by Brahma the Lord of creation.

Ravana, the enemy of celestials, whose bow was broken, struck by the arrows, his limbs spattered with flesh, and streaming with blood, himself of formidable energy, seized in the battle a spear gifted to him by Brahma the Lord of Creation.

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स ताम् विधूम अनल सन्निकाशाम् ।
वित्रासनीम् वानर वाहिनीनाम् ।
चिक्षेप शक्तिम् तरसा ज्वलन्तीम् ।
सौमित्रये राक्षस राष्ट्र नाथह् ॥ ६-५९-१०८

108. saH = that Ravana; raakSasaraaSTra naathaH = the Lord of the country of demons; chikSepa = hurled; tarasaa = with strength; saumitraye = on Lakshmana; taam jvalantiim shaktim = that blazing spear; sadhuumaanala samnikaasham = emitting smoke and as bright as fire; vitraasaniim = frightening; vaanaraaNaam = the monkeys; samyati = in the fray.

Ravana the Lord of the country of demons hurled with strength on Lakshmana, that blazing spear, emitting smoke and as bright as fire, frightening the monkeys in the fray.

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ताम् आपतन्तीम् भरत अनुजो अस्त्रैर् ।
जघान बाणैश् च हुत अग्नि कल्पैह् ।
तथा अपि सा तस्य विवेश शक्तिर् ।
भुज अन्तरम् दाशरथेर् विशालम् ॥ ६-५९-१०९

109. bharataanujaH = Lakshmana the younger brother of Bharata; jaghaana = struck; taam = it; aapatantiim = falling upon him; astraiH = with arrows; baaNaishcha = and darts; hutaagnikalpaiH = as if it were a sacrificial fire; tathaapi = nevertheless; saashaktiH = that spear; vivesha = entered; daasharateH = Lakshmana's; vishaalam = broad; bhuujaantaram = chest;

Lakshmana the younger brother of Bharata struck that weapon falling upon him with arrows and darts, as if it were a sacrificial fire. Nevertheless, that spear entered Lakshmana's broad chest.

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स शक्तिमान् शक्तिसमाहतः सन् ।
जज्वाल भूमौ स रघुप्रवीरः ।

तं विह्वलन्तं सहसाभुपेत्य ।

जग्राह राजा तरसा भुजाभ्याम् ॥ ६-५९-११०

110. saH = that; raghupraviiraH = Lakshmana; shaktimaan = the mighty man; shakti samaahataH san = struck by the spear; bhuumau = (lay on) the earth; jajvaala = breathing fire; raajaa = and the king; abhyupetya = rushing; sahasaa = suddenly; tam = on him; vihvalantam = who was yet insensible; jagraaha = seized (him); tarasaa = brutally; bhujaabhyaam = in his two hands.

The mighty Lakshmana, struck by the spear, lay on the earth, breathing fire. The king, rushing suddenly on him who was yet insensible, seized him brutally in his hands.

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हिमवान् मन्दरो मेरुस्त्रैलोक्यम् वा सहामरैः ।

शक्यम् भुजाभ्यामुद्वर्तुम् न शक्यो भरतानुजः ॥ ६-५९-१११

111. shakyam = Though he was able; uddhartum = to lift up; himavaan = Himavat; mandaraH = Mandara; meruH = Meru; trailokyamvaa = and the three worlds; sahaamaraiH = with the Gods; na shakyaH = he could not raise; bharataanujaH = Lakshmana the younger brother of Bharata.

Though he was able to lift up Himavat, Mandara and Meru mountains as also the Three Worlds with the Gods, he could not raise Lakshmana the younger brother of Bharata.

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शक्त्याब्राह्म्या तु सौमित्रिस्ताडितोऽपि स्तनान्तरे ।

विष्णोरमीमांस्यभागमात्मानं प्रत्यनुस्मरत् ॥ ६-५९-११२

112. saumitriH = Lakshmana; taaDito.api = though wounded; stanaantare = in the breast; braahmyaa = by Brahma's shaktyaa = weapon; prati anusmarat = recollected on; atmaanam = himself; amiimamsya bhaagam = to be the inconceivable fraction; viSNoH = of Vishnu Himself.

Lakshmana, though wounded in the breast by Brahma's weapon, recollected that he was an inconceivable fraction of Vishnu Himself.

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ततो दानवदर्पघ्नं सौमित्रिम् देवकण्ठकः ।

तं पीडयित्वा बाहुभ्यां न प्रभुर्णङ्घनेऽभवत् ॥ ६-५९-११३

113. tataH = then; devakaNTakaH = Ravana that thorn in the side of the Gods; piiDayitvaa = though overcoming; tam = that saumitrim = Lakshmana; daanavadarpaghnam = who removed the pride of demons; naabhavat prabhiH = was unable; laN^ghane = to bear him away; baahubhyaam = with his hands.

Ravana that thorn in the side of the Gods, though overcoming that Lakshmana who removed the pride of demons, was unable to bear him away with his hands.

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ततः क्रुद्धो वायुसुतो रावणं समभिद्रवत् ।

आजघानोरसि क्रुद्धो वज्रकल्पेन मुष्टिना ॥ ६-५९-११४

114. tataH = thereafter; kruddhaH = the enraged; vaayusutaH = Hanuma the son of the wind-God; samabhidravat = rushed; raavaNam = towards Ravana; aajaghaana = and

struck; **kruddhah** = angrily; **urasi** = in the chest-portion; **muSTinaa** = with his fist; **vajra kalpena** = which was resembling a thunder bolt.

Thereupon, the enraged Hanuma the son of the Wind-God, rushed towards Ravana and struck angrily on his chest with his fist, resembling a thunder-bolt.

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तेन मुष्टिप्रहारेण रावणो राक्षसेश्वरः ।
जानुभ्यामगमद्भूमौ चचाल च पपात च ॥ ६-५९-११५

115. **tena** = by that; **muSTiprahaareNa** = blow of the fist; **raavaNaH** = Ravana; **raakSaseshvaraH** = the Lord of Demons; **chachaala** = reeled; **apatat cha** = and fell; **jaanubhyaam** = on his knees; **bhuumau** = to the ground.

By that blow of the fist, Ravana the Lord of Demons reeled and fell on his knees to the ground.

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आस्यैश्च नेत्रैः श्रवणैः पपात रुधिरं बहु ।
विघार्णमानो निश्चेष्टो रथोपस्थ उपाचिशत् ॥ ६-५९-११६

116. **bahu** = a lot of; **rudhiram** = blood; **papaata** = oozed; **asyaiH cha** = from his face; **netraiH** = from his eyes; **shravaNaiH** = from his ears; **vighuurNamaanaH** = Reeled; **nishcheSTaH** = and motionless; **upavishat** = he sat; **rathopasthe** = in the middle of the chariot.

A lot of blood oozed out from his face, eyes, and ears. Reeled and motionless, he became and sat in the middle of the chariot.

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विसंज्ञो मूर्चितश्चासीन्न च स्थानम् समालभत् ।
विसम्भ्रम् रावणम् दृष्ट्वा समरे भीमविक्रमम् ॥ ६-५९-११७
ऋषय् वानराश्चैव नेदुर्देवाश्च सासुराः ।

117. **aasiit** = he became; **visamJNaH** = unconscious; **muurchhitashcha** = and swooned; **na cha samaalabhat** = he could not acquire; **sthaanam** = stability; **dR^iSTvaa** = seeing; **bhiimavikramam** = the terribly stron; **raavaNam** = Ravana; **visamJNam** = becoming unconscious; **samare** = in the battle-field; **R^iSayaH** = the sages; **vaanarashchaiva** = the monkeys; **devaashchaiva** = the celestials; **saasuraaH** = along with demons; **neduH** = shouted in joy.

Seeing Ravana despite his redoubtable strength swooned on the battle-field, sages and monkeys began to shout in triumph as did also celestials and the demons (invisibly present on the scene).

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हनूमनथ तेजस्वी लक्ष्मणम् रावणार्दितम् ॥ ६-५९-११८
अनयद्रघवाभ्याशं बाहुभ्याम् परिगृह्य तम् ।

118. **atha** = then; **tejasvii** = the courageous; **hanuumaan** = Hanuma; **parigR^ihya** = taking; **tam lakSmaNam** = that Lakshmana; **raavaNaarditam** = wounded by Ravana; **baahubhyaam** = to his shoulders; **aanayat** = and brought him; **raaghavaabhyaasham** = nearer to Rama.

Then, the courageous Hanuma lifting up Lakshmana in his arms, who had been wounded by Ravana, brought him to Rama's presence.

वायूसूनोः सुहृत्त्वेन भक्त्या परमया च सः ॥ ६-५९-११९

शत्रूणामप्रकम्प्योऽपि लघुत्वमगमत्कपेः ।

119. saH = that Lakshmana; shatruuNaam = whom his foes; aprakampyo.api = were unable to move; aagamat = became; laghutvam = light; kapeH = for Hanuma; suhR^ittvena = because of friendship; paramayaa = and great; bhaktyaa cha = devotion; vaayusuunaH = of Hanuma the son of Wind-God.

That Lakshmana, whom his foes were unable to move, became light for Hanuma because of friendship and great devotion of Hanuma the son of Wind-God towards him.

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तं समुत्सृज्य सा शक्तिः सौमित्रिम् युधि निर्जितम् ॥ ६-५९-१२०

रावणस्य रथे तस्मिन् स्थानं पुनरुपागमत् ।

120. saa shaktiH = that spear; samutsR^ijya = leaving; saumitrim = Lakshmana; nirjitam = who was overcome; yudhi = in the battle; punaH upaaamat = returned; sthaanam = to its position; tasmin rathe = in that chariot; raavaNasya = of Ravana.

That spear leaving Lakshmana, who was overcome in the battle, returned to its position in that chariot of Ravana.

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रावणोऽपि महातेजाः प्राप्य सम्ज्ञां महाहवे ॥ ६-५९-१२१

आददे निशितान् बाणान् जग्रह च महद्भनुः ।

121. mahaatejaaH = the mighty; raavaNo.api = Ravana too; praapya = regaining; samJNaan = his consciousness; mahaahave = in that great battle-field; aadade = picked up; nishitaan = sharp; baaNaan = arrows; aadade = and got hold of; mahat = his great; dhanuH cha = bow too.

The mighty Ravana too, regaining his consciousness in the great battle-field, picked up his sharp arrows and the great bow.

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अश्वस्तश्च विशल्यश्च लक्ष्मणः शत्रुसूदनः ॥ ६-५९-१२२

विष्णोर्भागममीमांस्यमात्मानम् प्रत्यनुस्मरन् ।

122. aashvastaH = healed; vishalyaH = and feed from that lance; lakSmaNaH = Lakshmana; shatrusuudanaH = the annihilator of foes; pratyanusmaran = recollected; aatmaanam = of him; viSNoH bhaagam = as a part of Vishnu the Lord of Preservation; amiimaamsyam = the inconceivable.

Healed and free from that lance, Lakshmana the annihilator of his foes, recollected of himself as a part of the inconceivable Vishnu the Lord of Preservation.

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निपातितमहावीराम् वानराणाम् महाचमूम् ॥ ६-५९-१२३

राघवस्तु रणे दृष्ट्वा रावणम् समभिद्रवत् ।

123. dR^iSTvaa = beholding; mahaachamuum = the great army; vaanaraaNaam = of monkeys; nipaatita mahaaviiraam = whose great warriors were overthrown; raNe = on the battle-field; raaghavastu = Rama on his part; samabhidravat = rushed; raavaNam = on Ravana.

Beholding the great army of monkeys whose great warriors were overthrown on the battle-field, Rama rushed on Ravana.

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अथैनमुपसमाम्य हनूमान्वाक्यमब्रवीत् ॥ ६-५९-१२४
मम पृष्ठो समारुह्य राक्षसम् शास्तुमर्हसि ।
विष्णुर्यथा गरुत्मन्तमारुह्यमरवैरिणम् ॥ ६-५९-१२५

124; 125. **atha** = thereafter; **hanuumaan** = Hanuma; **upasamgamyā** = approaching; **enam** = this Rama; **abraviit** = spoke; **vaakyam** = the following words; **arhasi** = you ought; **shaastum** = to punish; **raakSasam** = the demon; **samaaruuhya** = by climbing; **mam** = my; **pR^iSTham** = back; **viSNuyathaa** = like Vishnu; **garutmantam** = on Garuda; **amaravairiNam** = in order to fight with the Enemy of Gods.

Meanwhile, Hanuma approaching Rama spoke the following words: "You have to punish the demon by climbing my back, as Vishnu on Garuda in order to fight with the Enemy of Gods."

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तच्छ्रुत्वा रागवो वाक्यम् वायुपुत्रेण भाषितम् ।
अथारुरोह सहसा हनूमन्तं महाकपिम् ॥ ६-५९-१२६
रथस्थम् रावणम् सम्ख्ये ददर्श मनुजाधिपः ।

126. **shrutvaa** = hearing; **tat** = those; **vaakyam** = words; **bhaaSitam** = spoken; **vaayuputreNa** = by Hanuma the son of Wind-God; **raaghavaH** = Rama; **atha** = then; **sahasaa** = soon; **aaruroha** = mounted; **mahaakapim** = the great monkey; **hanuumantam** = Hanuma; **manujaadhipaH** = Rama the Lord of Men; **dadarsha** = saw; **raavaNam** = Ravana; **rathastham** = standing in his chariot; **samkhye** = in the battle-field.

Hearing those words spoken by Hanuma the son of Wind-God, Rama soon after mounted the great monkey, Hanuma. Rama the Lord of men then saw Ravana standing in his chariot in the battle-field.

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तमालोक्य महातेजाः प्रदुद्राव स रावणम् ॥ ६-५९-१२७
वैरोचनमिव क्रुद्धो विष्णुरभ्युद्यतायुधः ।

127. **mahaatejaaH** = the mighty; **saH** = Rama; **kruddhaH** = became angry; **aalokya** = on seeing; **tam** = him; **pradudraava** = and rushed; **raavaNam** = upon Ravana; **viSNuH iva** = like unto Vishnu; **abhyudyataayudhaH** = with his uplifted mace; (rushed upon); **vairochanam** = Virochana.

The mighty Rama became angry on seeing him and rushed upon that Ravana like unto Vishnu with his uplifted mace rushed upon Virochana.

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ज्याशब्दमकरोत्तीव्रम् वज्रनिष्पेषनिष्ठुरम् ॥ ६-५९-१२८
गिरा गम्भीरया रामो राक्षसेन्द्रमुवाच ह ।

128. **raamaH** = Rama; **aakarot** = made; **jyaashabdām** = a sound in drawing the cord of his bow; **vajraniSpeSa niSThuram** = and like unto the roll of thunder; **uvaacha ha** = spoke; **gambhiirayaa** = in a deep; **giraa** = voice; **raakSasendram** = to Ravana.

Rama made a sound in drawing the cord of his bow and like unto the roll of thunder, spoke in a deep voice to Ravana as follows:

तिष्ठ तिष्ठ मम त्वम् हि कृत्वा विप्रियमीदृशम् ॥ ६-५९-१२९

क्व नु राक्षसशार्दूल गत्वा मोक्षमवाप्स्यसि ।

129. raalSasa shaarduula = O Tiger among the Demons!; tiSTha tiSTha = stay; stay; kR^itvaa = having evoked; iidR^isham = such; vipriyam = a displeasure; mama = to me; kvanu = where; gatvaa = by fleeing; avaapsyasi = you will get; mokSam = an abandonment?

"O, Tiger among the Demons! Stay, stay! Having evoked such a displeasure to me, where will you flee and get an abandonment?"

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यदीन्द्रवैवस्वतभास्कुरान्वा ।

स्वयमुभवैश्वानरशंकुरान्वा ।

गमिष्यसि त्वं दशधा दिशो वा ।

तथापि मे नाद्य गतो विमोक्ष्यसे ॥ ६-५९-१३०

130. tvam = gamiSyasi yadi = even if you go; indraivaivasvata bhaaskaraan vaa = or to the ten regions; tathaapi = even in those regions; gataH = having obtained; me = my proximity; na vimokSyase = you will not be let loose; adya = now.

"Even if you seek refuge in the region of Indra the Lord of celestials or Yama the Lord of Death or the Sun or Brahma the Lord of Creation or Agni the Lord of Fire or Shiva the Lord of dissolution or in the ten regions, even in those abodes you will elude me from now on."

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यश्चैष शक्त्या निहतस्त्वयाद्य ।

गच्छन्विषादं सहसाभ्युपेत्य ।

स एष रक्षोगणराज मृत्युः ।

सपुत्रपौत्रस्य तवाद्य युद्धे ॥ ६-५९-१३१

131. rakSogaNa raaja = O king of the demoniac people!; yaH eSaH = the one who; nihataH = was struck; shaktyaa = by the spear; gachchhan = obtaining; duHkham = sorrow; saH eSaH = the same Lakshmana; abhyupetya = recovering consciousness; sahasaa = immediately; mR^ityuH = and assuming the form of death; adya = will now; (claim); tava = you; saputrapautrasya = along with your sons and grandsons; yuddhe = in battle.

"O, Ravana the King of Demons! The one who was struck by the spear, fell swooping this day only to recover consciousness immediately, will now, assuming the form of death, claim you, your sons and grandsons in battle."

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एतेन चात्यद्भुतदर्शनानि ।

शरैर्जनस्थानकृतालयानि ।

चतुर्दशान्यात्तवरायुधानि ।

रक्षः सहस्राणि निषूदितानि ॥ ६-५९-१३२

132. etena = here is he; sharaiH = under whose arrows; chaturdashaani = fourteen; rakSaH sahasraaNi = thousand demons; adbhuta darshanaani = of terrible

form; **niSuuditaani** = perished; **janasthaana kR^itaalayaani** = who had established themselves in Janasthana; **aathavaraayudhaani** = and were furnished with excellent weapons.

"Here is he, under whose blows of arrows, fourteen thousand demons of terrible form perished, who had established themselves in Janasthana and were furnished with excellent weapons."

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राघवस्य वचः श्रुत्वा राक्षसेन्द्रो महाबलः ।
वायुपुत्रम् महावेगम् वहन्तं राघवं रणे ॥ ६-५९-१३३
रोषेण महताविष्टः पूर्ववैरमनुस्मरन् ।
आजघान शरैर्दीपैः कालानलशिखोपमैः ॥ ६-५९-१३४

133; 134. **shrutvaa** = hearing; **vachaH** = the words; **raaghavasya** = of Rama; **raakSasendraH** = Ravana the King of Demons; **mahaabalaH** = having a great strength; **aaviSTaH** = full; **roSaNa** = of rage; **aajaghaana** = struck; **diptaiH sharaiH** = with flaming arrows; **kaalaanala shikhopamaiH** = resembling the tongues; **vaayuputram** = on Hanuman the son of Wind-God; **mahaavegam** = bearing; **raaghavam** = Rama; **raNe** = in the battle field; **anusmaran** = and recollecting; **puurva vairam** = his former hostility.

Hearing the words of Rama, Ravana of great strength, full of rage and recollecting his former hostility struck with flaming arrows resembling the tongues of the Fire of Dissolution, on Hanuman the son of Wind-God, who with extreme velocity, was bearing Rama in the battle-field.

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राक्षसेनाहवे तस्य ताडितस्यापि सायकैः ।
स्वभावतेजोयुक्तस्य भूयस्तेजोऽभ्यवर्धत ॥ ६-५९-१३५

135. **taaDitasyaapi** = even when struck; **raakSasena** = by that demon; **saayakaiH** = with arrows; **aahave** = in the battle; **tasya svabhaava tejoyuktasya** = the native strength of which Hanuman was possessed **tejaH** = that vigour; **abhyavardhataH** = increased; **bhuuyaH** = still further.

Even when struck by that demon with his arrows in the battle, the vigour of Hanuman, who was endowed with native strength, increased still further.

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ततो रामो महातेजा रावणेन कृतव्रणम् ।
दृष्ट्वा प्लवगशार्दूलं क्रोधस्य वशमेयुवान् ॥ ६-५९-१३६

136. **tataH** = then; **mahaatejaaH** = the mighty; **raamaH** = Rama; **dr^iSTvaa** = seeing; **plavaga sharduulam** = Hanuman the tiger among the monkeys; **kR^itavraNam** = having been wounded; **raavaNena** = by Ravana; **eyivaan** = got; **vasham** = into the clutches; **krodhasya** = of anger.

Thereupon, seeing Hanuman the Tiger among the monkeys getting wounded by Ravana, Rama was transported with anger.

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तस्याभिसम्क्रम्य रथम् सचक्रम् ।
साश्वध्वजच्छत्रमहापताकम् ।
ससारथिम् साशनिशूलखड्गम् ।
रामः प्रचिच्छेद शितैः शराग्रैः ॥ ६-५९-१३७

137. **raamaH** = Rama; **abhisamkramya** = going near (him); **prachichchheda** = and shattered; **shitaiH** = by sharp; **sharaagraiH** = pointed arrows; **tasya** = his; **ratham** = chariot; **saahakram** = with its wheels; **saashva dhvaja chchhatra mahaapataakam** = horses; banner; canopy; great standard; **sasaarathim** = with its charioteer; **saashanishuulakhaDgam** = darts; spears and swords.

Going near his chariot with his sharp and pointed arrows, Rama shattered it along with its wheels, horses, banner, canopy, great standard, charioteer, darts, spears and swords.

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अथेन्द्रशत्रुम् तरसा जघान ।
बाणेन वज्राशनिसन्निभेन ।
भुजान्तरे व्यूढसुजातरूपे ।
वज्रेण मेरुं भगवानिवेन्द्रः ॥ ६-५९-१३८

138. **atha** = thereupon; **tarasaa** = with a great force; **(he) jaghaana** = struck; **baaNena** = with an arrow; **vajraashani samnibhena iva** = like unto a thunderbolt; (falling on); **merum** = Mount Meru; **indra shatrum** = that Ravana the enemy of Indra the Lord of celestials; **bhuujaantare** = on his chest; **vyuuDhasujaataruupe** = which was broad and beautiful; **bhagavaan** = as Lord; **indraH** = Indra the Lord of celestials; **vajreNa** = (struck) with his thunder-bolt.

Thereupon, with a great force, Rama struck with his shaft shining brightly as the thunderbolt, that Ravana, the enemy of Indra, in his broad and beautiful chest, even as the mighty Indra would strike the Mount Meru with his thunderbolt.

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यो वज्रपाताशनिसंनिपाता ।
न्न चुक्षुभे नापि च्वाल राजा ।
स रामबाणाभिहतो भृशार्त ।
श्चाल चापं च मुमोच वीरः ॥ ६-५९-१३९

139. **yaH** = which; **raajaa** = king of Demons; **na vajra paatashanisamnipaataat** = whom neither thunder nor lightning; **chukSubhe** = could cause disturbance; **naapi chachaala** = nor could cause trembling; **saH viiraH** = that valiant demons; **chachaala** = stumbled; **mumocha** = letting fall; **chaapamcha** = his bow; **raama baaNaabhihataH** = at the violent impact of Rama's missile; **bhR^ishaartaH** = which created a deep injury.

That valiant King of Demons, whom neither thunder nor lightning could cause disturbance or trembling; stumbled letting fall his bow at the valiant impact of Rama's missile which created a deep injury.

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तम् विह्वलन्तं प्रसमीक्ष्य रामः ।
समाददे दीप्तमथार्धचन्द्रम् ।
तेनार्कवर्णं सहसा किरीटं ।
चिच्छेद रक्षोधिपतेर्महात्मा ॥ ६-५९-१४०

140. **prasamiikSya** = seeing; **tam** = that Ravana; **vihvalantam** = swooning; **raamaH** = Rama; **atha** = then; **samaada** = took up; **diiptam** = a blazing; **arthachandram** = a crescent shaped arrow; **tena** = and by it; **mahaatmaa** = the magnanimous Rama; **sahasaa** = immediately; **chichchheda** = shattered; **kiriiTam** = the diadem; **arkavarNam** = having a bright hue; **rakSodhipate** = of Ravana the Lord of Demons.

Seeing that Ravana swooning, the magnanimous Rama took up a blazing arrow shaped like a crescent moon and immediately used it to shatter the diadem of Ravana the Lord of Demons, which was of bright hue.

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तं निर्विषाशीविषसंनिकाशं ।
शान्तार्चिषं सूर्यमिवाप्रकाशम् ।
गतश्रियं कृत्तकिरीटकूट ।
मुवाच रामो युधि राक्षसेन्द्रम् ॥ ६-५९-१४१

141. raamaH = Rama; uvaacha = said; tam raakSasendram = to that Lord of Demons; gatashriyam = whose splendour was dimmed; kR^itta kiriiTa kuuTam = the setting of his diadem riven; nirviSaashiiviSasamnikaasham = who resembled a venomous snake; robbed of its poison; suuryamiva = or like a sun; shaantaarchiSam = its rays extinguished; aprakaasham = bereft of lustre; yudhi = in the battle-field.

In that battle-field, Rama said to that Lord of Demons whose splendour was dimmed, the setting of his diadem river, who resembled a venomous snake robbed of its poison or like a sun its rays extinguished, bereft of lustre.

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कृतं त्वया कर्म महत्सुभीमं ।
हतप्रवीरश्च कृतस्त्वयाहम् ।
तस्मात्परिश्रान्त इति व्यवस्य ।
न त्वां शरैर्मर्त्युवशम् नयामि ॥ ६-५९-१४२

142. subhiimam = a highly terrific; mahat = great; karma = feat; kR^itam = was accomplished; aham = I; kR^itam = was accomplished; tvayaa = by you; aham = I; kR^itam = have been effected; hata praviiraH = with my brave soldiers having been succumbed; tasmaat = for that reason; vyavasya = having made up my mind; parishaantaH iti = that you have become weary; na nayaami = I shall not put; tvaam = you; mR^ityuvasham = under the clutches of Death.

"You have accomplished a highly terrific great feat and my brave soldiers have succumbed beneath your blows. Now, you are weary and in this condition, I shall not put you under the clutches of Death."

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प्रयाहि जानामि रणार्दितस्त्वं ।
प्रविश्य रात्रिचरराज लङ्काम् ।
अश्वस्य निर्याहि रथी च धन्वी ।
तदा बलम् प्रेक्ष्यसि मे रथस्थः ॥ ६-५९-१४३

143. raatrimchara raaja = O; King of the Rangers of Night!; jaanaami = I know; tvam = you; raNaarditaH = have been tormented in battle; prayaahi = go; pravishya = and entering; laN^kaam = Lanka; ashvasya = and having return; rathii = in your chariot; dhanviicha = with your bow; tadaa = and then; rathasthaH = standing in your chariot; prekSyasi = you will witness; me = my; balam = prowess.

"O, King of the Ranger of night! I know you have been tormented in the battle. Go and return to Lanka. Having regained your breath, come back in your chariot with your bow and then standing in your chariot, you will witness once more my prowess."

स एवमुक्तो हतदर्पहर्षो ।
 निकृत्तचापः स हताश्वसूतः ।
 शरार्दितो भग्नमहाकिरीटो ।
 विवेश लङ्काम् सहसा स्म राजा ॥ ६-५९-१४४

144. **evam** = thus; **uktaH** = spoken; **saH raajaa** = that King Ravana; **hata darpa harSaH** = his joy and boasting subdued; **nikR^itta chaapaH** = his bow shattered; **hataashva suutaH** = his horses and chariot slain; **sharaarditaH** = pierced with arrows; **bhagna mahaakiriiTaH** = his great diadem broken; **sah** = he; **sahasaa** = soon; **vivesha** = returned; **laN^kaam** = to Lanka.

At these words, that King Ravana, his joy boasting subdued, his bow shattered, his horses and chariot slain pierced with arrows, his great diadem broken, he soon returned to Lanka.

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तस्मिन् प्रविष्टे रजनीचरेन्द्रे ।
 महाबले दानवदेवशत्रौ ।
 हरीन् विशल्यान् सह लक्ष्मणेन ।
 चकार रामः परमाहवाग्रे ॥ ६-५९-१४५

145. **tasmin** = (While) that; **mahaabale** = mighty; **rajanicharendre** = Ravana the Lord of Demons; **daanava deva shatrau** = the enemy of celestials and titans; **praviSTe-** returned to Lanka; **raamaH** = Rama; **chakaara vishalyaan** = arranged for drawing out arrows; **hariin** = from monkeys; **lakSmaNena saha** = and from Lakshmana too; **paramaahavaagre** = in the forefront of that vast battle-field.

While that mighty Ravana the Lord of Demons and the enemy of celestials and titans returned to Lanka, Rama arranged for drawing out arrows from monkeys and from Lakshmana too, in the forefront of that vast battle-field.

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तस्मिन् प्रभग्ने त्रिदशेन्द्रशत्रौ ।
 सुरासुरा भूतगणा दिशश्च ।
 ससागराः सर्वमहोरगाश्च ।
 तथैव भूम्यम्बुच राः प्रहृष्टाः ॥ ६-५९-१४६

146. **tasmin** = that Ravana; **tridashendra shatrau** = the adversary of the King of the Gods; **prabhagne** = being vanquished; **suraasuraaH** = the celestials; Asuras; **bhuutagaNaaH** = the multitude of beings; **dishascha** = in all quarters; **sasaagaraaH** = and creatures of the ocean; **sarva mahoragaaH** = with the great serpents; **tathaiva** = as also **bhuumyambucharaaH** = all being on earth and in the waters; **prahR^iTaaH** = rejoiced very much.

That Ravana, the adversary of the King of the Gods being vanquished, the celestials, Asuras the multitude of beings in all the quarters, the creatures of the ocean with the great serpents as also all beings on earth and in waters rejoiced very much.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये युद्धकाण्डे एकोनषष्टितमः सर्गः

Thus completes 59th Chapter of Yuddha Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

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Book VI : Yuddha Kanda - Book Of War

Chapter [Sarga] 60 Verses converted to UTF-8, Nov 09

Introduction

Ravana returns to Lanka and asks some demons to go to the abode of sleeping Kumbhakarna, to wake him up and request him to come to him. The slumbering Kumbhakarna is roused by the demons under orders of their king. Kumbhakarna, giant in form, sets out on the high way to see Ravana and the monkeys get alarmed to see the giant demon.

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स प्रविश्य पुरीम् लङ्काम् रामबाणभयार्दितः ।
भग्नदर्पस्तदा राजा बभूव व्यथितेन्द्रियः ॥ ६-६०-१

1. tadaa = then; saH = that; raajaa = King of Demons; pravishya = after entering; laN^kaam puriim = the city of Lanka; raama baaNabhayaarditaH = afflicted with the fear of Rama's arrows; bhagnadarpaH = his pride humbled; babhuuva = became; vyathi tendriyaH = troubled in his senses.

Returning to the City of Lanka, Ravana the King of Demons was afflicted with the fear of Rama's arrows, his pride was humbled and his senses troubled.

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मातङ्ग इव सिम्हेन गरुडेनेव पन्नगः ।
अभिभूतोऽभवद्राजा राघवेण महात्मना ॥ ६-६०-२

2. raajaa = that King; abhavat = was; abhibhuutaH = overcome; mahaatmanaa = by the high-souled; raaghavaNa = Rama; maataN^gaH iva = like an elephant; simhena = by a lion; pannagaH iva = or like a serpent; garuDena = by an eagle.

The king was overcome by the high-souled Rama, like an elephant is by a lion or a serpent by an eagle.

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ब्रह्मदण्डप्रतीकानाम् विद्युच्चलितवर्चसाम् ।
स्मतन् राघवबाणानाम् विव्यथे राक्षसेश्वरः ॥ ६-६०-३

3. raakSaseshvaraH = the lord of Demons; vivyathe = was maddened; smaran = in recollecting; raaghava baaNaanaam = Rama's arrows; brahma daN^Dapратиikaanaam = resembling the Rod of Brahma the Lord of creation; vidyuchchalita varchasaam = and possessed of the splendour of lightning.

The Lord of Demons was maddened in recollecting Rama's arrows resembling the Rod of Brahma the Lord of creation and possessed of the splendour of lightning.

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स काञ्चनमयम् दिव्यमाश्रित्य परमासनम् ।
विप्रेक्षमाणो रक्षांसि रावणो वाक्यमब्रवीत् ॥ ६-६०-४

4. **aashritya** = resting on; **paramaasanam** = an excellen throne; **kaaNa^chanamayan** = made of gold; **divyam** = and charming; **raavaNaH** = Ravana; **viprekSamaaNaH** = looking; **rakSaamsi** = at the demons; **abraviit** = spoke; **vaakyam** = (the following) words.

Resting on an excellent and charming throne made of gold, Ravana looked at the demons and spoke the following words:

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सर्वम् तत्खलु मे मोघम् यत्तप्तम् परमम् तपः ।
यत्समानो महेन्द्रेण मानुषेण विनिर्जितः ॥ ६-६०-५

5. **tat sarvam** = all that; **paramam** = great; **tapaH** = penance; **yat** = which; **taptam** = was performed; **me** = by me; **mogham khalu** = was indeed in vain; **yat** = for; **mahendreNa samaanaH** = I who am equal to Mahendra the Lord of celestials; **vinirjitaH** = have been defeated; **maanuSeNa** = by a mere man!.

"All that great penance performed by me became a waste indeed, for, I who am equal to Mahendra the Lord of Celestials have been defeated by a mere man!"

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इदम् तद्ब्रह्मणो घोरम् वाक्यम् मामभ्युपस्थितम् ।
मानुषेभ्यो विजानीहि भयम् त्वमिति तत्तथा ॥ ६-६०-६

6. **idam** = these; **ghoram** = terrible; **vaakyam** = words; **brahmaNaH** = of Brahma the Lord of creation; **iti** = saying that; **tvam** = you; **vijaanihi** = know; **bhayam** = of the threat; **maanuSebhyaH** = from men; **upasthitam** = appear (true); **maam** = to me; **tat** = that ; **tathaa** = is so.

"The terrible words of Brahma the Lord of Creation saying, 'You know of the threat from men' appear true. That is so."

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देवदानवगन्धर्वैर्यक्षराक्षसपन्नगैः ।
अवध्यत्वम् मया प्राप्तम् मानुषेभ्यो न याचितम् ॥ ६-६०-७

7. **praaptam** = (The boon) was obtained; **mayaa** = by me; **avadhyatvam** = for not to be slain; **devadaanava gandharvaiH** = by celestials; titans or celestials musicians; **yakSaraaSasa pannagaiH** = or sam-divine beings or demons or serpent-demons; **nayaachitam** = but not asked; **maanuSebhyaH** = from men.

"I sought immunity from death at the hands of celestials, titans or celestials musicians, or semi divine beings or demons or serpent-demons, but f man I made no mention."

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विदितम् मानुषम् मन्ये रामं दशरथात्मजम् ।
इक्ष्वाकुकुलजातेन अनर्ण्येन यत् पुरा ॥ ६-६०-८
उत्पत्स्यति हि मद्वंशे पुरुषो राक्षसाधम ।
यस्त्वाम् सपुत्रम् सामात्यम् सबलम् साश्वसारथिम् ॥ ६-६०-९
निहनिष्यति सम्ग्रामे त्वाम् कुलाधम दुर्मते ।

8; 9. raamam = Rama; dasharathaatmajam = the son of Dasaratha; maanuSam = is the man; manyee = I think; yat = of whom; puraa = formerly; anaraNyena = Anaranya; ikSvaakukula jaatena = born of Ikshvaku dynasty; viditam = made me to understand; (staying); raakSasaadhama = O; the worst of demons; kulaadhama = and worst of your race!; durmate = O; the wretched one! madvamshe = In my race; utpatsyatihi = will be born; puruSaH = a man; yaH = who; nihaniSyati = will slay; tvaam = you; samgraame = in battle; saputram = with your sons; saamaatyam = ministers; sabalam = army; saashvasaarathim = horses and charioteer.

"Rama the son of Dasaratha is the man I think of whom Anaranya born of Ikshvaku dynasty formerly spoke, saying: 'O, the worst of demons, the worst of your race and the wretched one! In my race will be born a man who will slay you in battle with your sons, ministers, army, horses and charioteer.'"

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शप्तोऽहम् वेदवत्या च यदा सा धर्षिता पुरा ॥ ६-६०-१०

सेयम् सीता महाभागा जाता जनकनन्दिनी ।

10. aham = I; shaptaH = was cursed; vedavatya = by Vedavati; yadaa = when; saa = she; dharSitaa = was humiliated; puraa = before; saa = that; iyam = same Vedavati; jaataa = is born; siitaa = as Seetha; mahaabhaagaa = the highly fortunate one; janakanandinii = and the daughter of Janaka.

"Further, I was formerly cursed by Vedavati when she was humiliated by me. The same Vedavati is born as the highly fortunate Seetha the daughter of Janaka."

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उमा नन्दीश्वरश्चापि रम्भा वरुणकन्यका ॥ ६-६०-११

यथोक्तास्तन्मया प्राप्तम् न मिथ्या ऋषिभाषितम् ।

11. yathaa = how; umaa = parvati the consort of Shiva; nandiishvarashchaapi = lord Nandi the attendant of Shiva; rambhaa = Rambha wife of Nala-Kubara; varuNakanyakaa = Varuna's daughter; uktaaH = told; tat = that; praaptam = has been obtained; mayaa = by me; R^iSibhaaSitam = the words uttered by sages; na = are not; mithyam = untrue.

"What was predicted by Parvati the consort of Shiva, Nandishvara the attendant of Shiva, Rambha the wife of Nalakubara and Punjikasthala the daughter of Varunda has come to pass! The words of the sages never prove false."

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एतदेवाभ्युपागम्य यत्नम् कर्तुमहार्हत ॥ ६-६०-१२

राक्षसाश्चापि तिष्ठन्तु चर्यागोपुरमूर्धसु ।

12. etat eva = on account of all this; abhyupaagamya = and admitting it; arhathaa = effort; iha = in this matter; raakSasaashchaapi = (Let) the demons; tiSThantu = be stationed; charyaagopura muurdhasu = on the summit of Charya Mountain.

"On account of all this and admitting it, you should exert yourselves to the uttermost. Let the demons go to the summit of Charya Mountain."

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स चाप्रतिमगाम्भीर्यो देवदानवदर्पहा ॥ ६-६०-१३

ब्रह्मशापाभिभूतस्तु कुम्भकर्णो विबोध्यताम् ।

13. vibodhyataam = Awaken; saH = that; kumbhakarNaH = Kumbhakarna; apratimagaambhiiryaH = who is without equal in prowess; devadaanava

darpaHaa = who humbles the pride of the celestials and demons; **brahma shaapaabhibhuutaH** = and on whom the curse of Brahma the Lord of Creation rests.

"Awaken that kumbhakarna, who is without equal in prowess, who humbles the pride of the celestials and demons, and on whom the curse of Brahma the Lord of creation rests."

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समरे जितमात्मानम् प्रहस्तम् च निषूदितम् ॥ ६-६०-१४

ज्ञात्वा रक्षोबलम् भीममादिदेश महाबलः ।

14. **jJNaatvaa** = having known (that); **prahastam** = Prahasta; **niSuuditam** = being slain; **saH** = and that king; **mahaabalaH** = the mighty one; **aatmaanam** = himself; **jitam** = being defeated; **samare** = in battle; (that king); **aadidesha** = issued his commands; **bhiimam** = to the dreadful; **balam** = army (saying)

Having known that Prahasta being slain and knowing himself to have been defeated in the battle, Ravana issued his commands to the dreadful army, saying:

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द्वारेषु यत्नः क्रियताम् प्राकारश्चाधिरुह्यताम् ॥ ६-६०-१५

निद्रावशसमाविष्टः कुम्भकर्णो विबोध्यताम् ।

15. **kriyataam** = guard; **dvaareSu** = the gates; **yatnaH** = with care; **adhiruhyataam** = and ascend; **praakaarashcha** = the ramparts; **vibodhyataam** = rouse; **kumbhakarNaH** = Kumbhakarna; **nidraavasha samaaviSTaH** = who is slumbering soundly.

"Guard the gates with utmost care. Man the ramparts. Rouse Kumbhakarna who is slumbering soundly."

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सुखम् स्वपिति निश्चिन्तः कालोपहतचेतनः ॥ ६-६०-१६

नव सप्त दशाष्टौ च मासान् स्वपिति राक्षसः ।

16. **raakSasaH** = Kumbhakarna; **svapiti** = is sleeping; **sukham** = happily; **kaalopahata chetanaH** = his understanding vitiated by lust; **nishchintaH** = free from all anxieties; (the demon sleeps); **nava** = for mine; **sapta** = seven; **dasha** = ten; **aSTaucha** = or eight; **maasaan** = months.

"Kumbhakarna is sleeping happily, his understanding vitiated by lust and free from all anxieties. The demon sleeps for nine, seven, ten or eight months.

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मन्त्रम् कृत्वा प्रसुप्तोऽयमिअस्तु नवमेऽहनि ॥ ६-६०-१७

तम् तु बोधयत क्षिप्रम् कुम्भकर्णम् महाबलम् ।

17. **kR^itvaa** = having me; **mantram** = in consultation (with me); **navame** = on the ninth; **ahani** = day; **itam** = before; **ayam** = he; **prasuptaH** = has since fallen asleep; **bodhayata** = Awaken; **kshiipram** = quickly; **tam** = that; **mahaabalam** = mighty; **kumbhakarNam** = Kumbhakarna.

"Having deliberated with me nine days ago, he has since fallen asleep. Awaken quickly that mighty Kumbhakarna."

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स हि सम्ख्ये महाबाहुः ककुदम् सर्वरक्षसाम् ॥ ६-६०-१८

वानरान् राजपुत्रौ च क्षिप्रमेव हनिष्यति ।

18. saH = Kumbhakarna; kakudam = the foremost; sarvaraakSasaam = of all demons; mahaabaahuH = and the mighty armed; haniSyati = will kill kSiprameva = quickly; vaanaraan = the monkeys; raajaputraucha = and the princes; samkhye = in the battle.

"The mighty armed Kumbhakarna, the foremost of all demons will kill the monkeys and the two princes at once in the battle."

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एष केतुः परं सम्ख्ये मुख्ये वै सर्वरक्षसाम् ॥ ६-६०-१९

कुम्भकर्णः सदा शेते मूढो ग्राम्यसुखे रतः ।

19. eSaH kumbhakarNaH = this Kumbhakarna; mukhyaH = the chief; sarva rakSasaam = among all the demons; param = a great; ketuH = mark; samkhye = in the battle; sadaa = is always; shete = sleeping; muuDhaaH = a stupid; rataH = being fond; graamya sukhe = of a rustic comfort.

"This Kumbhakarna, the chief among all the demons and a great mark in the battle, being fond of a rustic comfort, is always sleeping stupidly."

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रामेणाभिनिरस्तस्य सम्ग्रामेऽस्मिन् सुदारुणे ॥ ६-६०-२०

भविष्यति न मे शोकः कुम्भकर्णे विबोधिते ।

20. kumbhakarNe = (If) Kumbhakarna; vibodhite = is awaken; na bhaviSyati = there will be no; shokaH = grief; me = for me; abhinirastasya = who has been defeated; raameNa = by Rama; asmin = in this; sudaaruNe = highly terrific; samgraame = battle.

"If Kumbhakarna is awaken, there will be no worry for me, who stand defeated by Rama in this highly terrific battle."

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किम् करिष्याम्यहम् तेन शक्रतुल्यबलेन हि ॥ ६-६०-२१

ईदृशे व्यसने घोरे यो न साहाय्य कल्पते ।

21. kim = what; aham kariSyaami = will I do; tena = with him; yaH = who; shakratulya = Lord of Celestials; na kalpate = cannot; saahaayya = help; iidR^ishe = in such; ghore = a dreadful; vyasane = calamity?

"What is the use of him, who possessing a strength equal to that of Indra the Lord of celestials, cannot help me in such a dreadful catastrophe?"

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ते तु तद्वचनम् श्रुत्वा राक्षसेन्द्रस्य राक्षसाः ॥ ६-६०-२२

जग्मुः परमसम्भ्रान्ताः कुम्भकर्णनिवेशनम् ।

22. shrutvaa = hearing; tat vaakyam = those words; raakSasendrasya = of Ravana the Lord of Demons; te = those; raakSasaaH = demons; parama sambhraantaH = very briskly; jagmuH = went; kumbhakarNa niveshanam = to the abode of Kumbhakarna.

Hearing those words of Ravana, those demons very briskly went to the abode of Kumbhakarna.

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ताम् प्रविश्य महाद्वाराम् सर्वतो योजनायताम् ॥ ६-६०-२३

कुम्भकर्णगुहाम् रम्याम् पुष्पगन्धप्रवाहिनीम् ।

कुम्भकर्णस्य निःश्वासादवधूता महाबलाः ॥ ६-६०-२४

प्रतिष्ठमानाः कृच्छ्रेण यत्ना त्रविविशुर्गुहाम् ।

23; 24. **pravishya** = entering; **ramyaam** = the beautiful; **kumbhakarNaguhaam** = cave of Kumbhakarna; **mahaadvaaraam** = with a large door; **yoganaayataam** = having an area of Yojana (About 9 miles x 9 miles); **sarvato** = on all sides; **puSpagandhapravaahiniim** = bearing a floral perfume; **avadhuutaH** = (thought) shaken off; **kumbhakarNasya** = by Kumbhakarna's; **niHshvaasaat** = breaths; **mahaabalaaH** = the demons; of mighty strength; **yatnaat** = with exertion; **pratiSThamaanaaH** = remained stable; **kR^ichchhreNa** = with difficulty; **pravivishuH** = went into; **guhaam** = the cave.

Entering the beautiful cave of Kumbhakarna, with a large door, having an area of a Yojana on all sides and bearing a floral perfume, the demons of mighty strength, though shaken off by Kumbhakarna's breaths, remained stable forcefully with difficulty and went into the cave.

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ताम् प्रविश्य गुहाम् रम्याम् रत्नकाञ्चनकुट्टिमाम् ॥ ६-६०-२५

ददृशुर्नैरृतव्याघ्राः शयानम् भीमविक्रमम् ।

25. **pravishya** = entering; **taam** = that; **ramyaam** = beautiful; **guhaam** = cave; **ratna kaaNchana kuTTimaam** = inlaid with diamonds and gold; **nairR^ita ryaaghraaH** = those tigers among demons; **dadR^ishuH** = saw; **bhiimavikramam** = Kumbhakarna of terrific prowess; **shayanaam** = who was sleeping.

Entering that beautiful cave inlaid with diamonds and gold, those tigers among demons beheld Kumbhakarna, of terrific prowess, who was sleeping.

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ते तु तम् विकृतम् सुप्तम् विकीर्णमिव पर्वतम् ॥ ६-६०-२६

कुम्भम् महानिद्रम् समेताः प्रत्यबोधयन् ।

26. **te** = they; **sametaaH** = together; **pratyabodhayam** = tried to awaken; **kumbhakarNam** = Kumbhakarna; **suptam** = who was sleeping; **vikR^itam** = nastily; **vikiiirNam parvatam ive** = like a spread-out mountain; **mahaanidram** = in a great slumber.

They together tried to awaken Kumbhakarna who was sleeping nastily like a spread-out mountain in a great slumber.

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ऊर्ध्वलोमाञ्जिततनुम् श्वसन्तमिव पन्नगम् ॥ ६-६०-२७

भ्रामयन्तम् विनिःश्वासैः शयानम् भीमविक्रमम् ।

भीमनासापुटम् तम् तु पातालविपुलाननम् ॥ ६-६०-२८

शयने न्यस्तसर्वाङ्गम् मेदोरुधिरगन्धिनम् ।

काञ्चनाङ्गदनद्धाङ्गम् मेदोरुधिरगन्धिनम् ॥ ६-६०-२९

ददृशुर्नैरृतव्याघ्रम् कुम्भकर्णमरिन्दमम् ।

27; 28; 29. **uurdhva lomaanNchita tanum** = his limbs covered with down which stood on end; **shvasantam** = breathing; **pannagamiva** = like a serpent; **shayaanam** = as he slept; **bhiimavikramam** = shayaanam = as he slept; **bhiimavikramam** = Kumbhakarna of

irresistible valour; **bhraamayantam** = brandishing; **viniHshvaasaiH** = dreadful snores; **bhiimanaasaapuTam** = his nostrils being horrible; **paataala vipulaananam** = and his mouth a gaping hell; **nyasta sarvaanNgam** = stretched to his full length of body; **shayane** = while lying down; **medorudhiragandhinam** = giving forth an odour of marrow and blood; **kaaN^chanaaNga danaddhaaN^gam** = his limbs adorned with goldened armlets; **kiriiTena** = wearing a diadem; **arkavarchasam** = as bright as the sun; **tam kumbhakarNam** = that Kumbhakarna; **nairR^ita vyaaghram** = the lion among demons; **arindanam** = and the slayer of his foes; **dadR^ishuH** = (they) saw.

His limbs covered with down which stood on end, breathing like a serpent, as he slept, Kumbhakarna of irresistible valour emitted dreadful snores, his nostrils being horrible, and his mouth a gaping hell. Stretched to his full length on the earth, he gave forth an odour of marrow and blood, his limbs were adorned with golden armlets and he wore a diadem as bright as the sun, thus did that lion among demons, Kumbhakarna, the slayer of his foes, appear!

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ततश्चक्रुर्महात्मानः कुम्भकर्णस्य चाग्रातः ॥ ६-६०-३०
भूतानाम् मेरुसम्काशम् राशिम् परमतर्पणम् ।

30. **tataH** = then; **mahaatmaanaH** = those powerful demons; **parama taraNam** = in order to satisfy him excellently; **chakruH** = made; **raashim** = a heap; **bhuutaanaam** = of (hunted) being; **merusamkaasham** = as high as mount Meru agrataH = in front; **kumbhakarNasya** = of Kumbhakarna.

Then, those powerful demons, in order to satisfy him, placed a heap of venison as high as Mount Meru, in front of Kumbhakarna.

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मृगाणाम् महिषाणाम् च वराहाणाम् च संचयान् ॥ ६-६०-३१
चक्रुर्नैरृतशार्दूला राशिमन्नस्य चाद्भुतम् ।

31. **nairR^itashaarduulaaH** = those lions among demons; **chakruH** = made; **samahayaan** = a great mass; **adbhutam annam** = of wonderful food; **mR^igaaNaam** = with deers; **mahiSaaNaam cha** = buffaloes; **varaahaNaam cha** = and pigs.

Those excellent demons piled up a great mass of wonderful food with the meat of deers, buffaloes and pigs.

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ततः शोणितकुम्भांश्च मांसानि विविधानि च ॥ ६-६०-३२
पुरस्तात्कुम्भकर्णस्य चक्रुस्त्रिदशशत्रवः ।

32. **tataH** = then; **tridasha shatravaH** = the demons; **chakruH** = made; **shoNita kumbhaashcha** = pots of blood; **vividhaani** = various kinds; **maamsaani** = of meats; **purastat** = in front; **kumbhakarNasya** = of Kumbhakarna.

Then, the demons placed pots of blood and various kinds of meat in front of Kumbhakarna.

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लिलिपुश्च परार्धेन चन्दनेन परम्तपम् ॥ ६-६०-३३
दिव्यैराश्वासयामासुर्माल्यैर्गन्धैश्च गन्धिभिः ।

33. **lilipuH** = (They) rubbed; **paramtapam** = that scourge of his foes; **paraardhyena** = with the most rare; **chandanena** = sandalwood; **aashvaasa yaamaasuH** = and refreshed him; **divyaiH** = with celestials; **gandhibhiH** = and fragrant; **maalyaiH** = garlands; **gandhaiH cha** = and sweet-smelling perfumes.

They rubbed Kumbhakarna the scourge of his foes with the most rare sandalwood and refreshed him with celestial and fragrant garlands as well as sweet-smelling perfumes.

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धूपगन्धांश्च ससृजुस्तुष्टुवुश्च परमत्पम् ॥ ६-६०-३४

जलदा इव चानेदुर्यातुधानास्ततस्ततः ।

34. **yaatudhaanaaH** = the demons; **sasR^ijuH** = created; **dhuupagandhaan cha** = the burnt incense; **tuSTuvushcha** = and hymned the praises; **paramtapam** = of that warrior who proved fatal to his foes; **aneduH cha** = (they) cried out noises; (which burst forth); **tatastataH** = on every side; **jaladaaH iva** = like thunder of clouds.

They burnt incenses and hymned the praises of that warrior who proved fatal to his foes. They cried out noises which burst forth on every side like thunder.

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शङ्खांश्च पूरयामासुः शशाङ्कसदृशप्रभान् ॥ ६-६०-३५

तुमुलम् युगपच्चापि विनेदुश्चाप्यमर्षिताः ।

35. **puurayaamaasuH** = (They) blew; **shaN^khaan** = couches; **shashaaN^ka sadR^isha prabhaan** = as bright as the moon; **amarSitaaH** = and with impatience; **vineduH cha api** = made sounds; **tumulam** = tumultuously; **yugapat** = all at once.

They blew couches which were as bright as the moon and with impatience, made with impatience, made sounds tumultuously all at once.

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नेदुरास्फोटयामासुश्चिक्षिपुस्ते निशाचराः ॥ ६-६०-३६

कुम्भकर्णविबोधार्थम् चक्रुस्तेविपुलम् स्वनम् ।

36. **te nishaacharaaH** = those demons; **neduH** = made sounds; **kumbhakarNa vibodhaartham** = in order to awaken Kumbhakarna; **aasphoTayaamaasuH** = clapped their hands; **chikSupuH** = and shook him; **chakruH** = made; **vipulam** = a great; **svanam** = clamour.

Those demons made sounds by clapping their hands, in order to awaken Kumbhakarna and shook him too, creating a great clamour.

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सशङ्खभेरीपणवप्रणाद ।

मास्फोटितक्ष्वेलितसिम्हनादम् ।

दिशो द्रवन्तस्त्रिदिवम् किरन्तः ।

श्रुत्वा विहम्गाः सहसा निपेतुः ॥ ६-६०-३७

37. **vihamgaaH** = the birds; **kirantaH** = passing through; **tridivam** = the sky; **dravantah** = ran; **dishaH** = (to different) quarters; **nipetuH** = and fell down; **sahasaa** = soon; **shrutvaa** = on hearing; **sashaNkha bheriipaNa va praNaadam** = the sound of the couches; drums; gongs; **aasphoTitakSvelita simhanaadam** = clapping of hands and leonine roars.

The birds passing through the sky ran helter-skelter and fell down soon on hearing the sounds of the couches, drums, gongs, clapping of hands and leonine roars.

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यदा भृशम् तैर्निनदैर्महात्मा ।

न कम्भकर्णो बुबुधे प्रसुप्तः ।

ततो भुशुण्डीर्मुसलानि सर्वे ।

रक्षोगणास्तम् जगृहुर्गदाश्च ॥ ६-६०-३८

38. yadaa = when; mahaatmaa = the illustrious; KumbhakarNaH = Kumbhakarna; na bubudhe = did not waken; prasaptaH = from the slumber; taiH = (despite) those; bhR^isham = great; nivadaiH = sounds; tataH = then; sarve = all; rakSogaNaaH = troops of demons; jagR^ihuH = seized hold; bhushuNDiiH = of bars; musalaani = pestles; gadaashcha = and maces; tam = towards him.

As the illustrious Kumbhakarna did not waken from his slumber despite those great sounds, all troops of demons seized hold of bars, pestles and maces towards him.

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तम् शैलशृङ्गेर्मुसलैर्गदाभि ।

र्वक्षःस्थले मुद्गरमुष्टिभिश्च ।

सुखप्रसुप्तम् भुवि कुम्भकर्णम् ।

रक्षांस्युदग्राणि तदा निजघ्नः ॥ ६-६०-३९

39. tadaa = then; udagraaNi = the cruel; rakSaamsi = demons; nijaghnuH = struck; tam = that; sukhaprasuptam = sleeping comfortably; bhuvi = on the floor; kumbhakarNam = Kumbhakarna; vakSasthale = on his chest-region; shailashR^iNgaiH = with mountain-tops; musalaiH = pestles; gadaabhiH = maces; mudgaramuSTibhiH cha = hammers and fists.

Then, the cruel demons struck that sleeping Kumbhakarna on his chest with mountain-tops, pestles, maces, hammers and their fists.

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तस्य निःश्वासवातेन कुम्भकर्णस्य रक्षसः ।

राक्षसा बलवन्तोऽपि स्थातुम् शेकुर्न चाग्रतः ॥ ६-६०-४०

40. balavanto.api = eventhough strong; raakSasaaH = the demons; na shekuH = could not; sthaatum = stand upright; agrataH = before; niHshvaasavaatena = the breathing winds; kumbhakarNasya = of Kumbhakarna; rakSasaH = the demon.

Even with all their strength, the demons could not stand upright before the breathing winds of Kumbhakarna, the demon.

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ततः परिहिता गाढम् राक्षसा भीमविक्रमाः ।

मृदङ्गपणवान् भेरीः शङ्खकुम्भगणांस्तथा ॥ ६-६०-४१

41. tataH = then; bhiima vikramaH = the terribly strong; raakSasaaH = demons; gaaDham = firmly; parihitaaH = seated themselves round him; (and began to beat); mR^idaN^ga paNavaan = drums; cymbals; bheriiH = kettle-drums; tathaa = and shaNkha kumbhagaNaam = myriads of couches and trumpets.

Then, the terribly strong demons firmly seated themselves round him and began to beat drums, cymbals, kettle-drums and myriads of couches and trumpets.

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दश राक्षससाहस्रम् युगपत्पर्यवारयत् ।

नीलञ्जनचयाकारम् ते तु तम् प्रत्बोधयन् ॥ ६-६०-४२

अभिचिन्तो नदन्तश्च न च सम्बुबुधे तदा ।

42. **dasha raakSasa sahaahasram** = ten thousand demons; **paryavaarayata** = surrounded (him); **yugapat** = all at once; **te tu** = they on their part; **abhighnantaH** = beating; **tam** = him; **niilaaJNanachayaakaaram** = that colossus who resembled a heap of antimony; **pratyabodhayan** = tried to rouse; **tam** = him; **nadantaH** = by making sounds; **tadaa** = (even) then; **na sambabudhe** = (he) did not wake.

Ten thousand demons surrounded him all at once. Beating that colossus who resembled a heap of antimony, the demons on their part tried to rouse him by making sounds. Even then, he did not wake.

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यदा चैनम् न शेकुस्ते प्रतिबोधयितुम् तदा ॥ ६-६०-४३

ततो गुरुतरम् यत्नम् दारुणम् समुपाक्रमन् ।

43. **yadaa** = when; **te** = they; **na shekuH** = were unable; **patibodhayitum** = to rouse; **enam** = him; **tadaa** = then; **samupaakraman** = they began; **tataH guru taram** = with a more energetic; **daaruNam** = and ruthless; **yatnam** = endeavour.

As they were unable to rouse him by these means, they resorted to more energetic and ruthless methods.

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अश्वानुष्टान् खरान्नागान् जघ्न्दण्डकशाङ्कुशैः ॥ ६-६०-४४

भेरीशङ्खेमृदङ्गांश्च सर्वप्राणैरवादयन् ।

44. **aajaghnuH** = (they) beat; **ashvaan** = horses; **uSTraan** = camels; **kharaan** = donkeys; **naagaan** = and elephants; **daNDaka shaan^kushaiH** = with sticks; whips and thongs; (to trample upon him); **avaadayan** = and caused to blast; **bheriishaNkha mR^idaN^gan cha** = kettle-drums; couches and drums; **sarvapraaNaiH** = by all the beings.

They beat horses, camels, donkeys, and elephants with sticks whips and thongs, so that they trample upon him and blasted kettle-drums, couches and drums.

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निजघ्नश्चास्य गात्राणि महाकाष्ठकटम्करैः ॥ ६-६०-४५

मुद्गरैर्मुसलैश्चापि सर्वप्राणसमुद्यतैः ।

45. **nijaghnuH** = (They) crushed; **asya** = his; **gaatraaNi** = limbs; **mahaa kaaSThaka TamkaraiH** = under piles of heavy logs and pillars; **musalaishchaapi** = and maces; **sarvapraaNa samudyataiH** = lifted with all strength.

They crushed his limbs under piles of heavy logs and pillars, as also maces lifted with all their strength.

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तेन नादेन महाअ लङ्का समभिपूरिता ॥ ६-६०-४६

सपर्वतवना सर्वा सोऽपि नैव प्रबुध्यते ।

46. **tena mahataa maadana** = by that great noise; **sambhipuuritaa** = was filled; **sarvaa** = the entire; **laN^kaa** = Lanka; **saparvatavanaa** = along with its mountains and groves; **saH api** =

he nevertheless; **naiva prabudhyati** = did not wake.

The entire Lanka, with its mountain and groves, was filled with great noise. He nevertheless did not wake.

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ततः सहस्रम् भेरीणाम् युगपत्समहन्यत ॥ ६-६०-४७

मृष्टकाञ्चनकोणाना मासक्तानाम् समन्ततः ।

47. **tataH** = thereafter; **sahasram** = a thousand; **bheriiNaam** = drums; **aasaktaanaam** = lying upon that; **samantataH** = all around; **mR^iSTa kaaN^chana koNaanaam** = with sticks of refined gold.

Then, they beat a thousand drums all around with sticks of refined gold.

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एवमोततुबुद्रस्त्य् तदा बौव ओरव्यद्गत ॥ ६-६०-४८

शापस्य वशमापन्नस्ततः क्रुद्धा निशाचराः ।

48. **evamapi** = yet; **yadaa** = when; **naiva prabudhyata** = he did not wake; **atinidraH** = from his profound slumber; **aapannaH** = having been afflicted; **vasham** = under the spell; **shaapasya** = of a curse; **tataH** = then; **nishaaharaaH** = the demons; **kruddhaaH** = were enraged.

Yet, as he did not wake from his profound slumber, being under the spell of a curse, the demons were enraged.

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महाक्रोधसमाविष्टाः सर्वे भीमपराक्रमाः ॥ ६-६०-४९

तद्रक्षो बोधयिष्यन्तश्चक्रुरन्ये पराक्रमम् ।

49. **sarve** = all those demons; **bhiimaparaakramaaH** = of terrible strength; **mhaakrodha samaaviSTaaH** = were filled with a great fury; **anye** = some others; **chakruH** = assembled; **paraakramam** = their strength; **bodhayiSyantaH** = to awaken; **tat** = that rakSaH = demons.

All those demons of terrible strength were filled with a great fury. Some others assembled their strength to awaken that demon.

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अन्ये भेरीः समाजघ्नरन्ये चक्रुर्महास्वनम् ॥ ६-६०-५०

केशानन्ये प्रलुलुपुः कर्णान्ये दशन्ति च ।

50. **anye** = some; **samaajaghnuH** = beat; **bheriiH** = drums; **anye** = some; **chakruH** = made; **mahaasvanam** = a great sound; **anye** = some; **pralulupuH** = tore out; **keshaan** = his hair; **anye** = some others; **dashanti** = bit; **karNau** = his ears.

Some beat drums, some shouted, some tore out his hair and some others bit his ears.

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उदकुम्भशतान्यन्ये समसिञ्चन्त कर्णयोः ॥ ६-६०-५१

न कुम्भकर्णः पस्पन्दे महानिद्रावशं गतः ।

51. **anye** = some; **samasiJNchanta** = poured; **uda kumbha shataani** = hundreds of pitchers of water; **karNoyoH** = into his ears; **kumbhakarNaH** = (but) Kumbhakarna; **mahaanidravasham**

gataH = plunged in deep sleep; na paspande = did not stir.

Some poured hundreds of pitchers of water into his ears but Kumbhakarna, plunged in deep sleep, did not stir.

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न कुम्भकर्णः पस्पन्दे महानिद्रावशम् गतः ॥ ६-६०-५२
मूर्ध्नि वक्षसि गात्रेषु पातयन् कूटमुद्गरान् ।

52. anye = some; balinaH = strong one; kuuTamudgara paaNayaH = armed with rocks and hammers; paatayan = struck; kuuTa mudgaraan = the rocks and hammers; tasya muurdhni = on his head; vakSasi = chest; gaatreSu = and other limbs.

Some strong ones, armed with rocks and hammers, struck the rocks and hammers on his head, chest and other limbs.

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रज्जुबन्धनबद्धाभिः शतग्नीभिश्च सर्वशः ॥ ६-६०-५३
वध्यमानो महाकायो न प्राबुध्यत राक्षसः ।

53. vadhyamaanaH = (Though) smitten; shataghniibhiH = by missiles; rajju bandhana baddhaabhiH = fastened with ropes; sarvashaH = on all sides; mahaakaayaH = the giant bodied; raakSasaH = demon; na praabudhyata = did not wake.

Though smitten by missiles fastened with ropes on all sides, the giant bodied demon did not wake.

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वारणानाम् सहस्रम् च शरीरेऽस्य प्रधावितम् ॥ ६-६०-५४
कुम्भकर्णस्तदा बुद्ध्वा स्पर्शम् परमबुध्यत ।

54. sahasram = a thousand; vaaraNaanaam = elephants; pradhaaritam = ran up and down; asya = on his; shariire = body; tadaa = then; kumbhakarNaH = Kumbhakarna; buddhvaa = lightly waking up; abudhyata = became aware; sparsham param = of the pressure.

A thousand elephants ran up and down on his body till Kumbhakarna lightly woke up and became aware of the pressure.

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स पात्यमानैर्गिरिशृङ्गवृक्षै ।
रचिन्तयंस्तान्विपुलान् प्रहारान् ।
निद्राक्षयात् क्षुब्धयपीडितश्च ।
विजृम्भमाणः सहस्रोत्पपाप ॥ ६-६०-५५

55. achintayan = being insensible; taan = to those; vipulaan = violent; prahaaraan = blows; girishR^iNga vR^ikSaiH = of crags and trees; paatyamaanaiH = hurled upon him; kSud bhaya piiDitashcha = but under the prompting of extreme hunger; sahasaa = suddenly; utpapaata = sprung up from sleep; vijR^imbhamaanaH = yawning; nidraakSyaat = due to loss of sleep.

Being insensible to those violent blows of crags and trees hurled upon him, but under the prompting of extreme hunger, Kumbhakarna suddenly sprang up from sleep, yawning due to loss of sleep.

स नागभोगाचलशृङ्गकल्पौ ।
 विक्षिप्य बाहू जितवज्रसारौ ।
 विवृत्य वक्त्रम् वडवामुखाभम् ।
 निशाचरोऽसौ विकृतम् जजृम्भे ॥ ६-६०-५६

56. **vikSipya** = waving; **baahuu** = his arms; **naagabhogaachlashR^iN^ga kalpau** = resembling serpent's coils or the peaks of mountains; **jita vajra saarau** = hard as cut diamonds; **saH** = such; **asau** = of this; **niSaacharaH** = demon; **vivR^itya** = opening; **vikR^itam** = his monstrous vaktram = mouth; **vaDavaamukhaabham** = like unto the face of a submarine fire; **jajR^imbhe** = yawned.

Waving his arms resembling serpent's coils or the peaks of mountains, hard as cut diamonds, that demons opening his monstrous month like unto the face of a submarine fire, yawned.

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तस्य जाजृम्भमाणस्य वक्त्रम् पातालसन्निभम् ।
 ददृशुः उशे मेरुशृङ्गाग्रे दिवाकर इवोदितः ॥ ६-६०-५७

57. **tasya** = his; **vaktram** = mouth; **jaajR^imbhamaaNasya** = yawning horribly; **paataala samnibham** = resembled hell; **dadR^ishe** = and appeared; **divaakaraH** = like the sun; **uditaH** = rising; **meru shR^iN^ge** = under the high peak of Meru Mountain.

His mouth yawning horribly resembled hell and appeared like the sun rising under the high peak of Meru Mountain.

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स जृम्भमाणोऽतिबलः प्रबुद्धस्तु निशाचरः ।
 निःश्वासश्चास्य सम्जज्ञे पर्वदादिव मारुतः ॥ ६-६०-५८

58. **saH** = that; **atibalaH** = mighty; **nishaacharaH** = demon; **prabuddhaH** = being awake; **jR^imbhamaaNah** = yawned; **asya samjajJNe niHshvaasaH** = heaving his sigh; **maarutaH iva** = like unto a tempest; **parvataat** = from a mountain.

That mighty demon, being awake, yawned, heaving a sigh, like unto a tempest arising from a mountain.

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रूपमुत्तिष्ठतस्तस्य कुम्भकर्णस्य तद् बभौ ।
 युगाने सर्वभूतानि कालस्येव दिधक्षतः ॥ ६-६०-५९

59. **tat ruupam** = that figure; **tasya kumbhakarNasya** = of that Kumbhakarna; **uttiSThataH** = rising up; **babhau** = stood out; **kaalasyeva** = resembling Time; **yugaante** = at the dissolution of the world; **didhakSataH** = prepared to devour; **sarva bhuutaani** = all beings.

That figure of Kumbhakarna, rising up, stood out resembling Time at the dissolution of the world, prepared to devour all beings.

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तस्याग्निदीप्तिसदृशे विद्युत्सदृशवर्चसी ।
 ददृशाते महानेत्रे दीप्ताविव महाग्रहौ ॥ ६-६०-६०

60. **tasya mahaanetre** = his huge eyes; **agnidipti sadR^ishe** = resembling flames of fire; **vidyutsadR^ishavarchasii** = with a glitter equal to that of lightning; **dadR^ishaate** = appeared; **diiptau mahaagrahau iva** = like blazing great planets.

His huge eyes, resembling flames of fire, with a glitter equal to that of lightning, appeared like great blazing planets.

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ततस्त्वदर्शयन् सर्वान् भक्ष्यांश्च विविधान् बहून् ।
वराहान् महिषांश्चैव बभक्ष स महाबलः ॥ ६-६०-६१

62. **tataH** = then; **adarshayan** = (the demons) pointed out; **vividhaan** = various kinds; **bahuuvn** = of many; **sarve** = and all pieces; **bhakSyaaancha** = of eatables; **varaahaan** = boar; **mahiSaamshcha** = and buffaloes; **mahaabalaH** = the mighty; **saH** = Kumbhakarna; **babhakSa** = devoured (them).

Then, the demons pointed to various kinds of victuals, boar and buffalo. The mighty Kumbhakarna devoured them.

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आदद्भुक्षितो मांसम् शोणितम् तृषितोऽपिबत् ।
मेदःकुम्भांश्च मद्यांश्च पपौ शक्ररिपुस्तदा ॥ ६-६०-६२

63. **tadaa** = then; **buhukSitaH** = the hungry; **shakraripuH** = Kumbhakarna the enemy of Indra; **aadat** = ate; **maamsam** = the meat; **tR^iSitaH** = and being thirsty; **apibat** = drank; **shoNitam** = the blood; **papau** = and gulped; **medaH kumbhaamshcha** = pitchers full of fat; **madyaamshcha** = and wine.

Then, the hungry Kumbhakarna, the enemy of Indra, ate the meat and being thirsty drank the blood and gulped pitchers full of fat and wine.

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ततस्तृप्त इति ज्ञात्वा समुत्पेरुर्निशाचराः ।
शिरोभिश्च प्रणम्यैनम् सर्वतः पर्यवारयन् ॥ ६-६०-६३

64. **tataH** = thereupon; **JNaatvaa** = knowing; **tR^iptaH iti** = that Kumbhakarna was gratified; **nishaacharaaH** = the demons; **samutpetuH** = jumped up (to him); **praNamya** = saluting; **enam** = him; **shirobhiH** = with their heads; **paryavaarayan** = (they) surrounded him; **sarvataH** = on all sides.

Thereupon, knowing that Kumbhakarna was gratified of his hunger, the demons approached him, saluting him with their heads bent and surrounded him on all sides.

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निद्राविशदनेत्रस्तु कलुषीकृतलोचनः ।
चारयन् सर्वतो दृष्टिम् तानुवाच निशाचरान् ॥ ६-६०-६४

65. **nidravishadanetraH** = raising his eyelids that were heavy with sleep; **kaluSiikR^ita lochanaH** = his gaze still veiled; **chaarayan** = (he) directed; **dR^ishTim** = his glance; **taan** = towards those; **nishaacharaan** = demons; **uvaacha** = and spoke (as follows):

Raising his eyelids that were heavy with sleep, his gaze still veiled, he directed his glance towards those demons and spoke as follows:

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स सर्वान् सान्त्वयामास नैर्ऋतान् नैरृतर्षभः ।
बोधनाद्विस्मितश्चापि राक्षसानिदमब्रवीत् ॥ ६-६०-६५

66. saH = that; nairR^itarSabhaH = excellent demon; saantvayaamaasa = kindly addressed; sarvaan = all; nairR^itaan = the demons; vismitashchaapi = and surprised at being roused; abraviit = spoke; idam = those words; raakSasaan = to the demons.

That excellent demons kindly addressing all the demons and surprised at being roused, spoke the following words to the demons:

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किमर्थमहामादृत्य भवद्भिः प्रतिबोधितः ।
कच्चित्सुकुशलम् राज्ञो भयम् वा नेह किञ्चन ॥ ६-६०-६६

66. kimartham = for what reason; aham = have I; pratibodhitaH = been awakened; bhavadbhiH = by you; aadR^itya = so suddenly?; sukushalam kachchit = is all well; raajNaH = with the king?; vaa = or; kimchana = is there anything; na = not; bhayam = peril; iha = here?.

"For what reason have you thus wakened me so suddenly? Is all well with the king or anything in peril here?"

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अथवा ध्रुवमन्येभ्यो भयम् परमुपस्थितम् ।
यदर्थमेव त्वरिरैर्भवद्भिः प्रतिबोधितः ॥ ६-६०-६७

67. athavaa = or; dhruvam = surely; param = a great; bhayam = danger; upasthitam = must have arisen; yadarthameva = for which reason; pratibodhitaH = I have been awoken; bhavadbhiH = by you; tvaritaiH = in haste.

"Surely, there must be some great danger from an external source since you have wakened me in haste."

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अद्य राक्षसराजस्य भयमुत्पाटयाम्यहम् ।
दारयिष्ये महेन्द्रम् वा शीतयिष्ये तथानलम् ॥ ६-६०-६८

68. adya = now; aham = I; utpaaTayaami = shall drive away; bhayam = the misfortune; raakSasa raajarsya = from Ravana the King of Demons; daarayiSy = (even if) I have to cut to pieces; mahendram vaa = Mahendra himself; tathaa = and; shiitayiSy = to freeze; analam = the Fire.

"Now, I shall drive away the misfortune from Ravana the King of Demons, even if I have to cut Mahendra himself to pieces or to freeze the Fire."

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स ह्यल्पकारणे सुप्तम् बोधयिष्यति मादृशम् ।
तदाख्यातार्थतत्त्वेन मत्प्रबोधनकारणम् ॥ ६-६०-६९

69. alpakaaraNe = for a petty reason; na bodhayiSyati hi = one does not indeed awaken one; maadR^isham = such as I; suptam = who was sleeping; tat = hence; aakhyaata = tell me; arthatattvena = frankly; matprabodha kaaraNam = for what reason you have roused me.

"For a petty reason, one does not indeed awaken, one such as I, from my slumber. Hence, tell me frankly, for what reason you have roused me."

एवम् ब्रुवाणम् सम्रब्धम् कुम्भकर्णमरिंदमम् ।

यूपाक्षः सचिवो राज्ञः कृताञ्जलिरभाषत ॥ ६-६०-७०

70. **yuupaakSaH** = Yupaksha; **sachivaH** = a minister; **raaJNaH** = of the king; **kR^itaaN^jaliH** = with his hands joined in salutation; **abhaaSata** = spoke; **kumbhakarNam** = to Kumbhakarna; **arindamam** = the annihilator of his enemies; **evam** = thus; **bruvaaNam** = talking; **samrabdham** = excitedly.

Yupaksha, a minister of the King, with his hands joined salutation, spoke (as follows) to Kumbhakarna, the annihilator of his enemies, thus talking excitedly.

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न नो देवकृतम् किञ्चिद्भयमस्ति कदाचन ।

मानुषान्नो भयम् राजंस्तुमुलम् सम्प्रबाधते ॥ ६-६०-७१

71. **raajan** = O; Prince!; **naasti** = there is no; **kimchit** = any; **bhayam** = panic; **kadaachana** = at any time; **naH** = for us; **devakR^itam** to be caused by celestials; **maanusaat** = (but) from a man; **tumulam** = there is a tumultuous; **bhayam** = tremor; **samprabaadhate** = that is driving us back.

"O, Prince! There is no threat whatsoever at anytime for us from celestials but a mere man is driving us back by a tumultuous tremor."

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न दैत्यदानवेभ्यो वा भयमस्ति हि तादृशम् ।

यादृशम् मानुषम् राजन् भयमस्मानुपस्थितम् ॥ ६-६०-७२

72. **raaja** = O; Prince!; **naastihi** = It is not indeed; **daitya daanavebhyo** = the celestials or demons; **upasthitam** = who have put; **asmaan** = us; **taadR^isham** = in such; **bhayam** = a peril; **maanusaam** = from a man!.

"O, Prince! It is not indeed the celestials or demons who have put us in such a peril as it comes to us from a man."

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वानरैः पर्वताकारैर्लङ्केयम् परिवारिता ।

सीताहरणसम्पत्ताद्रामान्नस्तुमुलम् भयम् ॥ ६-६०-७३

73. **vaanaraiH** = by monkeys; **parvataakaaraiH** = whose forms are as large as mountains; **iyam laN^kaa** = this Lanka; **parivaarita** = is besieged; **tumulam** = there is tumultuous; **bhayam** = peril; **naH** = for us; **raamaat** = from Rama; **siitaaharaNa samtaptaat** = who is furious on account of Seetha's abduction.

"Monkeys, whose forms are as large as mountains, are besieging Lanka. There is a tumultuous peril for us from Rama, who is furious on account of Seetha's abduction."

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एकेन वानरेणेयम् पूर्वम् दग्धा महापुरी ।

कुमारो निहतश्चाक्षः सानुयात्रः सकुञ्जरः ॥ ६-६०-७४

74. **puurvam** = already; **ekena** = by one; **vaanareNa** = monkey; **iyam** = this; **mahaapurii** = great city; **dagdhaa** = was burnt; **kumaaraH akSaH** = and the youthful Prince Aksha; **nihataH** = was killed; **saanuyaatraH** = along with his retinue; **sakuN^jaraH** = and elephants.

"Already, a single monkey set fire to our great city of slew the youthful Prince Aksha with his escort of elephants and retinue."

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स्वयम् रक्षोधिपश्चापि पौलस्त्यो देवकण्टकः ।
व्रजेति सम्युगे मुक्तो रामेणादित्यवर्चसा ॥ ६-६०-७५

75. **vraja iti** = 'get thee hence'; (were the words addressed); **raameNa** = by Rama; **aaditya**; **varchasaa** = who is equal to the sun in splendour; **paulastyaH api** = to Ravana; **svayam** = in person; **rakSodhipaH** = the Lord of Demons; **devakaNTakaH** = the Lord of Demons; **devakaNTakaH** = and the troublesome person to celestials.

" 'Get thee hence' were the words addressed by Rama who is equal to the sun in splendour, to Ravana in person the Lord of Demons and the trouble-some person to celestials."

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यन्न देवैः कृतो राजा नापि दैत्यैर्न दानवैः ।
कृतः स इह रामेण विमुक्तः प्राणसंशयात् ॥ ६-६०-७६

76. **yat** = that which; **saH raajaa** = that king; **na kR^itaH** = never suffered; **devaiH** = (in the hands) of Gods; **na** = never; **daityaiH** = with demons; **na** = never; **daityaiH** = with demons; **na** = never; **daanavaiH** = with Danavas; **kR^itaH** = (he had had) to endure; **iha** = here; **raameNa** = from Rama; **vimuktaH** = who released him; **praaNasamshayaat** = from the danger to his life.

"That which this king never suffered at the hands of Gods or Demons or Danavas, he has had to endure here from Rama, who released him from the danger to his life."

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स यूपाक्षवचः श्रुत्वा भ्रातुर्युधि पराभवम् ।
कुम्भव्रणो विवृत्ताक्षो यूपाक्षमिदमब्रवीत् ॥ ६-६०-७७

77. **shrutvaa** = hearing; **paraabhavam** = about the humiliation; **bhraatuH** = of his brother; **yudhi** = in the battle; **yuupaakSa vachanaH** = through the words of Yupaksha; **kumbhakarnaH** = Kumbhakarna; **vivR^ittakSaH** = rolling his eyes; **abraviit** = spoke; **yuupakSam** = to Yupaksha (as follows):

Hearing about the humiliation of his brother in the battle through the words of Yupaksha, Kumbhakarna rolling his great eyes, spoke to Yupaksha (as follows):

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सर्वमद्यैव यूपाक्ष हरिसैन्यम् सलक्ष्मणम् ।
राघवम् च रणे जित्वा ततो द्रक्ष्यामि रावणम् ॥ ६-६०-७८

78. **yuupaakSa** = O; Yupaksha!; **adyaiva** = now itself; **jitvaa** = after conquering; **raagjavam** = Rama; **salakshamaNam** = along with Lakshmana; **sarvam** = and the entire; **harisainyam** = army of monkeys; **raNe** = in the battle; **drakSyaami** = I shall see; **raavaNam** = Ravana; **tata** = thereafter.

"O, Yupaksha! Now itself, after conquering the entire army of monkeys with Lakshmana and Rama on the battle-field, then only I shall see Ravana."

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राक्षसांस्तर्पयिष्यामि हरीणाम् मांसशोणितैः ।

रामलक्ष्मणयोश्चापि स्वयम् पास्यामि शोणितम् ॥६-६०-७९

79. **tarpayiSyaami** = I shall satiate; **raakSasaan** = the demons; **maamsashoNitaiH** = with the flesh and blood; **hariiNaam** = of the monkeys; **paasyaami** = I shall drink; **svayam** = myself; **shoNitam** = the blood; **raamalakSmaNayoH** = Rama and Lakshmana.

"I shall satiate the demons with the flesh and blood of monkeys and, as for Rama and Lakshmana, I shall drink their blood myself."

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तत्तस्य वाक्यम् ब्रुवतो निशम्य ।

सगर्वितम् रोषविवृद्धदोषम् ।

महोदरो नैरृतयोधमुख्यः ।

कृताञ्जलिर्वाक्यमिदम् बभाषे ॥ ६-६०-८०

80. **nishamya** = hearing; **tat vaakyam** = those words; **bruvataH** = spoken; **garvitam** = with haughtiness; **roSavivR^iddha doSam** = and whose anger increased his ferocity; **tasya** = of him; **sah** = that; **mahodaraH** = Mahodara; **nairR^itayodhamukhyaH** = the chief of warriors of demons; **kr^itaaN^jaliH** = with joined palms; **babhaaSe** = spoke; **idam vaakyam** = these words.

Hearing these haughty from that demon, whose anger increased his ferocity, Mahodara the chief of warriors of demons, having offered obeisance with joined palms, spoke the following words:

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रावणस्य वचः श्रुत्वा गुणदोषौ विमृश्य च ।

पश्चादपि महाबाहो शत्रून्पुधि विजेष्यसि ॥ ६-६०-८१

81. **mahaabaaho** = O; the mighty armed!; **shrutvaa** = when you have listened to; **vachaH** = the words; **raavaNasya** = of Ravana; **vimR^ishya cha** = and considered; **guNa doSau** = the advantages and disadvantages (of the matter); **pashchaat** = api = even afterwards; **vijeSyasi** = you can conquer; **shatruun** = the enemies; **yudhi** = in battle.

"O, the mighty armed! When you have listened to the words of Ravana and considered the advantages and disadvantages of the matter, even afterwards you can conquer the enemies in battle."

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महोदरवचः श्रुत्वा राक्षसैः परिवारितः ।

कुम्भकर्णो महातेजाः सम्प्रतस्थे महाबलः ॥ ६-६०-८२

82. **shrutvaa** = hearing; **mahodara vachaH** = the words of Mahodara; **mahaabalaH** = the mighty; **kumbhakarNaH** = Kumbhakarna; **mahaatejaaH** = of great valour; **sampratasthe** = prepared to depart; **parivaaritaH** = surrounded; **raakSasaiH** = by demons.

Hearing the words of Mahodara, the might Kumbhakarna of great valour prepared to depart, surrounded by demons.

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सुप्तमुत्थाप्य भीमाक्षम् भीमरूपपराक्रमम् ।

राक्षसास्त्वरिता जग्मुर्दशग्रीवनिवेशनम् ॥ ६-६०-८३

83. **raakSasaaH** = the demons; **utthaaprya** = having awoken; **suptam** = that sleeping Kumbhakarna; **bhiimaakSam** = of dreadful eyes; **bhiimaruupa paraakramam** = with formidable aspect and valour; **jagmuH** = went; **dashagriiva niveshanam** = to the king's palace; **tvaritaaH** = in haste.

The demons, having awoken that sleeping Kumbhakarna of dreadful eyes, form and valour, went to the King's palace in haste.

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तेऽभिगम्य दशग्रीवमासीनम् परमासने ।
ऊचुर्बद्धाज्जलिपुटाः सर्व एव निशाचराः ॥ ६-६०-८४

84. **sarve** = all; **te nishaacharaaH** = those demons; **abhigamya** = approaching; **dashagriivam** = Ravana; **aasiinam** = who was seated; **paramaasane** = on the throne; **uuchuH** = said to him; **baddhaaN^jalipuTaaH** = with joined palms (as follows):

All those demons, approaching Ravana who was seated on the throne, said to him with joined palms, as follows:

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कुम्भकर्णः प्रबुद्धोऽसौ भ्राता ते राक्षसेश्वर ।
कथम् तत्रैव निर्यातु द्रक्ष्यसे तमिहागतम् ॥ ६-६०-८५

85. **raakSaseshvara** = O; Lord of Demons!; **asau kumbhakarnaH** = this Kumbhakarna; **te bhraataa** = your brother; **prabuddhaH** = has wakened; **niryaatu katham** = (It is your will) that he should enter the battle field; **tatraiva** = from there itself; **drakSyase** = or do you desire to see; **tam** = him; **aagatam** = who came; **iha** = here?.

"O, Lord of Demons! Kumbhakarna, your brother, has wakened. Is it your will that he should enter the battle field from there itself or do you desire him to come here and see you?"

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रावणस्त्वब्रवीद्धृष्टो राक्षसांस्तानुपस्थितान् ।
द्रष्टुमेनमिहेच्छामि यथान्यायम् च पूज्यताम् ॥ ६-६०-८६

86. **raavaNastu** = Ravana on his part; **abraviit** = answered; **taan** = those; **raakSasaan** = demons; **upasthitam** = who stood before him; **hR^iSTaH** = and with a glad heart; (said); **ichchhami** = I want; **draSTum** = to see; **enam** = him; **iha** = here; **puujyataam** = let hi receive the honours; **yathaanyaayam** = in a befitting manner.

Ravana answered those demons who stood before him and with a glad heart, said: "I want to see him here. Bring him after extending the honours due to him in a befitting manner."

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तथेत्युक्त्वा तु ते सर्वे पुनरागम्य राक्षसाः ।
कुम्भकर्णमिदम् वाक्यमूचू रावणचोदिताः ॥ ६-६०-८७

87. **uktvaa** = uttering; **tatheti** = "Be it so"; **sarve** = all; **te** = those; **raakSasaaH** = demons; **raavaNachoditaaH** = as per the command of Ravana; **punaH aagamya** = returned; **kumbhakarNam** = to Kumbhakarna; **uuchuH** = and spoke; **idam** = these; **vaakyam** = words.

Uttering "Be it so", all those demons as commanded by Ravana, returned to Kumbhakarna and spoke the following words:

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द्रष्टुम् त्वाम् काम्क्षते राजा सर्वराक्षसपुङ्गवः ।
गमने क्रियताम् बुद्धिर्भ्रातरम् सम्प्रहर्षय ॥ ६-६०-८८

88. raajaa = the king; sarva raakSasa pungavaH = the lion of all the demons; kaan^kSate = desires; draSTum = to see; tvaam = you; kriyataam = bestow; buddhiH = your mind; gamane = in going; sampraharSaya = and gratify; bhraataram = your brother!.

"The king, the lion of all the demons, desires to see you. Go and gratify your brother!"

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कुम्भकर्णस्तु दुर्धर्षो भ्रातुराज्ञाय शासनम् ।
तथेत्युक्त्वा महावीर्यः शयनादुत्पपात ह ॥ ६-६०-८९

89. aaJNaaya = understanding; bhraatuH = his brother's; shaasanam = command; kumbhakarNastu = Kumbhakarna; durdharSaH = the inviolable demons; mahaaviiryaH = of great prowess; uktvaa = uttering; tathaa iti = "so be it"; utpapaataha = rose up; shayanaat = from his couch.

Hearing his brother's wish, Kumbhakarna the inviolable demon of great prowess, uttering "so be it", leapt up from his couch.

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प्रक्षाल्य वदनम् हृष्टः स्नातः परमभूषितः ।
पिपासुस्त्वरयामास पानम् बलसमीरणम् ॥ ६-६०-९०

90. prakSaalya = washing; vadanam = his face; snaataH = bathing; hr^iSTaH = refreshed and delighted; paramabhruuSitaH = adorning himself well; pipaasuH = and feeling thirsty; tvarayaamaasa = (he) hastened (them); paanam = (to bring him) a drink; balasamiiraNam = which can boost up his strength.

Washing his face and bathing, refreshed and delighted, adorning himself well and feeling thirsty, he hastened them to bring him a drink which can boost up his strength.

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ततस्ते त्वरितास्तत्र राक्षसा रावणाज्ञया ।
मद्यम् भक्ष्यांश्च विविधान् क्षिप्रमेवोपहारयन् ॥ ६-६०-९१

91. tataH = thereupon; te raakSasaaH = those demons; upahaarayan- brought; (him); kSiprameva = quickly; madyam = the wine; vividhaan = and various kinds; bhakSyaamshcha = of eatables; tatra = there; tvaritaaH = (and who) hastened; raavaNaaJNayaa = to carry out Ravana's commands.

Thereupon, those demons brought him quickly the wine and various kinds of eatable there, in their hurry to take Kumbhakarna with them as per Ravana's commands.

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पीत्वा घटसहस्रे द्वे गमनायोपचक्रमे ।
ईषत्समुत्कटो मत्तस्तेजोबलसमन्वितः ॥ ६-६०-९२

92. pitraa = having drunk; dve = two; ghaTa sahasre = thousand pitchers; gamanaaya upachakrame = (Kumbhakarna) prepared to set out; iiSat = and slightly; samutkaTaH = inebriated; mattaH = and flushed; tejobalasamanvitaH = he was exhilarated and filled with energy.

Having drunk two thousand pitchers, Kumbhakarna prepared to set out and slightly inebriated and flushed, he was exhilarated and filled with energy.

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कुम्भकर्णो बबौ रुष्टः कालान्तकयमोपमः ।
भूतुः स भवनम् गच्छन् रक्षोबलसमन्वितः ॥ ६-६०-९३
कुम्भकर्णः पदन्यासैरकम्पयत मेदिनीम् ।

93. ruSTaH = the fuming; umbhakarNaH = Kumbhakarna; gachchhan = going; bhraatruH = to his brother's; bhavanam = palace; rakSobala samanvitaH = along with the army of demons; babhau = appeared; kaalaantaka yamopamaH = like Yama the Lord of Death at the end of all-destroying time; akampayata mediniim = he caused the earth to tremble; padanyaasaiH = with his foot-steps.

The fuming Kumbhakarna, going to his brother's palace along with the army of demons, appeared like Yama the Lord of Death at the end of all-destroying Time. He caused the earth to tremble with his foot-steps, while marching.

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स राजमार्गम् वपुषा प्रकाशयन् ।
सहस्ररस्मिर्धरणीमिवांशुभिः ।
जगाम तत्राञ्जलिमालया वृतः ।
शतक्रतुर्गेहमिव स्वयम्भुवः ॥ ६-६०-९४

94. raajamaargam = the royal highway; prakaashayan = was illumined; vapuSaa = by his body; sahasra rashmiH iva = like unto that orb of a thousand rays (sund); amshubhiH = by its flashes; dharaNiim = (illumines) the earth; jagaama = and he went; tatra = there; vR^itaH = surrounded by; aN^jalimaalayaa = a circle of demons paying him obeisance; shatakratuH = resembling Indra the Lord of Celestials; geham = (approaching) the abode; svayambhuvaH = of Brahma the Lord of Creation.

The royal high way was illumined by his body, like unto that orb of a thousand rays (the sun) by its flashes illumines the earth and he went there, surrounded by a circle of demons paying obeisance, resembling Indra the Lord of Celestials approaching the abode of Brahma the Lord of Creation.

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तम् राजमार्गस्थममित्रघातिनम् ।
वनौकसस्ते सहसा बहिःस्थिताः ।
दृष्ट्वाऽ प्रमेयम् गिरिशृङ्गकल्पम् ।
वितत्रसुस्ते सह यूथपालैः ॥ ६-६०-९५

95. dR^iSTvaa = seeing; amitraghaatinam = that slayer of his foes; raajamaargastham = on the royal high way; tam = that monster; girishR^iNga kalpam = as high as the peak of a mountain; te vanaukasaH = those monkeys; bahiHsthitaH = stationed outside (the city); yuuthapaalaiH saha = as also their leaders; vitatrasuH = were frightened; sahasaa = suddenly.

Seeing that slayer of his foes on the royal high way, that monster as high as the peak of a mountain, those monkeys stationed outside the city, as also their leaders, were frightened suddenly.

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केचिछरण्यम् शरणम् स्म रामम् ।
 व्रजन्ति केचिद्व्यथिताः पतन्ति ।
 केचिद्दिशश्च व्यथिताः पतन्ति ।
 केचिद्वयार्ताभुवि शेरते स्म ॥ ६-६०-९६

96. **kechit** = some; **sharaNam vajrantisma** = gained refuge; **raamam** = in Rama; **sharaNyam** = who affords protection; **kechit** = some; **patantisma** = fell down; **vyathitaa** = tottering; **kechit** = some; **patantisma** = fled away; **vyathitaaH** = perturbed; **dishaH** = in all directions; **kechit** = and some; **sherate sma** = lay; **bhuvi** = on the ground; **bhayaartaaH** = confounded with fear.

Some gained refuge in Rama who affords protection, some fell down tottering, some fled away perturbed in all directions and some others lay on the ground, confounded with fear.

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तमद्रिशृङ्गप्रतिमम् किरीटिनम् ।
 स्पृशन्तमादित्यमिवात्मतेजसा ।
 वनौकसः प्रेक्ष्य विवृद्धमद्भुतम् ।
 भयार्दिता दुद्रुविर यतस्ततः ॥ ६-६०-९७

97. **prekSya** = seeing; **tam adbhutam** = that colossus; **adri shR^iNga pratimam** = like a great peak; **kiriiTinam** = having a diadem; **spR^ishantam iva** = who seemed to touch; **aadityam** = the sun; **aatma tejasaa** = with his brilliance; **vanaukasaH** = the monkeys; **bhayaarditaaH** = were seized with terror; **vivR^iddham** = and had grown immensely in size; **dudruvire** = fled; **yatastataH** = hither and thither.

Seeing that colossus appearing like a great peak, having a diadem who seemed to touch the sun with his brilliance, the monkeys were seized with terror and had grown immensely in size, fled hither and thither.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये युद्धकांडे षष्ठितमः सर्गः

Thus completes 60th Chapter of Yuddha Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

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Book VI : Yuddha Kanda - Book Of War

Chapter [Sarga] 61

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Introduction

Rama sees Kumbhakarna with a colossal body and enquires Vibhishana about a report of him. Then Vibhishana apprises Rama about Kumbhakarna and narrates his story of his getting curse from Brahma, imprecating him to sleep apparently Vibhishana adds that on an appeal from Ravana Brahma relaxed the curse saying that Kumbhakarna would keep sleeping for every six months and then waking up for a day in a year Vibhishana informs Rama that Ravana got Kumbhakarna awakened and is sending now to the battle. Rama then orders Neela the commander-in-chief to marshal his entire army of monkeys in their appropriate positions in Lanka. On hearing Rama's orders the army of monkeys start their fighting operation.

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ततो रामो महातेजा धनुरादाय वीर्यवान् ।
किरीटिनम् महाकायम् कुम्भकर्णम् ददर्श ह ॥ ६-६१-१

1. **aadaaya** = having taken; **dhanuH** = his bow; **raamaH** = Rama; **mahaatejaaH** = of great brilliance; **viiryavaan** = and prowess; **tataH** = then; **dadarsha** = saw; **mahaakaayam** = the bulky; **kumbhakarNam** = Kumbhakarna; **kirriTinam** = decorated with a diadem.

Having taken his bow, Rama of great brilliance and prowess, then beheld the bulky Kumbhakarna, adorned with a diadem.

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तम् दृष्ट्वा राक्षसश्रेष्ठम् पर्वताकारदर्शनम् ।
क्रममाणमिवाकाशम् पुरा नारायणम् प्रभुम् ॥ ६-६१-२

2. **dR^iSTvaa** = seeing; **tam raakSasashreSTham** = that paramount demon; **parvataakaara darshanam** = whose appearance was in the form of a mountain; **prabhum naaraayaNam yathaa** = looking like Lord Narayana (the son of the original Man); **kramamaaNam** = taking strides across; **aakaasham** = space; **puraa** = long ago (manifested in the form of Trivikrama; who measured the whole universe in a couple of strides) Rama became vigilant).

Seeing that paramount demon, whose appearance was in the form of a mountain and looking like Lord Narayana (the son of the original Man); taking strides across space, (manifested in the form of Trivikrama, who measured the whole universe in a couple of strides) Rama became vigilant.

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सतोयाम्बुदसम्काशम् काञ्चनाङ्गदभूषणम् ।
दृष्ट्वा पुनः प्रदुद्राव वानराणाम् महाचमूः ॥ ६-६१-३

3. **dR^iSTvaa** = beolding; (him); **punaH** = again; **satoyaambuda samkaasham** = who was appearing like a rainy black cloud; **kaaNchanaaN^gada bhuuSaNam** = wearing a golden

bracelet as an ornament on his upper arm; **mahaa chamuuH** = that large army; **vaanaraaNaam** = of monkeys; **pradudraava** = took to their heels speedily.

Beholding him again, who was appear like a rainy black cloud and wearing a golden bracelet as an ornament on his upper arm, that huge army of monkeys took to their heels in full speed.

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विद्रुताम् वाहिनीम् दृष्ट्वा वर्धमानम् च राक्षसम् ।
सविस्मितमिदम् रामो विभीषणमुवाच ह ॥ ६-६१-४

4. **dR^iSTvaa** = seeing; **vaahiniim** = the army; **vidrutaam** = who ran away; **raakSasamcha** = and the demon; **vardhamaanam** = who was increasing his body; **raamaH** = Rama; **savismitam** = with a surprise; **uvaacha ha** = spoke; **vibhiiSaNam** = to Vibhishana; **idam** = these words.

Seeing the army running away and the demon increasing his body, Rama with a surprise, spoke to vibhishana as follows:

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कोऽसु पर्वतसम्काशः किरीटी हरिलोचनः ।
लङ्कायाम् दृश्येते वीरः सविद्युदिव तोयदः ॥ ६-६१-५

5. **viiraH** = this eminent demon; **parvata samkaashaH** = who appears like a mountain; **kiriiTii iva** = with a diadem; **harilochanaH** = and tawny eyes; **toyadaH iva** = looking like a cloud; **savidyut** = is seen; **laN^kaayaam** = in Lanka; **kaH** = who; **asau** = is he?

"This eminent demon, appearing as a mountain, with a diadem and tawmy eyes and looking like a cloud with a flash of lightning, is seen in Lanka. Who is he?"

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पृथिव्याम् केतुभूतोऽसौ महानेकोऽत्र दृश्यते ।
यम् दृष्ट्वा वानराः सर्वे विद्रवन्ति यतस्ततः ॥ ६-६१-६

6. **asau** = he; **ekaH** = alone; **mahaan** = with a huge body; **atra** = here; **pR^ithivaam** = on earth; **dR^ishyate** = is appearing; **ketu bhuutaH** = like a meteror; **dR^iSTvaa** = seeing; **yam** = whom; **sarve** = all; **vaanaraaH** = the monkeys; **vidravanti** = are running away; **yatastataH** = here and there.

"He alone with a huge body here on this earth, is appearing like a solitary meteror, by seeing whom all the monkeys are running away hither and thither."

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आचक्ष्व सुमहान् कोऽसौ रक्षो वा यदि वासुरः ।
न मयैवम्विधम् भूतम् दृष्टपूर्वम् कदाचन ॥ ६-६१-७

7. **kaH** = who; **asau** = is he; **sumahaan** = with a very large body?; **aachakSva** = tell; **rakSaH vaa** = whether he is a demon; **yadivaa** = or; **asuraH** = an evil spirit; **evam vidham** = such; **bhuutam** = a being; **na dR^iSTvaa puurvan** = has never been seen earlier; **mayaa** = by me; **kadaachana** = at any time.

"Who is he with such a colossal body? Tell me whether he is a demon or an evil spirit. I have not seen such a creature earlier at any time."

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8. sampR^STaH = asked (thus); raameNa = by Rama; raajaputrena = the prince; akliSTakarmaNaa = who was unwearied in action; mahaapraajNaH = the highly intelligent; vibhiiSaNaH = Vibhishana; abraviit = spoke; idam = these words; kaakutthsam = to Rama.

Thus asked by Rama the prince, who was unwearied in action, the highly intelligent Vibhishana replied to Rama as follows:

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येन वैवस्वतो युद्धे वासवश्च पराजितः ।

सैष विश्रवसः पुत्रः कुम्भकर्णः प्रतापवान् ॥ ६-६१-९

अस्य प्रमाणसदृशो राक्षसोऽन्यो न विद्यते ।

9. yena = by whom; yuddhe = in the battle; vaivasvataH = Yama; vaasavascha = and indra; paraajitaH = were defeated; saH eSaH = that very person; prataapavaan kumbhakarNah = is the powerful kumbhakara; putraH = the son; vishravasaH = of Visravasa; na vidyate = there is no; anyaH raakSasaH = other demon; asya pramaana sadR^ishaH = corresponding to his size.

"He is the powerful Kumbhakarna, the son of Visravasa. He conquered Yama and Indra in battle. There is no other demon, corresponding to the size of his body."

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एतेन देवा युधि दानवाश्च ।

यक्षाभुजङ्गाः पिशिताशनाश्च ।

गन्धर्वविद्याधरपन्नगाश्च ।

सहस्रशो राघव सम्प्रभङ्गाः ॥ ६-६१-१०

10. raaghava = O; Rama!; etena = by him; sahasrashaH = thousands of; devaah = celestials; daanavaashcha = demons; yakSaaH = a class of demi-gods; bhujangaaH = serpent-demons; pishitaashanaashcha = ogres; gandharva vidyaadhara pannagaashcha = celestial musicians; celestial artistes and kinnaras (semi divine beings with the human form and with the head of a horse); yudhi = in battle.

"O Rama! He conquered thousands of celestials, demons, a class of demi-gods, serpent demons, ogres, Gandharvas the celestial musicians, Vidyadharas the celestials artistes and Kinnaras (the semi-divine beings with the human form and the head of a horse) in battle."

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शूलपाणिं विरूपाक्षम् कुम्भकर्णम् महाबलम् ।

हन्तुम् न शेकुस्त्रिंशः कालोऽयमिति मोहिताः ॥ ६-६१-११

11. kumbhakarNam mahaabalam = (Seeing) the mighty Kumbhakarna; viruupakSam = having ghastly eyes; shuulapaaNim = with a spear in hand; tridashaaH = the celestials; na shekuH = were not able; hantum = to kill (him); mohitaaH = confused to think ayam kaalaH iti = that he was Yama the god of Death.

"Seeing the mighty Kumbhakarna with ghastly eyes and a spear in hand, the celestials were not able to kill him, having confused to think that he was Yama the god of Death."

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प्रकृत्या ह्येष तेजस्वी कुम्भकर्णो महाबलः ।

अन्येषाम् राक्षसेन्द्राणाम् वरदानकृतम् बलम् ॥ ६-६१-१२

12. eSaH = this; kumbhakarNaH = Kumbharna; prakR^itaa = by his very nature; tejasvii = is energetic; mahaabalaH = and mighty; balam = the strength; anyeSaam raakSasendraaNam = of the other demons-chiefs; varadaanakR^itam = is attributable to boons; (granted on request by gods).

"This Kumbhakarna, by his very nature, is energetic and mighty. The strength of the other demon-chiefs is attributable to boons (granted on request by gods)."

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एतेन जातमात्रेण क्षुधार्तेन महात्मना ।

भक्षितानि सहस्राणि सत्त्वानाम् सुबहून्यपि ॥ ६-६१-१३

13. jaatamaatreNa = soon after his birth; sabahuuni api = several; sahasraaNi = thousands; sattvaanaam = were eaten; etena mahaatmanaa = by this great souled demon; kSudhaartena = afflicted as he was by hunger.

"Soon after his birth, this great-souled demon, afflicted as he was by hunger, ate thousands of living creatures."

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तेषु सम्भक्ष्यमाणेषु प्रजा भयनि पीडिताः ।

यान्ति स्म शरणम् शक्रम् तमप्यर्थम् न्यवेदयन् ॥ ६-६१-१४

14. teSu sambhakSyamaaNeSu = while they were being eaten; prajaaH = the people; bhayanipiiDitaaH = tormented by fear; sharaNam yaanti sma = sought refuge with; shakram = Indra; nyavedayan = and reported; artham api = the matter also; tam = about him.

"While the living being were being eaten, the frightened people sought refuge with Indra and even reported the matter about him."

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स कुम्भकर्णम् कुपितो महेन्द्रो

जघान वज्रेण शितेन वज्री ।

स शक्रवज्रभिहतो महात्मा ।

चचाल कोपाच्च भृशम् ननाद ॥ ६-६१-१५

15. saH = that; mahendraH = Mahendra; vajrii = having a thunderbolt; kupitaH = was enraged; jaghaana = and struck; kumbhakarNam = Kumbhakarna; shitenajajreNa = with the white thunder-bolt; mahaatmaa = the great souled; saH = Kumbhakarna; shakravajraabhihataH = struck by Indra's thunderbolt; chachaala = was quite agitated; bhR^isham nanaada cha = and roared loudly; kopaat = with anger.

That Mahendra wielding a thunder-bolt was enraged and struck Kumbhakarna with his weapon of the white thunderbolt. The great souled Kumbhakarna struck by Indra's thunderbolt was quite agitated at it and roared loudly with anger."

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तस्य नानद्यमानस्य कुम्भकर्णस्य रक्षसः ।

श्रुत्वा निनादम् वित्रस्ताः प्रजा भूयो वितत्रसुः ॥ ६-६१-१६

16. **shrutvaa** = hearing; **ninaadam** = the roar; **tasya kumbhakarNasya** = of that Kumbhakarna; **rakSasaH** = the demon; **naanadyamaanasya** = who was howling loudly; **vitraataH** = the frightened; **prajaaH** = people; **bhuuyaH viratrasuH** = were further frightened.

"Hearing the roar of that Kumbhakarna, the demon, wh was howling loudly, the grigthened people were further frightened."

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ततः क्रुद्धो महेन्द्रस्य कुम्भकर्णो महाबलः ।
निष्कृष्यैरावतादन्तम् जघानोरसि वासवम् ॥ ६-६१-१७

17. **kruddhaH** = enraged; **mahendrasya** = on Mahendra; **mahaabalaH** = the mighty; **kumbhakarNaH** = Kumbhakarna; **tataH** = then; **niSkR^iSyA** = pulled out; **danam** = a tusk; **airaavataat** = of Airavata; Indra's elephant; **jaghaama** = and struck it; **urasi** = into the chest; **vaasavam** = of Indra.

"Enraged as he was on Mahendra, the mighty Kumbhakarna then pulled out a tusk of Airavata, Indra's elephant and struck it into Indra's chest."

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कुम्भकर्णप्रहारार्तो विजज्वाल स वासवः ।
ततो विषेदुः सहसा देवा ब्रह्मर्षिदानवाः ॥ ६-६१-१८
प्रजाभिः सह शक्रश्च ययौ स्थानम् स्वयम्भूवः ।

18. **saH vaasavaH** = that Devendra; **kumbhakarna prahaartaartaH** = tormented by the hit of Kumbhakarna; **vijajvaala** = was burning with rage; **tataH** = then; **devaaH** = the celestials; **brahmarSi daanavaaH** = Brahmanical sages and demons; **sahasaa** = were suddenly; **viSeduH** = aggrieved; **shakrashcha** = even Indra; **prajaabhiH saha** = with his people; **yayau** = went; **sthaanam** = to the abode; **svayambhuvaH** = of Brahma the Lord of creation.

"That Devendra, tormented by the hit of Kumbhakarna, was burning with rage. The celestials, Brahmanical sages and demons were suddenly aggrieved. Even Indra with his people went to the abode of Brahma the Lord of creation."

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कुम्भकर्णस्य दौरात्म्यम् शशंसुस्ते प्रजापतेः ॥ ६-६१-१९
प्रजानाम् भक्षणम् चापि धर्षणम् च दिवौकसाम् ।
आश्रमध्वंसनम् चापि परस्त्रीहरणम् तथा ॥ ६-६१-२०

19; 20. **te** = they; **shashamsuH** = informed; **dauraatmyam** = about the evil-mindedness; **kumbhakarNasya** = of Kumbhakarna; **prajaapateH** = to brahama; (saying about); **bhakSaNamchaapi** = the eating away; **prajaanaam** = of the living creatures; **dharSaNam cha** = the assault; **divaukasaam** = on celestials; **aashrama dhvamsanamcha api** = the destroyal of hermitages; **tathaa** = and; **parastriiharaNam** = the taking away of others' wives.

"They informed about the evil-mind of Kumbhakarna to Brahma, how he devoured the living creatures, his assault on celestials, the destroyal of hermitages and his taking away of others' wives."

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एवम् प्रजा यदि त्वेष भक्षयिष्यति नित्यशः ।
अचिरेणैव कालेन शून्यो लोको भविष्यति ॥ ६-६१-२१

21. eSaH yadi = if he; bhakSayiSyati = eats away; prajaaH = the created beings; nityashaH = continuously; evam = like this; lokaH = the world; bhaviSyati = will become; shuumyaH = desolate; achireNa kaalenaiva = just soon after some time.

"If he eats away the created beings continuously like this, the world will become desolate just soon after some time."

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वासवस्य वचः श्रुत्वा सर्वलोकपितामहः ।
रक्षांस्यावाहयामास कुम्भकर्णम् ददर्श ह ॥ ६-६१-२२

22. shrutvaa = on hearing; vachaH = the words; vaasavasya = of Indra; sarva lokapitaamahaH = Brahma; the great grandfather of the entire world; rakSaamsi aavaahayaamaasa = called for the demons; dadarsha ha = and saw; kumbhakarNam = Kumbhakarna.

"On hearing the words of Indra, Brahma, the great grandfather of the entire world, called for the demons and saw Kumbhakarna too along with them."

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कुम्भकर्णम् समीक्ष्यैव वितत्रास प्रजापतिः ।
कुम्भकर्णमथाश्वस्तः स्वयम्भूरिदमब्रवीत् ॥ ६-६१-२३

23. samiikSyaiva = just on seeing; kumbhakarNam = Kumbhakarna; prajaapatiH = Brahma; vitatraasa = was frightened; atha = thereafter; aashvastaH = on restoring confidence; svayambhuuH = Brahma; abraviit = spoke; idam = these words; kumbharNam = to Kumbhakarna.

"Just on seeing Kumbhakarna even Brahma was frightened. Thereafter on restoring his confidence, Brahma cursed Kumbhakarna as follows:

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ध्रुवम् लोकविनाशाय पौलस्त्येनासि निर्मितः ।
तस्मात्त्वमद्यप्रभृति मृतकल्पः शयिष्यसे ॥ ६-६१-२४

24. nirmitaH asi = you were created; paulastyena = by Visravasa; loka vinaashaaya = for destroyal of the people; dhruvam = It is sure; tasmaat = therefore; tvam = you; shayiSyase = will be sleeping; adya prabhR^iti = from now onwards; mR^ita kalpaH = apparently dead.

"It is sure that you were created by visravasa for the destroyal of people. On that account, you will be sleeping apparently dead from now onwards."

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ब्रह्मशापाभिभूतोऽथ निपपाताग्रतः प्रभोः ।
ततः परमसम्भ्रान्तो रावणो वाक्यमब्रवीत् ॥ ६-६१-२५

25. atha = then; brahmashaapaabhibhuutaH = humbled by Brahma's curse; (Kumbhakarna) nipapaata = fell; agrataH = in front; prabhoH = of Ravana; tataH = thereupon; paramasambhraantaH = the highly perplexed; raavaNaH = Ravana; abraviit = spoke; vaakyam = (the following) words:

"Humbled by Brahma's curse, Kumbhakarna then fell down in front of Ravana. Thereupon, the highly perplexed Ravana spoke the following words:"

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प्रवृद्धः काञ्चनो वृक्षः फलकाले निकृन्त्यते ।
न नप्तारम् स्वकम् न्याय्यम् शप्तुमेवम् प्रजापते ॥ ६-६१-२६

26. **prajaapate** = O Brahma!; **phalakaale**- at the time of yielding its fruits; **pravR^iddhaH** = a well-grown; **kaaN^chanaH vR^ikSaH** = golden tree; **nikR^intyate** = is being cut off; **na nyaayam** = It is not fair (on your part); **shaptum** = to curse; **evam** = like this; **svakam** = your own; **naptaaram** = great grandson.

"O Brahma! You are cutting off a well-grown golden tree, just at the time of yielding its fruit. It is not fair on your part to curse your own great grandson like this."

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न मिथ्यावचनश्च त्वम् स्वप्स्यत्येव न संशयः ।
कालस्तु क्रियतामस्य शयने जागरे तथा ॥ ६-६१-२७

27. **tvam** = you; **na cha** = are not; **mithyaavachanaH** = the one; telling; untruth; **samshayaH na** = there is no doubt; **svapsyatyeva** = he will certainly sleep; **kaalaH kriyataam** = let a space of time be created; **asya shayane** = between his sleeping; **tathaa** = and; **jaagare** = waking-up.

"Your words can never prove to be in vain. There is no doubt about it. He will have to sleep certainly. Let some space of time be fixed for his sleeping and waking."

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रावस्य वचः श्रुत्वा स्वयम्भूरिदमब्रवीत् ।
शयिता ह्येष षण्मासानेकाहम् जागरिष्यति ॥ ६-६१-२८

28. **shrutvaa** = hearing; **vachaH** = the words; **raavaNasya** = of Ravana; **svayambhuuH** = Brahma; **abraviit** = spoke; **idam** = these words; **eSaH** = He; **shayitaahi** = will indeed sleep; **shat maasaan** = for six months; **jaagariSyati** = and wake-up; **ekaaham** = for a day.

"Hearing the words of Ravana, Brahma spoke as follows: He will indeed sleep for six months and wake-up for a day."

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एकेनाह्ना त्वसौ वीरश्च रन् भूमिम् बुभुक्षितः ।
व्यात्तास्यो भक्षयेल्लोकान् सम्वृद्ध इव पावकः ॥ ६-६१-२९

29. **ekena aahnaa** = on that single day; **asau viiraH** = this male-demon; **bubhukSitaH** = having starved; **charan** = while wandering; **bhuumim** = over the earth; **bhakSayet** = will eat; **lokaan** = the world of human beings; **vyaatyaasyaH** = with his month wide open; **savR^iddhah paavakaH iva** = as an augmented fire.

"On that single day, this male demon, having starved for six months, will wander over the earth and eat the human race with his month wide open, like an augmented fire."

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सोऽसौ व्यसनमापन्नः कुम्भकर्णमबोधयत् ।
त्वत्पराक्रमभीतश्च राजा सम्प्रति रावणः ॥ ६-६१-३०

30. **asau** = this; **raavaNaH** = Ravana; **saH** = that very person; **raajaa** = the king (of demons); **aapannaH** = who got into; **vyasanam** = an evil plight; **tvat paraakramabhiitaH** = and frightened as he was in your prowess; **samprati** = now; **abodhayat** = got awakened; **kumbhakarNam** = Kumbhakarna.

"Ravana, the king of demons, who got into an evil plight and frightened as he was in seeing your prowess, now got Kumbhakarna awakened."

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स एष निर्गतो वीरः शिबिराद्धीमविक्रमः ।

वानरान् भृशसम्क्रुद्धो भक्षयन् परिधावति ॥ ६-६१-३१

31. **eSaH** = this; **saH viiraH** = Kumbhakarna that very person; the male-demon; **bhiima vikramaH** = with a terrific prowess; **nirgataH** = started; **shibiraat** = from his tent; **bhR^ishasamkruddhaH** = the highly enraged Kumbharana; **bhakSayan** = eating; **vaanaraan** = the monkeys (on the way); **paridhaavati** = is running (towards us).

"This Kumbhakarna the male-demon with a terrific prowess started his tent. The highly enraged Kumbhakara devouring the monkeys on is way, is running towards us."

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कुम्भकर्णम् प्रतीक्ष्यैव हरयोऽद्य प्रदुद्रुवुः ।

कथमेनम् रणे क्रुद्धम् वारयिष्यन्ति वानराः ॥ ६-६१-३२

32. **pratiikSyaiva** = even on merely seeing; **kumbhakarNam** = Kumbhakarna; **harayaH** = the monkeys; **adya** = now; **pradudruvuH** = have fled away; **katham** = how; **vaanaraaH** = can the monkeys; **vaarayiSyanti** = check; **enam** = him; **kruddham** = who is enraged; **raNe** = in battle?

"Even on merely seeing Kumbhakarna, the monkeys have now fled away. How can the monkeys check him, who is thus enraged in battle?"

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उच्यन्ताम् वानराः सर्वे यन्त्रमेतत्समुच्छ्रितम् ।

इति विज्ञाय हरयो भविष्यन्तीह निर्भयाः ॥ ६-६१-३३

33. **sarve** = **vaanaraaH** = let all the monkeys; **uchyantaam** = be told; **etat** = that it is; **samuchchhritam yantram** = a kind of machine; advancing forward; **viJNaaya** = by knowing; **iti** = this; **bhaviSyanti** = they can become; **nirbhayaaH** = fearless; **iha** = by now.

"Let all the monkeys be told that it is a kind of machine, advancing forward. By knowing this, they can become fearless by now."

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विभीषणवचः श्रुत्वा हेतुमत्सुमुखोद्गतम् ।

उवाच राघवो वाक्यम् नीलम् सेनापतिम् तदा ॥ ६-६१-३४

34. **shrutvaa** = On hearing; **vibhiiSaNavachaH** = Vibhishana's words; **hetumat** = which were well-founded; **sumukhodgatam** = to make the monkeys inclined (to fight the battle); **raamaH** = Rama; **tadaa** = then; **uvaacha** = spoke; **vaakyam** = the following words; **niilam** = to Neela; **senaapatim** = the chief of army.

On hearing Vibhishana's words, which were well-founded to make the monkeys well-inclined to fight the battle, Rama then spoke the following words to neela, the chief of army:

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गच्छ सैन्यानि सर्वाणि व्यूह्य तिष्ठस्य पावके ।

द्वाराण्यादाय लङ्कायाश्चर्याश्चाप्यथ सम्क्रमान् ॥ ६-६१-३५

35. paavake = O Neela the son of fire-god!; gachchha = go; vyuuhya = marshalling; sarvaaNi sainyaani = the entire army; aadaaya = occupying; dvaaraaNi = the door-ways; charyaashchaapi = highways; atha = and; samkramaan = bridges; laN^kaayaaH = of Lanka; tiSTha = stand ready for operation.

"O Neela the son of fire-god. Go, marshalling the entire army. Occupying the door-ways, high-ways and bridges of Lanka, stand ready for operation."

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शैलशृङ्गाणि वृक्षांश्च शिलाश्चाप्युपसमहर ।

तिष्ठन्तु सायुधाः सर्वे वानराः शैलपाणयः ॥ ६-६१-३६

36. upasamhara = draw together; shaila shR^iN^gaaNi = the mountain-tops; vR^ikSaamshcha = trees; shilaashchaapi = and even the rocks; sarve vaanaraaH = (Let) all the monkeys; saayudhaaH = with their weapons; shaila paaNayaH = and rocks in hand; tiSThantu = stand ready.

"Draw together the mountain-tops, trees and even the rocks. Let all the monkeys with their weapons and rocks in hand, stand ready."

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राघवेण समादिष्टो नीलो हरिचमूपतिः ।

शशास वानरानीकम् यथावत्कपिकुञ्जरः ॥ ६-६१-३७

37. samaadiSTah = as directed; raaghavaNa = by Rama; niilaH = Neela; harichamuupatiH = the commander-in-chief; kapikuN^jaraH = and the foremost among the monkeys; shashaasa = ordered; vaanaraaniikam = the monkey-troops; yathaavat = suitably.

As directed by Raghavana, Neela the commander-in-chief and the foremost of the monkeys, ordered the monkey-troops suitably.

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ततो गवाक्षः शरभो हनूमानङ्गदस्तथा ।

शैलशृङ्गाणि शैलाभा गृहीत्वा द्वारमभ्ययुः ॥ ६-६१-३८

38. tataH = then; gavaakSaH = Gavaksha; sharabhaH = Sharabha; hanuumaan = Hanuma; tathaa = and; aN^gadaH = Angada; shailaabhaaH = looking like mountains; abhyayuH = reached; dvaaram = the gate; gR^ihiitvaa = taking; shailashR^iNgaaNi = the mountain-tops.

Then, Gavaksha, Sharabha, Hanuma and Angada looking like mountains, reached the gate, taking the mountain-tops.

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रामवाक्यमुपश्रुत्य हरयो जीतकाशिनः ।

पादपैरर्दयन्वीरा वानराः परवाहिनीम् ॥ ६-६१-३९

39. upashrutya = on hearing; raamavaakyam = Rama's words; jitaashinnaH = the fearless; harayaH = monkeys; (started their operation); viiraaH = the heroic; vaanaraaH = monkeys; ardayan = tormented; paravaahiniim = the enemy-troops; paadapaiH = with trees.

On hearing Rama's words, the fearless monkeys started their operation. The heroic monkeys began to torment the enemy-troops with uplifted trees.

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ततो हरीणाम् तदनीकमुग्रम् ।
रराज शैलोद्यतवृक्षहस्तम् ।
गिरेः समीपानुगतम् यथैव ।
महन्महाम्भोधरजालमुग्रम् ॥ ६-६१-४०

40. tataH = then; tat = that; ugram = terrific; hariiNaam = (army) of monkeys; shailodayata vR^ikSahastam = with uplifted rocks and trees in their hands; raraaja = shne; mahat mahaambhodharajaalamyathaiva = like a big collection of giagantic clouds; samiipaanugate = hanging close; gireH = to a mountain.

That terrific army of monkeys, with uplifted rocks and tress in their hands, shone like a big collection of gigantic clouds, hanging close to a mountain.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये युद्धकाण्डे एकषष्टितमः सर्गः

Thus completes 61st Chapter of Yuddha Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

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Book VI : Yuddha Kanda - Book Of War

Chapter [Sarga] 62

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Introduction

Kumbhakarna enters the abode of Ravana and sees his worried brother sitting in Pushpaka, a self-moving aerial car. Kumbhakarna asks Ravana about the nature of work to be done by him and whether he has to kill anyone. Ravana replies that Rama has come with troops of monkeys including Sugreeva, after crossing the ocean by a bridge, to wage a battle Ravana requests Kumbhakarna to show his terrible prowess in killing all the adversaries in battle.

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स तु राक्षसशार्दूलो निद्रामदसमाकुलः ।
राजमार्गम् श्रिया जुष्टम् ययौ विपुलविक्रमः ॥ ६-६२-१

1. saH = that; raakSasashaarduulaH = foremost among demons; vipula vikramaH = of extensive prowess; nidraamada samaakulaH = but filled with an intoxicating drowsiness; yayau = marched along; raajamaargam = the king's high way; shriyaajuSTam- full of royal dignity.

That Kumbhakarna of great prowess and the foremost, having full of intoxicating drowsiness, marched along the king's highway, full of royal dignity.

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राक्षसानाम् सहस्रैश्च वृतः परमदुर्जयः ।
गृहेभ्यः पुष्पवर्षेण कीर्यमाणस्तदा ययौ ॥ ६-६२-२

2. tadaa = then; parama durjayaH = that Kumbhakarna; who was very difficult to be conquered; vR^itaH = surrounded; sahasraiH raakSasaanaam = by thousands of demons; yayau = marched ahead; kiiryamaaNah puSpavarSeNa = strewn with a shower of flowers; gR^ihebhyaH = from houses (liming the way).

Then, that Kumbhakarna, who was very difficult to be conquered, accompanied by thousands of demons, sallied forth, covered with a shower of flowers from the houses (lining the way).

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स हेमजालविततम् भानुभास्वरदर्शनम् ।
ददर्श विपुलम् रम्यम् राक्षसेन्द्रनिवेशनम् ॥ ६-६२-३

3. saH = he; dadarsha = saw; raakSasendra niveshanam = Ravana's abode; hema jaalavitatam = covered with golden grilled windows; vipulam = spacious; ramyam = beautiful; bhaanubhaasvara danshanam = with appearance of a shining sun.

He saw Ravana's abode, covered with golden grilled windows, spacious and looking beautiful, like a shining sun.

स तत्तदा सूर्य इवाभ्रजालम् ।
 प्रविश्य रक्षोधिपतेर्निवेशनम् ।
 ददर्श दूरेऽग्रजमासनस्थम् ।
 स्वयंभुवम् शक्र इवासनस्थम् ॥ ६-६२-४

4. pravishya = entering; rakSodhi pateH niveshanam = Ravana's palace; suuryaH iva = like the sun (entering); abhrajaalam = a mass of clouds; saH = he; tadaa = then; dadarsha = saw; agrajam = his brother; aasanastham = sitting on a throne; duure = from a distance; shakraH iva = as Indra (saw); svayambhuvam = Brahma; aasanaastham = perched on his seat.

Entering Ravana's palace, like the sun entering a mass of clouds, Kumbhakarna then saw from of distance his brother seated on a throne, as Indra saw Brahma perched on his seat.

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भ्रातुः स भवनं गच्छन् रक्षोगणसमन्वितः ।
 कुम्भकर्णः पदन्यासैरकम्पयत् मेदिनीम् ॥ ६-६२-५

5. gachchhan = going; bhraatruh bhavanam = to his brother's palace; saH kumbhakarNaH = that Kumbhakarna; rakSogaNasamanvitaH = accompanied by troops of demons; mediniim akampayata = caused the earth of shake; padanyaasaiH = with his stamping strides.

While going to his brother's palace, that Kumbhakarna, accompanied by troops of demons, caused the earth to shake with his stamping strides.

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सोऽभिगम्य गृहम् भ्रातुः कक्ष्यामभिविगाह्य च ।
 ददर्शोद्विग्नमासीनम् विमाने पुष्पके गुरुम् ॥ ६-६२-६

6. abhigamya = reaching; bhraatuH gR^iham = his brother's house; abhivigaahyacha = and entering; kakSyaam = the inner apartment; saH = he; dadarsha = saw; udvignam gurum = his worried brother; aasiinam = sitting; puSpaka vimaane = in Pushapaka; a self-moving aerial car.

Reaching his brother's house and entering the inner apartment, Kumbhakarna saw his worried brother sitting in Pushpaka, a self-moving aerial car.

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अथ दृष्ट्वा दशग्रीवः कुम्भकर्णमुपस्थितम् ।
 तूर्णमुत्थाय सम्हृष्टः सन्निकर्षमुपानयत् ॥ ६-६२-७

7. dR^iSTvaa = seeing; kumbhakarNam = Kumbhakarna; upasthitam = who arrived; dashagriivaH = Ravana; atha = then; tuurNam = soon; utthaaya = rose up; samhR^iSTaH = delighted; upaanayat = and brought (him); samiikarSam = to his vicinity.

On seeing Kumbhakarna who arrived there, Ravana then quickly rose up from his seat, delighted and brought him nearer to his side.

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अथासीनस्य पर्यङ्के कुम्भकर्णो महाबलः ।
 भ्रातुर्ववन्दे चरणौ किम् कृत्यमिति चाब्रवीत् ॥ ६-६२-८

8. **atha** = then; **mahaabalaH** = the mighty; **kumbhakarnaNaH** = Kumbhakarna; **vavan de** = offered salutation; **charaNau** = to the feet; **bhraatuH** = of his brother; **aasiinasya** = sitting; **paryaNke** = on a sofa; **abraviit** = and spoke; **iti cha** = saying; **kim kR^ityan** = "What is the work?"

Then, the mighty Kumbhakarna having offered salutation to the feet of his brother sitting on a sofa, asked him, "What is to be done?"

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उत्पत्य चैनम् मुदितो रावणः परिष्वजे ।
स भ्रात्रा सम्परिष्वक्तो यथावच्छाभिनन्दितः ॥ ६-६२-९
कुम्भकर्णः शुभं दिव्यम् प्रतिपेदे वरासनम् ।

9. **raavanaH** = Ravana; **utpatya** = rising up (from his seat); **pariSasvaje** = embraced; **enam** = him; **saH kimbhakarnaH** = that Kumbhakarna; **yathaavat pariSvaktaH** = who was duly embraced; **abhinanditaH** = and made happy; **bhraataa** = by his brother; **pratipede** = reached; **shubham** = an auspicious; **divyam** = charming; **varaaasanam** = and excellent seat.

Rising up from his seat, Ravana embraced him. That Kumbhakarna, who was thus embraced and made happy by his brother, occupied an auspicious, charming and excellent seat.

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स तदासनमाश्रित्य कुम्भकर्णो महाबलः ॥ ६-६२-१०
सम्रक्तनयनः क्रोधाद्रवणम् वाक्यमब्रवीत् ।

10. **aashritya** = resting on; **tat** = that; **asaanam** = seat; **saH** = that; **mahaabalaH** = mighty; **kumbhakarnaH** = Kumbhakarna; **samrakta nayanaH** = with blood-shot eyes; **krodhaat** = in anger; **abraviit** = spoke; **vaakyam** = (the following) words; **raavaNam** = to Ravana.

Resting on that seat, the mighty Kumbhakarna, with his blood-shot eyes in anger, spoke to Ravana as follows:

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किमर्थमहमादृत्य त्वया राजन् प्रबोधितः ॥ ६-६२-११
शस कस्माद्भयम् तेऽत्र को वा प्रेतो भविष्यति ।

11. **raajan** = O king!; **kimartham** = for what purpose; **aham** = I; **prabodhitaH** = have been woken up; **tvayaa** = by you; **aadR^itya** = with effort?; **shamsa** = tell me; **kasmaat** = from whom; **bhayam** = is the danger; **te** = for you; **atra** = here?; **kovaa** = or who; **bhaviSyati** = will be; **pretaH** = a dead person?

"O king! For what purpose have I been woken up by you, with effort? Tell me from whom is the danger for you here and who is to be killed."

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भ्रातरम् रावणः क्रुद्धं कुम्भकर्णमवस्थितम् ॥ ६-६२-१२
रोषेण परिवृत्ताभ्याम् नेत्राभ्याम् वाक्यमब्रवीत् ।

12. **raavaNaH** = Ravana; **netraabhyaam** = with his eyes; **pari vR^ittabhyaam** = rolling; **roSeNa** = with annoyance; **abraviit** = spoke; **kumbhakarnaNam** = to Kumbhakarna; **bhraataram** = his brother; **avasthitam** = who was there; **kruddham** = with anger.

Ravana, with his eyes rolling with annoyance, spoke to Kumbhakarna, his brother, who was there with anger (as follows):

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अयम् ते सुमहन् कालः शयानस्य महाबल ॥ ६-६२-१३
सुषुप्तस्त्वम् न जानीषे मम रामकृतम् भयम् ।

13. **mahaabala** = O mighty Kumbhakarna!; **te** = for you; **shayaanasya** = who have slept; **ayam** = this; **sumahaan kaalaH** = is a very long time; **tvam** = you; **suSuptaH** = who were fast asleep; **na jaaniiSe** = do not know; **bhayam** = about the fear; **raama kR^itam** = created by Rama; **mama** = in me.

"O mighty Kumbhakarna! You slept for a long period. You, who were fast asleep, do not know about the fear created by Rama in me."

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एष दाशरथी रामः सुग्रीवसहितो बली ॥ ६-६२-१४
समुद्रम् लङ्घयित्वा तु कुलम् नः परिकृन्तति ।

14. **eSaH** = this; **raamaH** = Rama; **daasharathiH** = the son of Dasaratha; **balii** = a strong man; **sugriiva sahitaH** = along with Sugreeva; **laN^ghayitvaa** = after crossing; **samudram** = the ocean; **parikR^intati** = is cutting short; **naH kulam** = our race.

"This Rama, the son of Dasaratha, a strong man along with Sugreeva, having crossed the ocean, is cutting short our race."

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हन्त पश्यस्व लङ्कया वनान्युपवनानि च ॥ ६-६२-१५
सेतुना सुखमागत्य वानरैकार्णवम् कृतम् ।

15. **hanta** = Alas!; **pashyasva** = see!; **aagatya** = coming; **sukham** = happily; **setunaa** = by a bridge; **vanaani** = the forests; **upavanaanicha** = and groves; **kR^itam** = have been covered; **vaanaraikaarNavam** = an ocean of monkeys.

"Alas! See! Coming happily by a bridge, the forests and groves have been covered with an ocean full of monkeys."

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ये राक्षसा मुख्यतमा हतास्ते वानरैर्युधि ॥ ६-६२-१६
वानराणाम् क्षयम् युधे न पश्यामि कथंचन ।
न चापि वानरा युद्धे जितपूर्वाः कदाचन ॥ ६-६२-१७

16; 17. **te** = they; **ye** = who were; **mukhyatamaaH raakSasaaH** = very important demons; **hataah** = were killed; **vaanaraiH** = by the monkeys; **yudhi** = in battle; **na pashyaami** = I do not envisage; **kSayam** = annihilation; **kathamchana** = in any way; **vaanaraaNaam** = of monkeys; **yuddhe** = in battle; **vaanaraaH** = the monkeys; **na chaapi jita puurvaaaH** = were not even defeated before; **kadaachana** = at any time; **yuddhe** = in combat.

"The monkeys killed very important demons in battle. I do not envisage, in any way, the destroyable of monkeys on the battle-field. It seems the monkeys were not even defeated at any time before, in a combat."

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तदेतद्भयमुत्पन्नम् त्रायस्वेह महाबल ।

नाशय त्वमिमानद्य तदर्थम् बोधितो भवान् ॥ ६-६२-१८

18. **mahaabala** = O mighty Kumbhakarna!; **tat** = such; **etat** = of this danger; **utpannam** = has arisen; **traayasva** = you have to help (us); **iha** = now; **imaam naashaya** = get them destroyed; **adya** = now; **bhavaan** = you; **boditaH** = have been woken up; **tadartham** = for that purpose.

"O mighty Kumbhakarna! Such a danger has arisen. You have to help us now. Get them destroyed now. You have been woken up solely for that purpose."

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सर्वक्षपितकोशम् च स त्वमभ्युपपद्य माम् ।

त्रायस्वेमाम् पुरीम् लङ्काम् बालवृद्धावशेषिताम् ॥ ६-६२-१९

19. **sah tvam** = you; as such; **abhyupadya** = rescuing; **maam** = me; **sarvakSapita kosham** = whose treasury has become completely diminished; **traayasva** = protect; **imaam** = this; **laN^kaam puriim** = City of Lanka; **baala vR^iddhaavasheSitaam** = where the children and the aged only are left over.

"Rescuing me, whose treasury has become completely diminished, you protect this city of Lanka, where only the children and the aged are left over."

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भ्रातुरर्थे महाबाहो कुरु कर्म सुदुष्करम् ।

मयैवम् नोक्तपूर्वो हि कश्चिद्भ्रातः परमत्प ॥ ६-६२-२०

20. **mahaabaaho** = O; the great armed Kumbhakarna!; **kuru** = perform; **karma** = the act; **suduSkaram** = which is very difficult to do; **bhraatuH arthe** = for the sake of this brother; **bhraataH** = O brother; **paramtapa** = the annihilator of enemies!; **na uktapuurvaH hi** = It was not indeed requested before; **evam** = thus; **kashchit** = with any one; **mayaa** = by me.

"O the great armed Kumbhakarna. For the sake of your brother, perform this act, which is very difficult to do. O brother, the annihilator of enemies! In this way, I did not request anyone ever before."

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त्वय्यस्ति मम च स्नेहः परा सम्भावना च मे ।

दैवासुरेषु युद्धेषु बहुशो राक्षसर्षभ ॥ ६-६२-२१

त्वया देवाः प्रतिव्यूह्य निर्जिताश्चासुरा युधि ।

21. **mama** = to me; **asti** = there is; **snehaH** = affection; **tvayi** = towards you; **me** = to me; (there is); **paraa** = a high; **sambhaavanaacha** = respect too; **raakSasarSabha** = O the foremost of demons!; **bahushaH** = for several times; **prativyuuhya** = attacking; **devaah** = the celestials; **asuraaH** = and demons; **daivaasureSu yuddheSu** = in battles between celestials and demons; **nirjitaH** = (they) were defeated; **tvayaa** = by you; **yudhi** = in battle.

"I have a great respect and affection towards you. O the foremost of demons! For several times, in battles between gods and demons, you conquered the celestials and demons, after attacking them in the battle."

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तदेतत्सर्वमातिष्ठ वीर्यम् भीमपराक्रमम् ॥ ६-६२-२२

न हि ते सर्वभूतेषु दृश्यते सदृशो बली ।

22. **bhiima paraakrama** = O Kumbhakarna of terrible prowess!; **tat** = therefore; **aatiSTha** = show your superiority; **etat** = from this; **sarvam** = entire; **viiryam** = vigour; **na balii dR^ishyate hi** = no strong person is indeed seen; **sadR^ishaH** = who is equal; **te** = to you; **sarva bhuuteSu** = in all beings.

"O Kumbhakarna of terrible prowess! Therefore, show your entire prowess. There is indeed no one, in the entire beings, who is equal to you in strength."

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कुरुष्व मे प्रियहितमेतदुत्तमम् ।
यथाप्रियम् प्रियरण बान्धवप्रिय ।
स्वतेजसा विधम सपत्नवाहिनीम् ।
शरद्धनम् पवन इवोद्यतो महान् ॥ ६-६२-२३

23. **priyaraNa** = O Kumbhakarna; delighting in war; **baandhava piya** = and feeling affection for relatives!; **kuruSva** = perform; **uttamam etat** = this excellent act; **priyahitam** = which is dear and beneficial; **me** = to me; **yathaapriyam** = as per you wish; **vidhama** = blow away; **sapatnavaahiniim** = the army of adversaries; **svatejasaa** = by your vital power; **sharadghanam iva** = as an autumnal cloud (is blown away); **mahaan udyataH pavanaH** = by a high-rising wind.

"O Kumbhakarna, delighting in war and feeling affection for relatives! Perform this excellent act, which is dear and beneficial to me, as per your liking. Blow away the army of adversaries by your vital power, as an autumnal cloud is blown away by a high-rising wind."

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये युद्धकाण्डे द्विषष्टितमः सर्गः

Thus completes 62nd Chapter of Yuddha Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

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Book VI : Yuddha Kanda - Book Of War

Chapter [Sarga] 63 Verses converted to UTF-8, Nov 09

Introduction

Kumbhakarna abuses Ravana for his utter disregard of the earlier advices given by his well-wishers like Vibhishana, due to his sheer arrogance and neglect of the scriptures which enumerate the king's duties. Ravana replies to Kumbhakarna that bygone is a bygone and asks him to proceed to the battle-front. Then, Kumbhakarna reassures Ravana and promises him that all the adversaries would be destroyed by him in the ensuing battle.

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तस्य राक्षसराजस्य निशम्य परिदेवितम् ।
कुम्भकर्णो बभा षेदं वचनम् प्रजहास च ॥ ६-६३-१

1. nishamya = hearing; paridevitam = the lamentation; tasya raakSasaraajasya = of that Ravana; kumbhakarNaH = Kumbhakarna; babhaaSe = spoke; idam vachanam = these words; prajahaasacha = after laughing at a full volume.

Hearing the lamentation of Ravana, Kumbhakarna laughed at a full volume and spoke as follows:

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दृष्टो दोषो हि योऽस्माभिः पुरा मन्त्रविनिर्णये ।
हितेष्वनभियुक्तेन सोऽयमासादितस्त्वया ॥ ६-६३-२

2. yaH = which; doSaH = bad consequence; dR^iStaH = was imagined; asmaabhiH = by us; mantranirNaye = at a settlement of our counsel; puraa = earlier; saH ayam = this same one; aasaaditaH = is obtained; tvayaa = by you; hiteSu anabhiyuktena = due to the disregard of well-wishers; tvayaa = by you.

"The same bad consequence, which was imagined by us earlier while taking the final decision after our consultation, is faced by you now, due to your utter disregard of the words spoken by your well-wishers."

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श्रीघ्नम् खल्वभ्युपेतम् त्वाम् फलम् पापस्य कर्मणः ।
निरयेष्वेव पतनम् यथा दुष्कृतकर्मणः ॥ ६-६३-३

3. yathaa = how; duSkR^itakarmanah = a performer of wicked deeds; patanameva = indeed falls; nirayeSu = into hells; (so also); phalam paapasya karmanah = a punishment for your sinful act; upetam khalu = has indeed reached; tvaam = you; shiighram = fast.

"How a doer of wicked deeds indeed falls into damnation, so also a punishment for your sinful act has indeed reached your fast."

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प्रथमम् वै महाराज कृत्यमेतदचिन्तितम् ।
केवलम् वीर्यदर्पेणनानुबन्धो विचिन्तितः ॥ ६-६३-४

4. **mahaaraaja** = O emperor!; **etat** = this; **kR^ityam** = course of action; **achintitam** = was not expected; (by you); **prathamam** = at first; **anubandhaH** = the consequence; **na vichintitaH** = was not conceived; **kevalam viirya darpeNa** = only because of your arrogance of power.

"O emperor! This course of action was not excepted by you at first. You did not conceive this consequence, only because of your sheer arrogance of power."

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यः पश्चात्पूर्वकार्याणि कुर्यादैश्वर्यमास्थितः ।
पूर्वं चोत्तरकार्याणि न स वेद नयानयौ ॥ ६-६३-५

5. **yaH** = he who; **aasthitaH** = abiding in; **aishvaryam** = power; **kurvaat** = performs; **purvakaaryaaNi** = duties to be done at first; **pashchaat** = at a later stage; **uttarakaaryaaNi** = and duties to be done later; **puurvamcha** = at the first instance; **saH** = he; **na veda** = does not know; **nayaanayau** = the right course and the wrong course.

"He who, abiding in power, performs duties to be done earlier at a later stage and duties to be done later, at an early stage, does not know what is a right course and what is a wrong course."

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देशकालविहीनानि कर्माणि विपरीतवत् ।
क्रियमाणानि दुष्यन्ति हवीम्भ्यप्रयतेष्विव ॥ ६-६३-६

6. **karmaaNi** = action; **kriyamaaNi** = done; **vipariitavat-** perversely; **deshakaala vihiinaani** = regardless of space and time; **duSyanti** = get spoiled; **haviimSiva** = like offering oblations; **aprayateSu** = without making the fire well-prepared.

"Action done perversely, regardless of space and time, get spoiled like offering oblations without properly making the fire well-prepared."

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त्रयाणाम् पञ्चधा योगम् कर्मणाम् यः प्रपद्यते ।
सचिवैः समयम् कृत्वा स सम्यगभिवर्तते ॥ ६-६३-७

7. **yaH** = he; who; **kR^itvaa** = acts; **samaam** = according to an agreement; **sachivaiH** = with his counsellors; **prapadyate** = attains; **trayaanaam** = three types; **karmaNaam** = of duties; **yogam** = by harnessing; **paN^chadhaa** = five types of means; **sah** = he; **vartate** = abides; **samyak** = well; **pathi** = in a (right) course.

"He, who acts according to an agreement done with his counsellors, considering three types of duties*, by harassing five types of means**, moves along a right course."

*1). Conclusion of peace through conciliation. 2) acceptance of allegiance through gift. 3) invasion, as a method of coercion. **1) The method of initiating an actions. 2) Personality and material to be worked upon. 3) Time and place of action. 4) Provision against mischance and 5) chances of success.

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यथागमम् च यो राजा समयम् च चिकीर्षति ।
बुध्यते सचिवैर्बुद्ध्या सुहृदश्चानुपश्यति ॥ ६-६३-८

8. **yaH** = which; **raajaa** = king; **chikiirSati** = intends to do; **samayamcha** = an agreement; **yathaagamanam cha** = according to law; **budhyate** = and understands; **buddhyaa** =

through intellect; **sachivaiH** = and counsellors; **anupashyati** = and discovers; **suhR^idashcha** = through his friends; (he is on a right course).

"A king who wishes to execute an agreement as per law, understands it through his own intellect as well as the counsellors and discovers it through his friends, is on a right course."

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धर्ममर्थम् च कामम् च सर्वान्वा रक्षसाम् पते ।
भजते पुरुषः काले त्रिणि द्वन्द्वानि वा पुनः ॥ ६-६३-९

9. **rakSasaampate** = O king of demons!; **puruSaH** = a man; **bhajate** = resorts to; **dharmam** = virtue; **artham cha** = or wealth; **kaamam cha** = or pleasure; **sarvaanvaa** = or all; **triiNi** = three; **punaH dvandvaanivaa** = or again a twin combination of virtue and wealth or virtue and pleasure or wealth and pleasure; **kaale** = according to suitability of time.

"O king of demons! A man resorts to virtue or worldly gain or pleasure or all the three together or a twin combination of virtue and worldly gain or virtue and pleasure or worldly gain and pleasure or worldly gain and pleasure, according to an appointed time*."

*The scriptures lay down that virtue should be pursued in the morning, worldly gain in the afternoon and sensuous pleasure at night. As an alternative, one is called upon to pursue

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त्रिषु चैतेषु यच्छ्रेष्ठम् श्रुत्वा तन्नावबुध्यते ।
राजा वा राजमात्रो वा व्यर्थम् तस्य बहु श्रुतम् ॥ ६-६३-१०

10. **raajaavaa** = which sovereign king; **raajamaatro vaa** = or a crown prince; **shrutvaa** = having heard; **yat** = which one; **shreSTham** = is the best; **eteSu triSu** = out of these three; **tat na avabudhyate** = does not keep it in mind; **tasya** = his; **bahushrutam** = extensive learning; **vyartham** = is in vain.

"That sovereign king or crown prince, who, having heard which one is the best out of these three but does not keep it in mind, his extensive learning would be in vain."

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उपप्रदानम् सान्त्वम् च भेदम् काले च विक्रमम् ।
योगम् च रक्षसाम् श्रेष्ठ तावुभौ च नयानयौ ॥ ६-६३-११
काले धर्मार्थकामान्यः सम्मन्त्र्य सचिवैह सह ।
निषेवेतात्मवान् लोके न स व्यसनमाप्नुयात् ॥ ६-६३-१२

11; 12. **shreSTha raakSasaam** = O the foremost of demons!; **yaH** = whoever; **sammantrya** = deliberates; **sachivaiH saha** = with his counsellors; **niSeveta** = and resorts to; **upapradaanam** = an act of giving away; **saantvam cha** = or conciliation; **bhedamcha** = or sowing dissension; **kaale** = at suitable occasion; **vikramamcha** = or exhibits valour; **yogamcha** = or resorts to them all together; **ubhau tau** = or takes recourse to both; **nayaanayau** = right action and the reverse of it; **kaale** = at the right time; **dharmarthakaamaan** = or pursues virtue or worldly gain or pleasure; (at the appropriate occasion); **saH aatmavaan** = that intelligent man; **naapuuyaat** = never confronts; **vyasanam** = a misfortune; **loke** = in the world.

"O the foremost of demons! Whosoever deliberates with his counsellors and resorts to an act of with his counsellors and resorts to an act of bestowing gifts or conciliation or sowing dissension at appropriate occasion or exhibits valour or resorts to them all together or takes recourse to both right action and the reverse of it at the right time or pursues virtue or worldly gain or pleasure at the appropriate time, that intelligent person never confronts a misfortune in this world."

हितानुबन्धमालोक्य कुर्यात्कार्यमिहात्मनः ।

राजा सहार्थतत्त्वज्ञैः सचिवैर्बुद्धिजीविभिः ॥ ६-६३-१३

13. **raajaa** = a king; **kuryaat** = has to do; **kaaryam** = an act; **iha** = here; **aalokya** = looking into; **aatmanaH hitaanubandham** = his welfare as a consequence; **sachivaiH saha** = along with his counsellors; **buddhi jiivibhiH** = subsisting by their intelligence; **artha tattvaJNaiH** = and understanding the true state of the things.

"A sovereign has to do an act here, looking into his welfare as a consequence along with his counsellors who make their subsistence by their intelligence and who understand the true state of the things."

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अनभिज्ज्ञाय शास्त्रार्थान् पुरुषाः पशुबुद्धयः ।

प्रागल्भ्याद्वक्तिमच्छन्ति मन्त्रेष्वभ्यन्तरीकृताः ॥ ६-६३-१४

14. **purusaaH** = men; **pashubuddhayaH** = with brutal ideas; **abhyantariikR^itaaH** = initiated in; **mantreSu** = consultations; **ichchhanti** = desire; **vaktum** = to tell; **praagalbhyaat** = haughty things; **anabhiJNaaya** = without knowing; **shastraarthaan** = the precepts of the scriptures.

"Men with brutal ideas, who are initiated in discussions, aspire to tell haughty things, without fully knowing the precepts of the scriptures."

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अशास्त्रविदुषाम् तेषाम् कार्यम् नाभिहितं वचः ।

अर्थशास्त्रानभिज्ञानाम् विपुलाम् श्रियमिच्छताम् ॥ ६-६३-१५

15. **vachaH** = the words; **abhihitam** = spoken by; **teSaam** = them; **ashaastra viduSaam** = who do not know the scriptures; **artha shastraanabhiJNaanaam** = who do not recollect the books dealing with practical life; **ichchhaataam** = and who covet for; **vipulaam** = abundant; **shriyam** = wealth; **na kaaryam** = are not to be implemented.

"The words spoken by those who did not know the scriptures, who do not recollect the books dealing with practical life and who covet for abundant wealth are not to be implemented."

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अहितम् च हिताकारम् धार्ष्ट्याज्जल्पन्ति ये नराः ।

अवश्यम् मन्त्रबाह्यास्ते कर्तव्याः कृत्यदूषकाः ॥ ६-६३-१६

16. **ye** = whoever; **naraaH** = men; **jalpanti** = talk; **dhaarSTyaat** = with audacity; **aitam** = inimical things; **hitaakaaram** = in a friendly form; **kartavyaaH** = are to be kept; **mantrabaahyaaH** = out of deliberations; **te** = (as) they; **avashyam** = certainly; **kR^itya duuSakaaH** = spoil the work to be done.

"Those men who talk with audacity, some inimical things in a friendly way, are to be kept out of deliberations, as they certainly spoil the work to be done."

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विनाशयन्तो भर्तारम् सहिताः शत्रुभिर्बुधैः ।

विपरीतानि कृत्यानि कारयन्तीह मन्त्रिणः ॥ ६-६३-१७

17. iha = here; mantriNaH = (some) counsellors; sahitaH = joined with; budhaiH = learned; shatrubhiH = adversaries; vinaashayantaH = spoil; bhartaaram = their king; kaarayanti = and make them do; vipariitaani kR^ityaani = wrong deeds.

"Some counsellors, colluding with some learned adversaries, spoil their king and make them do wrong deeds."

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तान् भर्ता मित्रसम्काशानमित्रान् मन्त्रनिर्णये ।
व्यवहारेण जानीयात्सचिवानुपसंहितान् ॥ ६-६३-१८

18. bhartaa = the king; jaaniiyaat = should make out; vyavahaareNa = during deals; mantra nirNaye = when a final settlement is taken after deliberation; taan = such of those; sachivaan = counsellors; upa samhitaan = who were transformed by bribery and other things; amitraan = (those) enemies; mitrasamkaashaan = looking like friends.

"The king should make-out those ministers who have been transformed by the enemy to their side (through bribery and other things) and are enemies though looking like friends, through their conduct when a final decision is being taken after deliberation."

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चपलस्येह कृत्यानि सहसानुप्रधावतः ।
चिद्रमन्ये प्रपद्यन्ते क्रौञ्चस्य खमिव द्विजाः ॥ ६-६३-१९

19. anye = outsiders; prapadyante = find out; chapalasya = the fickleness (of a ruler) anupradhaavataH = who is led away by false appearances; sahasaa = and quickly; kR^ityaani = performs the acts; dvijaaH iva = as birds; kham = (discover) the hole (made by the arrow of Skanda; the Commander-in-chief of the gods); krounchasya = in the Krauncha mountain.

"Outsiders find out the fickleness of a ruler, who is led away by false appearances and quickly performs the acts, as birds discover the hole (made by the arrow of Skanda, the commander-in-chief of gods) in the Kruancha mountain."

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यो हि शत्रुमवज्ञाय नात्मानमभिरक्षति ।
अवाप्नोति हि सोऽनर्थान् स्थानाच्च व्यवरोप्यते ॥ ६-६३-२०

20. yaH = He who; avaJNaaya = disregards; shatrum = an enemy; naabhirakSati = and does not protect; aatmaanam = himself; saH = he; avaaproti hi = indeed faces; anarthaan = disappointing occurrences; vyavaropyate = and would be removed; sthaanaat = from his position.

"A king who disregards an enemy and does not protect himself, indeed faces disappointing occurrences and would be removed from his position."

[Verse Locator](#)

यदुक्तमिह ते पूर्वम् क्रियतामनुजेन च ।
तदेव नो हितम् वाक्यम् यदिच्छसि च तत्कुरु ॥ ६-६३-२१

21. yat = whichever (advice); uktam = was tendered; anujena = by Vibhishana; puurvam = earlier; kriyataam = let it be done; tat vaakyameva = that advice alone; hitam = is beneficial; naH = to us; kuru = (otherwise) do; tat = it; yat = whatever; ichchhasi = you wish.

"That advice which was tendered to you earlier by vibhishana is beneficial to us. Do whatever you wish to do."

तत्तु श्रुत्वा दशग्रीवः कुम्भकर्णस्य भाषितम् ।
भ्रुकुटिम् चैव संचक्रे क्रुद्धश्चैनमभाषत ॥ ६-६३-२२

22. **shrutvaa** = on hearing; **tat bhaaSitam** = those words; **kumbhakarNasya** = of Kumbhakarna; **dashagriivaH tu** = Ravana; on his part; **samchakre** = twisted; **bhrukuTim** = his eye-brows; **abhaaSata** = and spoke; **enam** = this; **krudhasheha** = with anger.

On hearing those words of Kumbhakarna, Ravana, on his part, twisted his eye-brows in anger and spoke the following words:

Verse Locator

मन्यो गुरुरिवाचार्यः किं माम् त्वमनुशाससे ।
किमेवम् वाक्षमम् कृत्वा काले युक्तम् विधीयताम् ॥ ६-६३-२३

23. **kim** = why; **tvam** = are you; **anushaasate** = advising; **maam** = me; **maanyaH iva** = like a venerable; **guruH aacharyaH** = great teacher?; **kim** = what is the use; **kR^itvaa** = in getting; **vaakshramam** = weariness of speech?; **yuktam** = let a befitting work; **kaale** = appropriate to the time; **vidhiiyataam** = be done.

"Why are you advising me like a venerable great teacher? What is the use in getting wearied of your speech? Let a work, most befitting of time, be performed."

Verse Locator

विभ्रमाच्चित्तमोहाद्वा बलवीर्याश्रयेण वा ।
नाभिपन्नमिदानीम् यद्व्यर्था तस्य पुनः कथा ॥ ६-६३-२४

24. **idaaniim** = now; **vyarthaa** = it is a waste; **punaH kathaa** = to tell again; **tasya** = of that; **yat** = which; **naabhipannam** = was wrongly done; (before); **vibramaat** = by mistake; **chittamohaadvaa** = or by illusion of mind; **balaviiryaashrayeNa vaa** = or by taking shelter in strength or prowess.

"Now, it is a waste to tell again of that act which was wrongly done before, either by mistake or by an illusion of mind or by taking shelter in strength and prowess."

Verse Locator

अस्मिन् काले तु यद्युक्तम् तदिदानीम् विचिन्त्यताम् ।
गतम् तु नानुशोचन्ति गतम् तु गतमेव हि ॥ ६-६३-२५

25. **yat** = (Let) whatever; **yuktam** = be appropriate; **asmin** = at this; **kaale** = point of time; **vichintyataam** = be thought of; **idaaniim** = now; **na anushochanti** = (wise men) do not repent over; **gatam** = the past; **gatam tu** = past still; **gatameva hi** = is indeed the past.

"Let whatever be appropriate at this moment be thought of now. Wise men do not repent over the past. Past is indeed but the past."

Verse Locator

ममापनयजं दुःखम् विक्रमेण समीकुरु ।
यदि खल्वस्ति मे स्नेहो विक्रमम् वाधिगच्छसि ॥ ६-६३-२६
यदि कार्यम् ममैतत्ते हृदि कार्यतमम् मतम् ।

26. **snehaH asti khalu yadi** = If you have affection indeed; **me** = for me; **adhigachchhasi vaa** = or if you discover; **vikramam** = (your own) prowess; **matam yadi** = and if you think fit; **etat** = this; **te hR^idi** = in your heart; (that); **mama** = my; **kaaryam** = work; **kaaryatamam** =

very much is to be done; **samiikuru** = nullify; **vikrameNa** = with your prowess; **duHkham** = the hardship; **mama apanayajam** = born out of my wicked conduct.

"If you have affection indeed for me or if you discover your own prowess and if you think it fit in your heart that my work is to be done very much, you nullify the hardship, born out of my wicked conduct, by your prowess."

[Verse Locator](#)

स सुहृदो विपन्नार्थम् दीनमभ्युपपद्यते ॥ ६-६३-२७
स बन्धुर्योऽपनीतेषु साहाय्यायोपकल्पते ।

27. **yaH** = he; who; **abhyupadyate** = rescues; **diinam** = an afflicted soul; **vipannartham** = whose fortune is ruined; **saH** = he; **suhR^it** = is the real friend; **yaH** = he; who; **upakalpate** = is ready at hand; **saahaayyaaya** = to help; **apaniiteSu** = those who have deviated from the right course; **saH** = he; **bandhuH** = is kinsman.

"He who rescues an afflicted soul, whose fortune is ruined, he is the real friend. He who is ready at hand to help those who have deviated from the right course, is a kinsman."

[Verse Locator](#)

तमथैवम् ब्रुवाणम् स वचनम् धीरदारुणम् ॥ ६-६३-२८
रुष्टयमिति विज्ञाय शनैः श्लक्ष्णमुवाच ह ।

28. **atha** = thereupon; (hearing); **vachanam** = the words; **dhiiradaaruNam** = which were deeply harsh; **evam** = thus; **bruvaaNam** = spoken; **tam** = by Ravana; **viJNaaya** = and understanding; **ayam iti** = that he; **ruSTaH** = is enraged; **saH** = Kumbhakarna; **uvaacha ha** = spoke; **shanaiH** = slowly; **shlakSNam** = as and smoothly.

Thereupon, hearing those deeply harsh words spoken by Ravana and understanding that he is quite enraged, Kumbhakarna spoke slowly and smoothly.

[Verse Locator](#)

अतीव हि समालक्ष्य भ्रातरम् क्षुभितेन्द्रियम् ॥ ६-६३-२९
कुम्भकर्णः शनैर्वाक्यम् बभाषे परिसान्त्वयन् ।

29. **samaalakSya** = observing; **bhraataram** = that his brother; **atiiva** = is highly; **kSubhitendriyam** = perturbed and excited of his senses; **kumbhakarNaH** = Kumbhakarna; **pari saantvayan** = consoling (him); **babhaaSe** = spoke; **vaakyam** = the following words; **shanaiH** = gently.

Observing that his brother is highly perturbed and excited of his senses, Kumbhakarna, while consoling him, gently spoke the following words:

[Verse Locator](#)

शृणु राजन्नवहितो मम वाक्यमरिंदम ॥ ६-६३-३०
अलम् राक्षसराजेन्द्र सन्तापमुपपद्य ते ।
रोषम् च सम्परित्यज्य स्वस्थो चवितुमर्हसि ॥ ६-६३-३१

30; 31. **raajan** = O king; **arimdama**; the annihilator of adversaries!; **shruNu** = listen to; **mama** = my; **vaakyam** = words; **avahitaH** = attentively; **raakSasaraajendra** = O emperor of demons!; **alam** = enough; **upapadya** = of obtaining; **samtaapam** = the anguish; **samparityajya** = abandoning; **roSamcha** = your anger; **arhasi** = you ought; **bhavitum** = to be svasthaH = your normal self.

"O king, the annihilator of adversaries! Listen to my words attentively. O emperor of demons! Enough of your giving way to the anguish. Abandoning your anger completely, you ought

to be your normal self again."

[Verse Locator](#)

नैतन्मनसि कर्तव्यम् मयि जीवति पार्थिव ।
तमहम् नाशयिष्यामि यत्कृते परितप्येते ॥ ६-६३-३२

32. **paarthiva** = O king; **mayi jiivati** = until I live; **etat** = this; **na kartavyam** = is not to be formed; **manasi** = in your mind; **aham** = I; **naashayiSyaami** = shall destroy; **tam** = him; **yatkR^ite** = for whose account; **paritapyate** = you are feeling anguished.

"O king! Until I live, this idea should not be formed in your mind. I shall destroy him, for whose account, you are feeling anguished."

[Verse Locator](#)

अवश्यम् च हितम् वाच्यम् सर्वावस्थाम् गतम् मया ।
बन्धुभावादभिहितम् भ्रातृस्नेहाच्च पार्थिव ॥ ६-६३-३३

33. **paarthiva** = O; king!; **hitam** = a good advice; **vaachyam** = is to be given; **mayaa** = by me; **avashyam** = certainly; **sarvaavasthaam gatam** = to you; who got this situation of all sorts; **abhi hitam** = it was told; **bandhubhaavaat** = because of our relation; **bhraatR^i snchaashcha** = and brotherly affection.

"O king! In whatever situation you are placed, I have to give certainly a good advice to you. I gave this advice, because of our relation and brotherly affection."

[Verse Locator](#)

सदृशम् यच्च कालेऽस्मिन् कर्तुम् स्नेहेन बन्धुना ।
शत्रूणाम् कदनम् पश्य क्रियमाणम् मया रणे ॥ ६-६३-३४

34. **asmin kaale** = at this juncture; **yat** = whatever; **sadR^isham** = is fit; **kartum** = to be done; **bandhunaa** = by a relative; **snehena** = by way of affection; **kriyamaaNam** = is being done; **mayaa** = by me; **raNe** = in battle; **shatruuNaam kadanam** = the destruction of adversaries; **pashya** = see it.

"See that which is to be done and this juncture, out of affection by a brother, viz. the destruction of adversaries in battle, will be done by me."

[Verse Locator](#)

अद्य पश्य महाबाहो मया समरमूर्धनि ।
हते रामे सहभ्रात्रा द्रवन्तीम् हरिवाहिनीम् ॥ ६-६३-३५

35. **pashya** = see; **mahaabaaho** = O mighty armed king!; **dravantiim** = the fleeing; **harivaahiniim** = army of monkeys; **adya** = today; **raame** = with Rama; **bhraatraasaha** = along with his brother; **hate** = being killed; **mayaa** = by me; **samara uurdhani** = in the forefront of battle-field.

"See today, O mighty armed king, the fleeing army of monkeys and Rama along with his brother being killed by me in the fore-front of the battle-field."

[Verse Locator](#)

अद्य रामस्य तद्दृष्ट्वा मयानीतम् रणाच्छिरः ।
सुखि भव महाबाहो सीता भवतु दुःखिता ॥ ६-६३-३६

36. **mahaabaaho** = O the mighty armed!; **dR^iSTvaa** = On seeing; **tat** = that; **raamasya shiraH** = Rama's head; **aniitam** = being brought; **adya** = today; **raNaat** = from the battle; **bhava**

sukhii = become pleased; siitaa = (Let) Seetha; bhavatu = be; duHkhitaa = unhappy.

"O the mighty armed! Be happy by seeing that Rama's head, which I shall bring today from the battle. Let Seetha be unhappy."

[Verse Locator](#)

अद्य रामस्य पश्यन्तु निधनम् सुमहत्प्रियम् ।
लङ्कायाम् राक्षसाः सर्वे ये ते निहतबान्धवाः ॥ ६-६३-३७

37. ye = which; raakSasaaH = demons; laN^kaayaam = in Lanka; nihata baandhavaaH = who lost their relative; te sarve = let all of them; pashyantu = see; nidhanam = the death; raamasya = of Rama; sumahat priyat = the most beloved; adya = today.

"Let all those demons in Lanka, whose relatives have died in battle, witness the death of the most beloved Rama today."

[Verse Locator](#)

अद्य शोकपरीतानाम् स्वबन्धुवधशोचिनाम् ।
शत्रोर्युधि विनाशेन करोम्यश्रुप्रमार्जनम् ॥ ६-६३-३८

38. karomi = I shall do; adya = today; ashrupramaarjanam = the act of wiping off tears; shoka pariitaanaam = of demons who are afflicted with grief; svabandhu vadha shochinaam = lamenting by the annihilation of their relatives; shatroH vinaashena = due to destroyable by the adversaries; yudhi = in combat.

"Today, I shall do the act of wiping off tears of demons, who have been afflicted with grief and lamenting because of the destruction of their relatives in combat by the adversaries."

[Verse Locator](#)

अद्य पर्वतसम्काशम् ससूर्यमिव तोयदम् ।
विकीर्णम् पश्य समरे सुग्रीवम् प्लवगेश्वरम् ॥ ६-६३-३९

39. pashya = see; adya = today; samare = in battle; parvatasamkaasham = the mountain-like; sugriivam = Sugreeva; plavageshvaram = the king of monkeys; todaydam iva = looking like a cloud; sasuuryam = (illuminated by) the sun; prakiirNam = thrown about; dissipated.

"See today in battle, the mountain-like Sugreeva, the king of monkeys, looking like a cloud illuminated by the sun, thrown about, dissipated."

[Verse Locator](#)

कथम् च राक्षसैरेभिर्मया च परिसान्त्वितः ।
जिघांसुभिर्दाशरथिम् व्यथसे त्वमिहानघ ॥ ६-६३-४०

40. anagha = O faultless Ravana!; katham cha = why; tvam = are you; vyathase = agitated; iha = now; parisaantvitaH = when you are being consoled; ebhiH raakSasaiH = by these demons; mayaa cha = and by me; jighaamsubhiH = who are desirous of killing; daasarathim = Rama.

"O faultless Ravana! Why are you agitated now, when you are being consoled by those demons and by me, who are desirous of killing Rama?"

[Verse Locator](#)

माम् निहत्य किल त्वाम् हि निहनिष्यति राघवः ।
नाहामात्मनि सन्तापम् गच्छेयम् राक्षसाधिप ॥ ६-६३-४१

41. **raakSasaadhipa** = O king of demons!; **raaghavaH** = Rama; **nihatya** = after killing; **maam** = me; **nihaniSyati kila hi** = will indeed kill; **tvaam** = you; **aham** = I; **nagachchheyam** = do not undergo; **samtaapam** = regret; **aatmani** = for myself (on that account).

"O king of demons! Rama will indeed kill you, only after killing me. On that account, I do not regret for myself."

[Verse Locator](#)

कामम् त्विदानीमपि माम् व्यादिश त्वम् परम्तप ।
न परः प्रेक्षणीयस्ते युद्धायातुलविक्रम ॥ ६-६३-४२

42. **paramtapa** = O annihilator of enemies; **atula vikrama** = having unequal prowess!; **idaniimapi** = even now; **tvam vyaadisha** = you command; **maam** = me; **kaamam** = as you wish; **na paraH** = no other person; **prekSaNiiyaH** = need be sought; **yuddhaaya** = (for dispatch) to battle.

"O Ravana, having unequal prowess and the annihilator of enemies! You can command me, even now, as you wish. No other person need be sought, for a dispatch to the battle."

[Verse Locator](#)

अहमुत्सादयिष्यामि शत्रूंस्तव महाबलान् ।
यदि शक्रो यदि यमो यदि पावकमारुतौ ॥ ६-६३-४३
तानहम् योधयिष्यामि कुबेरवरुणावपि ।

43. **aham** = I; **utsaadayiSyaami** = can destroy; **tava shatruun** = your enemies; **mahaabalaan** = who have great strength; **aham** = I; **yodhayiSyaami** = can engage in combat; **taan** = those; **shakraH yadi** = whether Indra; **yamaH yadi** = or Yama; **paavaka maarutau yadi** = or the fire god or the wind-god; **kubera varuNaa vapi** = or Kubera or even Varuna.

"I can destroy your enemies, who have a great strength. I can engage in combat with all those persons, whether he is Indra or Yama or the fire-god to the wind-god or even Varuna."

[Verse Locator](#)

गिरिमात्रशरीरस्य शितशूलधरस्य मे ॥ ६-६३-४४
नर्दतस्तीक्ष्णदम्ष्ट्रस्य बिभीयाद्वै पुरंदरः ।

44. **puramdaraH** = Indra also; **bibhiiyaatvai** = gets frightened; **me** = of me; **girimaatra shariirasya** = having a mountain-sized body; **shitashuula dharasya** = wielding a sharpened pike; **tiikSNa damSTrasya** = having pointed tusks; **nardataH** = and even as I roar.

"Indra also gets frightened of me, having a mountain-sized body wielding a sharpened pike, having pointed tusks and even as I roar."

[Verse Locator](#)

अथवा त्यक्तशस्त्रस्य मृद्नतस्तरसा रिपून् ॥ ६-६३-४५
न मे प्रतिमुखः कश्चित् स्थातुम् शक्तो जिजीविषुः ।

45. **athavaa** = even otherwise; **me** = to me; **tyakta shastrasya** = who has given up all weapons; **mR^idnataH** = and who is smashing; **ripuun** = the enemies; **tarasaa** = by strength alone; **na kashchit** = no one; **shaktaH** = is able; **sthaatum** = to stand; **pratimukhaH** = in front (of me); **jijiivSuH** = alive.

"Even otherwise, no one can stand alive in front of me, who is even weaponless and smashing the enemies by me strength alone."

नैव शक्त्या न गदया नासिना निशितैः शरैः ॥ ६-६३-४६

हस्ताभ्यामेव सम्रब्धो हनिष्याम्यपि वज्रिणम् ।

46. **naiva** = not even; **shaktyaa** = javelin; **na gadayaa** = nor with a mace; **asinaa** = nor with a sword; **nishitaiH sharaiH** = nor with sharp arrows; **samrabdhaH** = getting excited; **haniSyami** = I can kill; **vajriNamapi** = even Indra; **hastaabhyamaiva** = with my hands only.

"Without using a javelin or a mace or a sword or sharp arrows, I myself, on getting excited, can kill even Indra, with my bare hands."

Verse Locator

यदि मे मुष्टिवेगम् स राघवोऽद्य सहिष्यति ॥ ६-६३-४७

ततः पास्यन्ति बाणौघा रुधिरम् राघवस्य मे ।

47. **raaghavaH yadi** = If Rama; **adya** = today; **sahiSyati** = endures; **me muSTi vegam** = the rapid blows of my fists; **tataH** = then; **me** = my; **baaNaaghau** = flood of arrows; **paasyanti** = will drink; **rudhiram** = the blood; **raaghavasya** = of Rama.

"If Rama today survives even after facing the rapid blows of my fists, then my flood of arrows will drink the blood of Rama."

Verse Locator

चिन्तया तप्यसे राजन् किमर्थम् मयि तिष्ठति ॥ ६-६३-४८

सोऽहम् शत्रुविनाशाय तव निर्यातुमुद्यतः ।

48. **raajan** = O king!; **mayi tiSThati** = when I exist; **kimartham** = why; **tapyase** = do you suffer; **chintayaa** = from anxiety?; **saH aham** = I as such; **udyataH** = am ready; **niryaatum** = to sally forth; **tava shatruvinaashaaya** = for the destroyable of your enemies.

"O king! When I exist, why do you suffer from anxiety? Here, I am ready to sally forth for the destruction of your enemies."

Verse Locator

मुञ्च रामद्भयम् घोरम् निहनिष्यामि सम्युगे ॥ ६-६३-४९

राघवम् लक्ष्मणम् चैव सुग्रीवम् च महाबलम् ।

हनूमन्तम् च रक्षोघ्नम् येन लङ्का प्रदीपिता ॥ ६-६३-५०

49; 50. **muNcha** = be free; **ghoram bhayam raamaat** = from the terrific fear of Rama; **samyuge** = In the battle; **nihaniSaami** = i will kill; **raaghavam** = Rama; **lakSmaNamchaiva** = Lakshmana = mahaabalam = the mighty; **sugriivam cha** = Sugreeva; **hanuumantam cha** = and even Hanuma; **yena** = by whom; **laN^kaa** = Lanka; **pradiipitaa** = was burnt off; **rakSoghnam** = and the demons were killed.

"Be free from the terrific fear of Rama. In the battle, I will kill Rama, Lakshmana, the mighty Sugreeva and even Hanuma, by whom the city of Lanka was burnt off and the demons were killed."

Verse Locator

हरींश्च भक्षयिष्यामि सम्युगे समुपस्थिते ।

असाधारणमिच्छामि तव दातुम् महद्यशः ॥ ६-६३-५१

51. **bhakSayiSyaami** = I shall devour; **hariincha** = the monkeys; **samyuge** = in battle; **samupasthite** = which is near at hand; **ichchhaami** = I wish; **daatum** = to contribute; **mahat** = a tremendous; **asaadhaaraNam** = and extra ordinary; **yashaH** = reputation; **tava** = for you.

"I shall devour the monkeys in battle, which is near at hand. I wish to contribute a tremendous and extraordinary reputation for you."

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यदिचेन्द्राद्भयम् राजन्यदि चापि स्वयम्भुवः ।
ततोऽहम् नाशयिष्यामि नैशम् तम इवांशुमान् ॥ ६-६३-५२
अपि देवाः शयिष्यान्ते मयि क्रुद्धे महीतले ।

52. **raajan** = O king!; **bhayam yadi** = If you have a fear; **indraat** = for Indra; **svayabhuvaH api** = or even for Brahma; **naashayiSyaami** = I shall remove (it); **tataH** = then; **amshu maaniva** = as the sun (removes); **tamaH** = darkness; **naisham** = of the night; **mayi kruddhe** = when I am enraged; **devaah api** = even celestials; **shayiSyante** = lay down; **mahiitale** = on the floor.

'O king! If you have a fear for Indra or even for Brahma, I shall remove it then, as the sun removes darkness of the night. When I am enraged, even celestials will lay down on the floor.'

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यमम् च शमयिष्यामि भक्षयिष्यामि पावकम् ॥ ६-६३-५३
आदित्यम् पातयिष्यामि सनक्षत्रम् महीतले ।

53. **shamayiSyaami** = I shall extinguish; **yamam cha** = even Yama the god of death; **bhakSayiSyaami** = I shall devour; **paavakam** = the fire-god; **aadityam paatayiSyaami** **sanakSatram** = I shall cause the sun along with the stars to fall asunder; **mahiitale** = on the floor.

"I shall extinguish even Yama the god of death. I shall devour the fire-god. I shall cause the sun along with the stars to fall asunder on the floor."

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शतक्रतुम् वधिष्यामि पास्यामि वरुणालयम् ॥ ६-६३-५४
पर्वतांश्चूर्णयिष्यामि दारयिष्यामि मेदिनीम् ।

54. **vadhiSyaami** = I shall kill; **shatakratum** = Indra; **paasyaami** = I shall drink away; **varuNaalayam** = the ocean; **chuurNayiSyaami parvataan** = I shall crush the mountains into a powder; **daarayiSyaami** = I shall tear up; **mediniim** = the earth.

"I shall kill Indra. I shall drink away the ocean. I shall crush the mountains into a powder. I shall tear up the earth."

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दीर्घकालम् प्रसुप्तस्य कुम्भकर्णस्य विक्रमम् ॥ ६-६३-५५
अद्य पश्यन्तु भूतानि भक्ष्यमाणानि सर्वशः ।
नन्विदम् त्रिदिवम् सर्वमाहारस्य न पूर्यते ॥ ६-६३-५६

55; 56. **bhuutaani** = (Let) all the living beings; **bhakSyamaaNani** = being devoured; **sarvashaH** = from all sides; **adya** = today; **pashyantu** = see; **vikramam** = the prowess; **kumbhakarNasya** = of Kumbhakarna; **prasuptasya** = who slept; **diirghakaalam** = for a long time; **idam** = this; **sarvam** = entire; **tridivam** = heaven; **na puuryate nanu** = does not indeed satisfy; **aahaarasya** = my eating.

"Let all the living beings, being devoured from all sides see today the prowess of Kumbhakarna, who slept for a long time. The entire heaven is not enough for my food."

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वधेन ते दाशरथेः सुखावहम् ।
सुखम् समाहर्तुमहम् व्रजामि ।
निहत्य रामम् सह लक्ष्मणेन ।
खादामि सर्वान् हरियूथमुख्यान् ॥ ६-६३-५७

57. aham vrajaami = I am going; aahartum = to fetch; te = you; sukham = happiness; sukhaavaham = conferring you a delight; vadhena daasharatheH = by destroyal of Rama; delight; nihatya = killing; raamam = Rama; lakSmaNena saha = along with Lakshmana; khaadaami = I shall devour; sarvaan = all; hariyuuthamukhyaan = the chiefs of army of monkeys.

"I am going to bring you happiness, conferring you a delight by the destroyal of Rama. Having killed Rama along with Lakshmana, I shall devour all the chiefs of army of monkeys."

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रमस्व राजन् पिब चाद्य वारुणीम् ।
कुरुष्व कृत्यानि विनीय दुःखम् ।
मयाद्य रामे गमिते यमक्षयम् ।
चिराय सीता वशगा भविष्यति ॥ ६-६३-५८

58. raajan = O king; raamasva = you make merry; pibacha = and drink; vaaruNiim = wine; adya = today; viniya = throw away; duHkham = your agony; kuruSva = and do; kR^ityaani = your duties; raame = while Rama; gamite = is sent; yamakSayam = to the world of Yama the god of death; siitaa = Seetha; bhaviSyati = will be; vashagaa = subservient to you; chiraaya = after a long time.

"O king! You make merry today and drink wine. Throw away your agony and perform your usual duties. While I send Rama to the world of Yama, the god of death, Seetha will be subservient to your after a log time."

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये युद्धकाण्डे त्रिषष्टितमः सर्गः

Thus completes 63nd Chapter of Yuddha Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

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Book VI : Yuddha Kanda - Book Of War

Chapter [Sarga] 64 Verses converted to UTF-8, Nov 09

Introduction

Mahodara excitedly speaks to Kumbhakarna about the true character of virtue, worldly gain as well as sensuous pleasure in a person and supports Ravana for his actions. He advises Kumbhakarna not to go single-handed to fight with mighty Rama, but to take the army with him. Mahodara then suggests to Ravana a strategy to fulfill his purpose without a combat.

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तदुक्तमतिकायस्य बलिनो बाहुशालिनः ।
कुम्भकर्णस्य वचनम् श्रुत्वोवाच महोदरः ॥ ६-६४-१

1. aakarNya = hearing; tat vachanam = those; uktam = words spoken; balinaH kumbhakarNasya = by the mighty Kumbhakarna; atikaayasya = of colossal body; bahushaalinaH = and large arms; mahodaraH = Mahodara; uvaacha = spoke (as follows).

Hearing those words spoken by the mighty Kumbhakarna of colossal body and large arms, Mahodara spoke as follows:

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कुम्भकर्णकुले जातो धृष्टः प्राकृतदर्शनः ।
अवलिप्तो न शक्नोषि कृत्यम् सर्वत्र वेदितुम् ॥ ६-६४-२

2. kumbhakarNa = O Kumbhakarna!; jaataH = though born; kule = in a good race; dhR^iSTaH = you are audacious; praakR^ita darshanaH = having the perception of a common man; avaliptaH = and arrogant; na shaknoSi = you are unable; veditum = to know; kR^ityam = the right action; sarvatra = at all times.

"O Kumbhakarna! Though born in a good race, you are audacious, having the perception of an ordinary man as also arrogant. You are unable to know the right to be done at all times."

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न हि राजा न जानीते कुम्भकर्ण नयानयौ ।
त्वम् तु कैशोरकाद्धृष्टः केवलम् वक्तुमिच्छसि ॥ ६-६४-३

3. kumbhakarNa = O Kumbhakarna!; raajan na jaaniite iti na = it is not that the king does not know; nayaanayau = the prudent and imprudent conducts; tvam tu = you on your part; kaishorakaat = due to childishness; dhR^iSTaH = and audacity; ichchhasi = crave; kevalam = merely; vaktum = to talk.

"O Kumbhakarna! It is not that the king does not know about the prudent and the imprudent conducts. Due to childishness and audacity, you, on your part, are craving merely to talk."

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स्थानम् वृद्धिम् च हानिं च देशकालविभागवित् ।

आत्मनश्च परेषाम् च बुध्यते राक्षसर्षभ ॥ ६-६४-४

4. **raakSasarSabhaH** = the king of demons; **deshakaala vibhaavit** = knowing about apportioning of place and time; **buddhyate** = understands about; **vR^iddhimcha** = strengthening; **haanimcha** = and ruining (the relationships); **sthaanam** = and about the position; **aatmanaH ca** = of himself; **pareSaamcha** = and of others.

"The king of demons, knowing about apportioning of place and time, understands the subject about strengthening and mining (of relationships) as well as his own position and the position of others."

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यत्तु शक्यं बलवता कर्तुं प्राकृतबुद्धिना ।

अनुपासितवृद्धेन कः कुर्यात्तादृशं बुधः ॥ ६-६४-५

5. **kaH** = what; **naraH** = a wise-man; **kuryaat** = would do; **taadR^isham** = that type of work; **yat** = which; **ashakyam kartum** = cannot be achieved; **praakR^ita buddhinaa** = by a man of ordinary intellect; **balavataa** = thought strong; **anupaasita vR^iddhena** = does not serve his elders.

"What would a wise man attempt to do that which cannot be achieved by a man of ordinary intellect, though strong, does not sever his elders?"

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यांस्तु धर्मार्थकामांस्त्वं ब्रवीषि पृथगाश्रयान् ।

अवबोद्धुम् स्वभावेन न हि लक्षणमस्ति ते ॥ ६-६४-६

6. **yaan** = which; **dharmaarthakaamaan** = virtue; wealth and pleasure; **tvam** = you; **braviiSi** = are saying; **pR^ithagaashrayaan** = them as separately dwelling; **naasti hi** = there is no; **lakSaNam** = accurate description; **avaboddhum** = to know; **taan** = those things; **svabhaavena** = by their very nature.

"You are speaking as though virtue, wealth and pleasure are dwelling separately (in water-tight compartments). By their very nature, there is no accurate description to know those things."

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कर्म चैव हि सर्वेषाम् कारणानां प्रयोजनम् ।

श्रेयः पापीयसाम् चात्र फलं भवति कर्मणाम् ॥ ६-६४-७

7. **karmachaiva** = action alone; **prayojakam hi** = is indeed the means of attaining; **sarveSaam** = all; **kaaraNaanaam** = the consequences; **atra** = here; **paapiiyasaam karma Nam cha** = even sinful acts; **bhavati** = spring up into; **phalam** = a fruit; **shreyaH** = of prosperity.

"Action alone is indeed the means to get all the consequences. Even sinful acts spring up into a fruit of prosperity!"

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निःश्रेयस फलावेव धर्मार्थावितरावपि ।

अधर्मानर्थयोः प्राप्तिः फलम् च प्रत्यवायिकम् ॥ ६-६४-८

8. **dharmaarthau** = acts instrumental to virtue and wealth; **itarau api** = and even other acts (instrumental to injustice and non-value); **niH shreyasa phalau eva** = have just the

prosperity as their fruit; **adharmaanarthayoH** = (But) acts instrumental to injustice and non-value; **praaptam** = gain; **phalam cha** = the fruit; **praatya vaayikam** = of offence of omission.

"Acts instrumental to virtue and wealth as well as other acts (instrumental to injustice and non-value) have just the prosperity as their fruit. But, acts instrumental to injustice and non-value gain the fruit of offence of omission."

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ऐहलौकिकपारत्रयम् कर्म पुम्भिर्निषेव्यते ।

कर्माण्यपि तु कल्प्यानि लभते काममास्थितः ॥ ६-६४-९

9. **pumbhiH** = living beings; **labhate** = reap; **kalyaani karmaaNyapi tu** = the fruit of good actions; **aihahauki kapaarakyam** = in this and in the other world; **kaamam karma aasthitaH** = he who remains diligently devoted to action with a view to attaining sensuous pleasure; **niSevyate** = enjoys (blessings even in this life).

Living beings reap the fruit of good actions in this and in the other world. However, he who remains diligently devoted to actions with a view to attaining sensuous pleasure enjoys blessing even in this life."

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तत्र क्लृप्तमिदम् राज्ञा हृदि कार्यं मतम् च नः ।

शत्रौ हि साहसम् यत्स्यात्किमिवात्रापनीयते ॥ ६-६४-१०

10. **tatra** = in such a situation; **idam kaaryam** = this act (of pursuit of sensuous pleasure); **kR^itam hR^idi** = has been cherished in heart; **raajjNaa** = by the king; **matam** = and was approved; **naH cha** = by us also; **yat saahasam** = in doing which daring act; **shatrau** = against the enemy; **tat** = (by) that; **jatra** = here; **kim apaniiyate** = what is to be expelled?

"In such a situation, this act of pursuit of sensuous pleasure has been cherished in his heart by the king and was approved by us. What violation is there in doing this daring act against the enemy?"

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एकस्यैवाभियाने तु हेतुर्यः प्रकृतस्त्वया ।

तत्राप्यनुपपन्नम् ते वक्ष्यामि यदसाधु च ॥ ६-६४-११

11. **yaH** = which; **hetuH** = reason; **praapR^itaH** = adduced; **tvayaa** = by you; **abhiyaane** = for marching; **ekasyaiva** = all alone (for the encounter); **tatraapi** = in that also; **yat** = what; **anupapannam** = is irrelevant; **asaadhu cha** = and not good; **vakSyaami** = I shall tell; **te** = you.

"Regarding the reason which you have adduced for marching all alone for the encounter, I shall tell you what is irrelevant and not so good."

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येन पूर्वम् जनस्थाने बहवोऽतिबला हताः ।

राक्षसा राघवम् तं त्वं कथमेको जयिष्यसि ॥ ६-६४-१२

12. **katham** = how; **tvam jayiSyasi** = will you conquer; **ekaH** = single-handed; **tam** = that; **raaghavam** = Rama; **yena** = by whom; **bahavaH** = several; **atbalaaH** = mighty; **raakSasaaH** = demons; **hataaH** = were killed; **jana sthaane** = in Janasthana; **puurvam** = earlier.

"How will you conquer, single-handed, that Rama by whom several mighty demons were destroyed in Janasthana earlier."

ये पुरा निर्जितास्तेन जनस्थाने महौजसः ।

राक्षसांस्तान्पुरे सर्वान्भीतानद्यापि पश्यसि ॥ ६-६४-१३

13. **ye mahonjasaH** = which highly energetic demons; **nirjitaaH** = conquered; **janasthaane** = in Janasthana; **puraa** = earlier; **adya** = are now; **pure** = in the city; **na pashyasi** = are you not seeing; **taan sarvaan raakSasaan** = all those demons; **bhiitaan** = frightened?

"Are you not seeing those frightened demons (though highly energetic) who are now staying in the City, but who were earlier conquered by Rama in Janasthana?"

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तम् सिम्हमिव सङ्क्रुद्धं रामम् दशरथात्मजम् ।

सर्पम् सुप्तमिवाबुध्वा प्रबोधयितुमिच्छसि ॥ ६-६४-१४

14. **buddhvaa** = (Though) knowing; **tam raamam** = that Rama; **dasharaatmajam** = the son of Dasaratha; **samkR^iddham simhammiva** = is like an enraged lion; **ichchhasi** = you wish; **prabodhayitum** = to awaken; **sarpam** = a serpent; **suptam** = who is sleeping.

"Though you know that Rama, the son of Dsasaratha, is like an enraged lion, you wish to awaken a serpent, who is sleeping."

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ज्वलन्तम् तेजसा नित्यं क्रोधेन च दुरासदम् ।

कस्तं मृत्युमिवासह्यमासादयितुमर्हति ॥ ६-६४-१५

15. **kaH** = who; **arhati** = would be competent; **aasaadayitum** = to approach; **tam** = that Rama; **nityam jvalantam** = who is ever shining; **tejasaa** = with splendour; **duraasadam** = who is dangerous to be approached; **asahyam** = and who is as unbearable; **mR^ityumiva** = as death?

"Who would be competent to approach that Rama, who is forever shining with a splendour, dangerous to catch-up and as unbearable as death?"

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संशयस्थमिदम् सर्वं शत्रोः प्रतिसमासने ।

एकस्य गमनम् तत्र न हि मे रोचते तव ॥ ६-६४-१६

16. **prati samaasate** = standing face to face; **shtroH** = with the enemy; **idam sarvam** = is all; **samshayastham** = remaining in doubt; **gamanam** = going; **tatra** = there; **ekasya** = single handed; **bhR^iham na rochate** **he** = is indeed not too much an inclination; **me** = to me.

"Standing face-to-face with that enemy is all remaining in doubt. Going there single-handed does not indeed find favour with me."

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हीनार्थस्तु समृद्धार्थम् को रिपुं प्राकृतो यथा ।

निश्चितम् जीवितत्यागे वशमानेतुमिच्छति ॥ ६-६४-१७

17. **hiinaarthaH** = having lost his advantage; **kaH ichhati** = who would feel inclined; **aanetum** = to reduce to surrender; **ripum** = to an enemy; **samR^iddhaartham** = having an increased advantage; **nishchitya** = determining; **jiivitatyaa** = to lay down his life; **praakR^itam yathaa** = as an ordinary person?

"Having lost his advantage, who would feel inclined to reduce to submission, an enemy, who is rich in advantage and determined to lay down his life, as an ordinary person?"

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यस्य नास्ति मनुष्येषु सदृशो राक्षसोत्तम ।
कथमाशंससे योद्धुम् तुल्येनेन्द्रविवस्वतोः ॥ ६-६४-१८

18. **raakSasottama** = O Kumbhakarna the foremost among the demons!; **katham** = how; **aashamsase** = do you wish; **yoddhum** = to combat; (with Rama); **yasya naasti sadR^ishaH manuSyasu** = with whom none in the human beings is equal; **tulyena** = and who is equal; **indravivasvatoH** = of Indra and the sun.

"O Kumbhakarna, the foremost among the demons! How do you wish to combat with Rama, with whom none in the human beings is equal and who is equal of Indra and the sun?"

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एवमुक्त्वा तु सम्रब्धम् कुम्भकर्णं महोदरः ।
उवाच रक्षसां मध्ये रावणो लोकरावणम् ॥ ६-६४-१९

19. **evam** = thus; **uktvaa** = spoken; **sarabddham kumbhakarNam** = to the enraged Kumbhakarna; **mahodaraH** = Mahodara; (on his part); **uvaacha** = spoke (as follows); **raakSasaam madhye** = in the midst o demons; **raavaNam** = to Ravana; **lokaraavaNam** = who made people cry.

Having thus spoken to the enraged Kumbhakarna, Mahodara on his part spoke as follows, in the midst of demons, to Ravana, who made the people cry.

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लब्ध्वा पुनस्ताम् वैदेहीम् किमर्थं त्वं प्रजल्पसि ।
यदेच्छसि तदा सीता वशगा ते भविष्यति ॥ ६-६४-२०

20. **kim** = why; **tvam** = are you; **vilambase** = delaying; **labdhvaa** = (after) having captured; **vaidehiim** = Seetha; **purastaat** = already?; **ichchhasi yadi** = If you wish it so; **siitaa** = Seetha; **bhaviSyati** = will be; **vashagaa** = submissive; **te** = to you.

"Why are you delaying further, after having captured Seetha already? If you do so wish, Seetha will be submissive to you."

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दृष्टः कश्चिदुपायो मे सीतोपस्थानकारकः ।
रुचितश्चेत्स्वया बुद्ध्या राक्षसेश्वर तम् शृणु ॥ ६-६४-२१

21. **raakSasendra** = O King of demons!; **kashchit** = some; **upaayaH** = strategy; **dR^iSTaH** = has been discovered; **me** = by me; **ruchitaH chet** = If it is agreeable; **svayaa budhyaa** = to your intellect; **tataH** = then; **shruNu** = listen to it.

"Some strategy has been discovered by me, as a means of bringing her round. If it is found agreeable to your intellect, then listen to it.

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अहम् द्विजिह्वः सम्हादी कुम्भकर्णो वितर्दनः ।
पञ्चरामवधायैते निर्यान्तीत्यवघोषय ॥ ६-६४-२२

22. **avaghoSaya** = Announce (by a beat of drum in the city-streets): **iti** = that; **aham** = myself; **dvijihvaH** = Dvijihva; **samhraadii** = Samhradi; **kumbhakarNat** =

Kumbhakarna; **vitardana ete** = these; **paN^cha** = five (demons); **niryaanti** = are setting out; **raamavadhaaya** = to kill Rama.

"Announce (by a beat of drum in the city-streets) that myself, Dvijihva, Samhraadi, Kumbhakarna and Vitardana these five demons are setting out for the battle to kill Rama."

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ततो गत्वा वयम् युद्धम् दास्यामस्तस्य यत्नतः ।
जेष्यामो यदि ते शत्रून्तोपायैः कृत्यमस्ति नः ॥ ६-६४-२३

23. **tataH** = thereupon; **vayam** = we; **gatvaa** = having gone; **yatnataH** = deliberately; **daasyaamaH** = we shall give; **tasya** = him; **yuddham** = the combat; **jeSyaamaH** **yadi** = if we conquer; **te** = your; **shatruun** = enemies; **naasti kaaryam** = there is no need; **upaayaiH** = for strategies; **naH** = to us.

"Thereupon, having gone to the battle field deliberately, we shall give him a fight. If we conquer your enemies, there is no need for any strategies to us."

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अथ जीवति नः शत्रुर्वयम् च कृतसम्युगाः ।
ततः समभिपत्स्यामो मनसा यत्समीक्षितुम् ॥ ६-६४-२४

24. **atha** = otherwise; **naH shatruH** = (if) our enemy; **jiivati** = survives; **vayam cha** = we; **kR^ita samyugaaH** = who have engaged in the fight; **tataH** = then; **samabhipatsyaamaH** = shall employ; **samiikSitam** = the plan which was resolved; (by us); **manasaa** = in the mind.

"Otherwise, if our enemy survives, we, who have engaged in the fight, then shall implement the plan which was resolved by us in the mind."

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वयम् युद्धादिहैष्यामो रुधिरेण समुक्षिताः ।
विदार्या स्वातानुं बाणै रामनामाङ्कितैः शितैः ॥ ६-६४-२५

25. **samukSitaa** = moistened; **rudhireNa** = with blood; **svatanum** = on having our bodies; **vidaarya** = torn; **baaNaiH** = with arrows; **raama naamaaNkitaiH** = marked with the name of Rama; **vayam eSyaamaH** = we shall come back; **iha** = here; **yuddhaat** = from the battle.

"Moistened with blood on having our bodies torn with arrows marked with the name of Rama engraved on them, we shall come back here from the battle."

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भक्षितो राघवोऽस्माभिर्लक्ष्मणश्चेति वादिनः ।
तव पादौ ग्रहीष्यामस्त्वं नः काम प्रपूरय ॥ ६-६४-२६

26. **vaadinaH** = uttering; **iti** = that; **raaghavaH** = Rama; **lakSmaNeshaha** = as well as Lakshmana; **bhakSitaH** = has been devoured; **smaabhiH** = by us; **grahiiSyaavaH** = we shall clasp; **tava paadau** = your feet; **tvam** = you; **prapuuraya** = fully grant; **naH** = our; **kaamam** = desire.

Saying "Rama as well as Lakshmana has been devoured by us", we shall clasp your feet. You fully grant our desire."

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ततोऽवघोषय पुरे गजस्कन्धेन पार्थिव ।
हतो रामः सह भ्रात्रा ससैन्य इति सर्वतः ॥ ६-६४-२७

27. **paarthiva** = O king!; **tataH** = then; **avaghoSayaH** = have it proclaimed by beating of trumpets; **sarvataH** = in the entire; **pure** = City; **gajaskandhe** = on the back of an elephant; **iti** = that; **raamaH** = Rama; **hataH** = has been killed; **bhraatraa saha** = along with his brother; **sa sainyaH** = and his army.

"O king! Then, have it proclaimed by beating of trumpets in the entire city, on the back of an elephant, that Rama has been killed along with his brother and his army."

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प्रीतो नाम ततो भूत्वा भृत्यानाम् त्वमरिन्दम ।
भोगांश्च परिवारांश्च कामांश्च वसुदापय ॥ ६-६४-२८

28. **arimdama** = O annihilator of enemies!; **bhuutvaa** = becoming; **priitonaama** = pleased for the name-sake; **daapaya** = arrange to bestow; **bhR^ityaanaam** = on your servants; **bhogaamcha** = objects of enjoyment; **kaamaan** = other desired objects; **parivaaraamshcha** = slaves; **vasu cha** = and gold.

"O annihilator of enemies! Becoming pleased for the name-sake, arrange to bestow on your servants, objects of enjoyment, other desired objects and gold."

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ततो माल्यानि वासांसि वीराणाम् अनुलेपनम् ।
देयम् च बहु योधेभ्यः स्वयं च मुदितः पिब ॥ ६-६४-२९

29. **tataH** = then; (present); **maalyaani** = garlands; **vaasaamsi** = garments; **anulepanam** = cosmetics; **viiraaNaam** = to champions; **bahu** = and abundant; **deyam** = gifts; **yodhebhyaH** = to (other) warriors; **piba** = drink; **svayam** = yourself; **muditaH** = delighted.

"Then, present garlands, garments and cosmetics to champions as well as abundant gifts to other warriors. Drink yourself delighted."

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ततोऽस्मिन्बहुलीभूते कौलीने सर्वतो गते ।
भक्षितः ससुहृद्रामो राक्षसैरिति विश्रुते ॥ ६-६४-३०
प्रविश्याश्वास्य चापि त्वम् सीतां रहसि सान्त्वय ।
धनधान्यैश्च कामैश्च रत्नैश्चैनां प्रलोभय ॥ ६-६४-३१

30; 31. **asmin** = (when) this; **bahuliibhuute** = thick; **kouliine** = rumour; **sarvatogate** = has gone to all sides; **iti** = that; **raamaH** = Rama; **sasuhR^it** = along with his friends; **bhakSitaH** = have been devoured; **raakSasaiH** = by the demons; **vishrute** = was heard far and wide (even by Seetha); **pravishya** = approaching; **siitaam** = Seetha; **rahasi** = in private; **tvam** = you; **aashvaasya** = restoring her to confidence; **saantvaya** = and conciliating her; **enaam pralobhaya** = tempt her; **dhanadhaanyaishcha** = with gold and grain; **kaamaishcha ratnaishcha** = as well as luxuries and precious stones.

"When this thick rumour has gone to all sides that Rama along with his companions have been devoured by the demons and you approach Seetha in private and restoring her to confidence and even conciliating her, tempt her with gold and grain, as well as luxuries and precious tones."

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अनयोपधया राजन्भयशोकानुबन्धया ।
अकामा त्वद्वशम् सीता नष्टनाथा गमिष्यति ॥ ६-६४-३२

32. **anayaa upadhayaa** = by this false pretence; **bhaya shokaanubandhayaa** = supplemented by fear and anguish; **siitaa** = Seetha; **naSTanaathaa** = who (thinks that) she lost her husband; **akaamaa** = reluctantly; **gamiSyati** = will submit; **tvadvasham** = to your will.

"By this false pretence, creating fear and anguish, Seetha who thinks she lost her husband, will submit reluctantly to your will."

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रमनीयम् हि भर्तारं विनष्टमवगम्य सा ।
नैराश्यात्स्त्रीलघुत्वाच्च त्वद्वशं प्रतिपत्स्यते ॥ ६-६४-३३

33. **adhigamya** = believing; **ramaNiiyam** = (that) her charming; **bhartaaram** = husband; **vinaSTam** = is destroyed; **saa** = she; **nairaaslyaat** = from hopelessness; **striilaghutvaachcha** = and feminine feeling of flexibility; **pratipatsyate** = will arrive at; **tvadvasham** = your will.

"Believing that her charming husband is destroyed, Seetha from her hopelessness and feminine feeling of flexibility, will come to your will."

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सा पुरा सुखसम्वृद्धा सुखार्हा दुःखकर्षिता ।
त्वय्यधीनः सुखम् ज्ञात्वा सर्वथोपगमिष्यति ॥ ६-६४-३४

34. **saa** = she; **sukhasamvR^iddhaa** = who grew up with comfort; **sukhaarhaa** = who is deserving of happiness; **duHkhakarshitaa** = but emaciated with grief; **jJNaatvaa** = knowing; **sukham** = (that) her happiness; **adhiinam** = depends; **tvayi** = on you; **upagamiSyati** = will come near (to you); **sarvathaa** = by all means.

"Seetha, who grew up with comfort, who is deserving of happiness; but emaciated with grief, knowing that her happiness depends on you, will by all means come near to you."

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एतत्सुनीतं मम दर्शनेन
रामम् हि दृष्ट्वैव भवेदनर्थः ।
इहैव ते सेत्स्यति मोत्सुकोभू ।
र्महानयुद्धेन सुखस्य लाभः ॥ ६-६४-३५

35. **etat suniitam** = this has been conveyed well; **mama darshanena** = by my contemplation; **dR^iSTaiva** = just on seeing; **raamam** = Rama; **anarthaH** = a calamity; **bhavet** = will happen; **te** = to you; **mahaan** = a great; **laabhaH** = advantage; **sukhasya** = of happiness; **setsyati** = will be gained; **ihaiva** = here itself; **ayuddhena** = even without fighting; **maa bhuuH** = do not become; **utsukaH** = restless.

"After contemplating very well, I have conveyed like this. As soon as you see Rama, a calamity will happen. While you stay here itself without fighting, you will obtain a great benefit of happiness. Do not become restless."

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अनष्टसैन्यो ह्यनवाप्तसंशयो
रिपूनयुद्धेन जयन् जनाधिप ।
यशश्च पुण्यम् च महन्महीपते ।
श्रियम् च कीर्तिं च चिरम् समश्नुते ॥ ६-६४-३६

36. janaadhipa = O king; mahiipatiH = an emperor; jayan = who conquers; ripuun = his enemies; anaSTasainyaH = without losing his army; anavaaptasamshayaH = without meeting with danger; ayuddhena = and without a combat; ashnute = will obtain; chiram = for long; mahat = a great; yashashcha = fame; puNyamcha = merit; shriyam cha = prosperity; kiirtimcha = and glory.

"O king! An emperor who conquers his enemies without losing his army, without meeting with danger and without a combat will obtain for long, a great fame, merit, prosperity and glory."

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये युद्धकाण्डे चतुःषष्टितमः सर्गः

Thus completes 64th Chapter of Yuddha Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

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Book VI : Yuddha Kanda - Book Of War

Chapter [Sarga] 65 Verses converted to UTF-8, Nov 09

Introduction

Kumbhakarna rebukes Mahodara for rendering a wrong advice to Ravana. He asserts Ravana, saying that he will annihilate Rama in battle. Ravana gets pleased and orders Kumbhakarna to wipe off the monkeys together with Rama and Lakshmana in battle. Then, Ravana arranged for ornamentation of the various limbs of Kumbhakarna with various types of jewellery, before sending him to the battle. As Kumbhakarna sallies forth to the battle, several bad omens appear on all sides. Kumbhakarna disregards these portents and marches ahead for the battle. Seeing the colossal form of Kumbhakarna, all the monkeys get frightened and take to their heels.

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स तथोक्तस्तु निर्भर्त्स्य कुम्भकर्णो महोदरम् ।
अब्रवीद्राक्षसश्रेष्ठं भ्रातरम् रावणं ततः ॥ ६-६५-१

1. **kumbhakarna** = Kumbhakarna; **tathaa** = thus; **uktaH** = spoken; **nirbhartasya** = rebuked; **mahodaram** = Mahodara; **tataH** = and then; **abraviit** = spoke; **bhraataram** = to his brother; **raavanam** = Ravana; **raakSasashreTham** = the chief of demons.

Hearing the words of Mahodara, Kumbhakarna rebuked him and then spoke to his brother, Ravana, the chief of demons (as follows):

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सोऽहम् तव भयं घोरम् वधात्तस्य दुरात्मनः ।
रामस्याद्य प्रमार्जामि निर्वैरस्त्वम् सुखीभव ॥ ६-६५-२

2. **vadhaat** = by annihilation; **tasya** = of that; **duraatmanaH** = evil-minded; **raamasya** = Rama; **saH aham** = I as such; **pramarjaami** = wipe off; **tava** = your; **ghoram** = terrific; **bhayam** = fear; **adya** = today; **bhava** = be; **sukhii** = happy; **nirvairaH hi** = indeed free enmity.

"By annihilation of that evil-minded Rama, I will wipe-off your terrfic fear today. Be happy, indeed without any enmity."

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गर्जन्ति न वृथा शूर निर्जला इव तोयदाः ।
पश्य सम्पाद्यमानम् तु गर्जितम् युधि कर्मणा ॥ ६-६५-३

3. **shuuraaH** = warriors; **nagarjanti** = do not roar; **vR^ittaa** = in vain; **nirjalaaH toyadaaH** = like water-less clouds; **pashyas** = see; **garjitum** = the roar; **sampadyamaanam** = on completion; **karmaNaa** = of work; **yudhi** = in battle.

"Warriors do not roar in vain as waterless clouds. Hear my roar, only on completion of my said task in battle."

न मर्षयति चात्मानम् सम्भावयति नात्मना ।
अदर्शयित्वा शूरास्तु कर्म कुर्वन्ति दुष्करम् ॥ ६-६५-४

4. **shuuraaH** = warriors; **na marSayanti** = do not indulge; **sambhaavayitum** = in thinking highly; **aatmaanam aatmanaa** = of themselves by themselves; **adarshayitvaa** = without showing; **kurvanti** = they do; **duSkaram karma** = difficult act.

"Warriors do not indulge in eulogizing themselves. They do difficult acts, without a show."

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विक्लवानामबुद्धीनाम् राजां पण्डितमानिनाम् ।
शृण्वतामादित इदम् त्वद्विधानां महोदर ॥ ६-६५-५

5. **mahodara** = O; Mahodara!; **kathyamaanam tvadvachaH** = your narrated words; **nityam rochate** = are always agreeable; **raaJNaam** = to kings; **viklabaanaam** = who are confused; **paN^Dita maaninaan** = who fancy themselves as the learned; **abuddhiinaam** = and who are stupid.

"O Mahodara! Your words may be agreeable to those kings who are confused, who fancy themselves as the learned, and who themselves are stupid."

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युद्धे कापुरुषैर्नित्यं भवद्भिः प्रियवादिभिः ।
राजानमनुगच्छद्भिः कृत्यमेतद्विनाशितम् ॥ ६-६५-६

6. **bhavadbhiH** = by you; **kaapuruSaiH** = whoa re cowards; **yuddhe** = in battle; **nityam priyavaadibhiH** = always speaking pleasantly; **anugachchhadbhiH** = and go according to the wishes of; **raajaanam** = the king; **sarvam** = the entire; **kR^ityam** = undertaking; **vinaashitam** = has been spoiled.

"You are all cowards in battle. You always speak pleasantly and go according to the wishes of the king. You, as such, have spoiled all the undertakings."

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राजशेषा कृता लङ्का क्षीणः कोशो बलम् हतम् ।
राजानमिममासाद्य सुहृच्चिह्नममित्रकम् ॥ ६-६५-७

7. **aasaadya** = getting possession of; **imam** = of this; **raajaanam** = king; **suhR^ichchihnam** = who has friends merely for a name-sake; **amitrakam** = and behaving unfriendly; **dhanaagaaram** = the treasury; **kSiNam** = has weakened; **balam** = the army; **hatam** = has been killed; **laN^kaa** = Lanka; **kR^itaa** = has been made; **raajaseSaa** = with the king alone left.

"Having access to this king, who has friends merely for a name-sake as also behaving unfriendly, the treasury got depleted, the army destroyed and king alone is left the Lanka."

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एष निर्याम्यहम् युद्धमुद्यतः शत्रुनिर्जये ।
दुर्नयं भवतामद्य समीकर्तुं महाहवे ॥ ६-६५-८

8. **udyataH** = intent on; **shatrunirjaye** = conquering the enemies; **eSaH aham** = I; **niryaami** = sally forth; **adya** = today; **yuddham** = for the battle; **samiikartum** = to set right; **bhavatiim** = your; **durnayam** = imprudent policy.

"Intent on conquering the enemy, I sally for the battle today to set right your imprudent policy."

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एवमुक्तवतो वाक्यम् कुम्भकर्णस्य धीमतः ।
प्रत्युवाच ततो वाक्यं प्रहसन्नाक्षसाधिपः ॥ ६-६५-९

9. **evam** = thus; **uktavataH** = spoken; **dhiimataH kumbhakarNasya vaakyam** = the words of the intellectual Kumbhakarna; **raakSasaadhipaH** = the king of demons; **tataH** = then; **prahasan** = bursting into laughter; **pratyuvaacha** = replied; **vaakyam** = in (follwoing) words:

Hearing the words of the intellectual Kumbhakarna, Ravana the king of demons, bursting into laughter, replied as follows:

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महोदरोऽयम् रामात्तु परित्रस्तो न संशयः ।
न हि रोचयते तात युद्धम् युद्धविशारद ॥ ६-६५-१०

10. **taata** = O dear brother; **yuddhavishaarada** = well-versed in the art of warfare!; **ayam** = this; **mahodaraH** = Mahodara; **paritrastaH** = is frightened; **raamaat** = of Rama; **na samshayaH** = there is no doubt; **na rochayate hi** = indeed; he is not inclined; **yuddham** = of war.

"O dear brother, well-versed in the art of war-fare! This Mahodara is frightened of Rama. There is no doubt. He is not indeed inclined of a war."

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कश्चिन्मे त्वत्समो नास्ति सौहृदेन बलेन च ।
गच्छ शत्रुवधाय त्वम् कुम्भकर्णजयाय च ॥ ६-६५-११

11. **kumbhakarNa** = O Kumbhakarna!; **kashchit naasti** = none; **tvatsamaH** = is equal to you; **me** = for me; **sauhR^idena** = in friendship; **balenacha** = and strength; **tvam** = you; **gachchha** = proceed; **shatruvadhaaya** = for destroying the enemies; **jayaaya** = and for achieving victory.

"O Kumbhakarna! None is equal to you in friendship and strength, in my eyes. You march to the battlefield for destroying the enemies and for achieving victory."

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शयानः शत्रुनाशार्थम् भवान् सम्बोधितो मया ।
आयम् हि कालः सुमहान् राक्षानामरिंदम ॥ ६-६५-१२

12. **arindama** = O destroyer of enemies!; **bhavaan** = you; **shayaanaH** = who were sleeping; **sambodhitaH** = were awakened; **mayaa** = by me; **shatrunashartham** = for the purpose of destroying the enemies; **ayam** = this; **sumahaan kaalaH hi** = is indeed a grand time; **raakSasaanaam** = for demons.

"O destroyer of enemies! You, who were sleeping, were awakened by me, for the purpose of destroying the enemies. This is indeed a grand time for our demons."

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तद्गच्छ शूलमादाय पाशहस्त इवान्तकः ।
वानरान् राजपुत्रौ च भक्षयादित्यतेजसौ ॥ ६-६५-१३

13. **tat** = therefore; **gachchha** = go; **antakaH iva** = like Yama the god of death; **aadaaya** = by taking; **shuulam** = a dart; **paasha hastaH** = and a noose in hand; **bhakSaya** = devour; **vaanaraan** = the monkeys; **raajaputrau** = and the princes; **aaditya tejasau** = whose splendour is like that of the sun.

"Therefore, go like Yama the god of death, by taking a dart and a noose in your hand. Devour the monkeys and the princes whose splendour is like that of the sun."

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समालोक्य तु ते रूपम् विद्रविष्यन्ति वानराः ।

रामलक्ष्मणयोश्चापि हृदये प्रस्फुटिष्यतः ॥ ६-६५-१४

14. **samaalokya** = by seeing; **te** = your; **ruupam** = very form; **vaanaraaH** = the monkeys; **vidraviSyanti** = will run away; **hR^idayechaapi** = the hearts; **raama lakSmaNayoH** = of Rama and Lakshmana; **prasphuTiSyataH** = will get broken asunder.

"By seeing your very form, the monkeys will run away. The hearts of Rama and Lakshmana will get broken asunder."

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एवमुक्त्वा महातेजाः कुम्भकर्णम् महाबलम् ।

पुनर्जातमिवात्मानम् मेने राक्षसपुमावः ॥ ६-६५-१५

15. **raakSasapuN^gavaH** = the king of demons; **mahaatejaaH** = with great energy; **evam** = thus; **uktvaa** = speaking; **mahaabalam kumbhakarNam** = to the mighty Kumbhakarna; **mene** = thought; **aatmaanam** = himself; **jaatam iva** = as though he was born; **punaH** = again.

Ravana, the king of demons, having a great energy, thus speaking to the mighty Kumbhakarna, thought himself as though he was born again.

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कुम्भकर्णबलाभिज्ञो जानंस्तस्य पराक्रमम् ।

बभूव मुदितो राजा शशाङ्क इव निर्मलः ॥ ६-६५-१६

16. **raajaa** = the king; **kumbhakarNa balaabhiJNaH** = knowing the strength of Kumbhakarna; **jaanan** = and recognising; **tasya** = his; **paraakramam** = prowess; **muditaH** = was delighted; **babhuuva** = and became; **nirmalaH** = bright; **shashaaNkaH iva** = as the moon.

The king, knowing the strength and prowess of Kumbhakarna, was delighted and became as bright as the moon.

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इत्येवमुक्तः सम्हृष्टो निर्जगाम महाबलः ।

रास्स्तु वचनम् श्रुत्वा योद्धुमुद्युक्तवांस्तदा ॥ ६-६५-१७

17. **ityevam** = thus; **uktaH** = spoken to; (by Ravana); **mahaabalaH** = the mighty Kumbhakarna; **samhR^iStaH** = highly delighted; **nirjagaama** = sallied forth; **shrutvaa** = hearing; **raaJNaH** = the king's; **vachanam** = speech; **tadaa** = at that time; **udyuktvaan** = (he) was ready; **yoddhum** = to fight.

Some were drowned in the ocean. Some had recourse into the caves. Some others escaped. Some could not even stand stable on the ground. Some fell down. Some lied down, as though they were dead.

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आददे निशितम् शूलं वेगाच्छत्रुनिर्हणः ।

सर्वकालायसम् दीप्तं तप्तकाञ्चनभूषणम् ॥ ६-६५-१८

18. **shatrunibarhaNaH** = Kumbhakarna; the annihilator of enemies; **vegaat** = speedily; **aadade** = took up; **nishitam** = a sharp; **shuulam** = spike; **sarvakaalaayasam** = made completely with iron; **diiptam** = splendidly shining; **taptakaaN^chana bhuuSaNam** = and adorned with pure gold.

Kumbhakarna, the annihilator of enemies, speedily took up a sharp spike fully made of iron, adorned with pure gold and splendidly shining.

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इन्द्राशनिसमं भीमम् वज्रप्रतिमगौरवम् ।

देवदानवगन्धर्वयक्षकिंनरसूदनम् ॥ ६-६५-१९

रक्तमाल्य महादाम स्वतश्चोद्गतपावकम् ।

आदाय निशितम् शूलं शत्रुशोणितरज्जितम् ॥ ६-६५-२०

कुम्भकर्णो महातेजा रावणम् वाक्यमब्रवीत् ।

19; 20. **aadaaya** = taking hold of; **vipulam** = that large; **shuulam** = spike; **shatrushoNita raN^jitam** = tinted with the blood of enemies; **indraashanisamprakhyaam** = shining like Indra's thunderbolt; **vajrapratima gauravam** = and equally heavy as a thunderbolt; **devadaanava gandharva yakSapannagasundanam** = capable of tormenting celestials; demons; Gandharvas the celestial musicians; Yakshas; a class of demi gods; and Nagas teh celestials serpents; **raktamaalya mahaadhaama** = wreathed in garlands of crimson flowers with excessive splendour; **udgatapaavakam** = and emitted flames; **svataH** = by itself naturally; **kumbhakarNaH** = Kumbhakarna; **mahaatejaH** = of great brilliance; **abraviit** = spoke; **raavaNam** = to Ravana; **vaakyam** = the following words:

Taking hold of that large spike tinted with the blood of enemies, shining like Indra's thunderbolt and equally heavy, capable of tormenting celestials, demons, Gandharvas, the celestial musicians, Yakshas a class of demi-gods and Nagas the celestial serpents, wreathed in garlands of crimson flowers with excessive splendour and emitting flames by itself naturally, Kumbhakarna of great brilliance spoke to Ravana the following words:

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गमिष्याम्यहमेकाकी तिष्ठत्विह बलं महत् ॥ ६-६५-२१

अद्य तान्क्षुधितः क्रुद्धो भक्षयिष्यामि वानरान् ।

21. **mahat balam** = let this large army; **tiSThatu** = stay; **iha** = here; **aham** = I; **gamiSyaami** = shall go; **ekaakii** = alone; **kshudhitaH kruddhaH** = I; angry with hunger; **bhakSayiSyaami** = shall devour; **taan** = those; **vaanaraan** = monkeys; **adya** = now.

"Let this large army stay back here. I shall go all alone. Being angry with hunger, I shall devour those monkeys now."

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कुम्भकर्णवचः श्रुत्वा रावणो वाक्यमब्रवीत् ॥ ६-६५-२२

सैन्यैः परिवृतो गच्छ शूलमुद्गलपाणिभिः ।

22. **shrutvaa** = hearing; **kumbhakarNa vachaH** = the words of Kumbhakarna; **raavaNaH** = Ravana; **abraviit** = spoke; **vaakyam** = these words; **parivR^itaH** = endowed; **sainyaiH** = with army; **shuula mudgara paaNibhiH** = with spikes and hammers in hand; **gachchha** = go (to the battle-field).

Hearing the words of Kumbhakarna, Ravana said, "Go along with army, with their spikes and hammers in hand."

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वानरा हि महात्मानः शीघ्राश्च व्यवसायिनः ॥ ६-६५-२३
एकाकिनं प्रमत्तम् वा नयेयुर्दशनैः क्षयम् ।

23.vaanaraaH = the monkeys; mahaatmaanaH = with their huge bodies; shuuraH = the warriors; suryavasaayinaH = having a much determination; dashanaiH = with their teeth; nayanti kSayam = will arrange for destruction; (of those); ekaakinam = who are either alone; pramattamvaa = or off one's guard.

"The monkeys, with their huge bodies, valiant, with a much determination and with their teeth, will destroy anyone who is either alone or off one's guard."

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तस्मात्परमदुर्धर्षैः सैन्यैः परिवृतो ब्रज ॥ ६-६५-२४
रक्षसामहितम् सर्वं शत्रुपक्षं निसूदय ।

24. tasmaat = therefore; parivR^itaH = enveloped; sainyaiH = with your army; vraja = go; parama durdharSaH = as a person very difficult to be assaulted; niSuudaya = destroy; sarvam = the entire; shatrupakSam = enemy-side; ahitam = which is inimical; rakSasaam = to the demons.

"Therefore, go along with your troops as a person who is very difficult to be assaulted. Destroy the entire enemy-side, which is inimical to our demons."

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अथासनात्समुत्पत्य स्रजं मणिकृतान्तराम् ॥ ६-६५-२५
आबबन्ध महातेजाः कुम्भकर्णस्य रावणः ।

25. samutpatya = rising up swiftly; aasanaat = from his throne; raavaNaH = Ravana; mahaatejaaH = endowed with a great energy; atha = then; aababandha = tied on; kumbhakarNasya = to Kumbhakarna; srajam = a necklace; maNikR^itaantaraam = studded with a course of jewels.

Rising up swiftly from his throne, Ravana endowed with a great energy, then placed around the neck of Kumbhakarna, a necklace studded with a course of jewels.

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अञ्गदानङ्गुलीवेष्टान्वराण्याभरणानि च ॥ ६-६५-२६
हारम् च शशिसम्पकाशमाबबन्ध महात्मनः ।

26. (Ravana) aababandha = bonded; aN^gadaani = Armlets; aN^guliiveSTaan = rings; varaaNiaabharaaNicha = excellent ornaments; haaramcha = and a chain; shashisamkaasham = which was handsome; mahaatmanaH = to the great souled Kumbhakarna.

Ravana placed on the person of Kumbhakarna, armlets, rings, excellent jewellery and a handsome chain.

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दिव्यानि च सुगन्धीनि माल्यदामानि रावणः ॥ ६-६५-२७
गात्रेषु सज्जयामास श्रीमती चास्य कुण्डले ।

27. **raavaNaH** = Ravana; **sajjayaamaasa** = arranged for ornamentation; **asya** = of his; **gaatreSu** = limbs; **divyaani sugandhiini maalyadaani** = with beautiful and sweet smelling garlands; **kuN^Dalecha** = and ear-rings; **shrotrayoH** = to his ears.

Ravana arranged for ornamentation of his limbs with beautiful and sweet-smelling garlands as well as ear-rings to his ears.

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काञ्चनाङ्गदकेयूरो निष्काभरणभूषितः ॥ ६-६५-२८

कुम्भकर्णो बृहत्कर्णः सुहृतोऽग्निरिवाबभौ ।

28. **KumbhakarNaH** = Kumbhakarna; **bR^ihatkarNaH** = with large ears; **kaaNchana aN^gada keyuura niSkaabharaNa bhuuSitaH** = adorned with golden armlets and bracelets worn on his upper arms along with ornament for his breast; **aababhau** = shone; **agniriva** = like fire; **suhutaH** = well = fed with oblations.

Kumbhakarna with large ears, adorned with golden armlets and bracelets worn on his upper arms along with ornament for his breast, shone like fire, well-fed with oblations.

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श्रोणीसूत्रेण महता मेचकेन विराजितः ॥ ६-६५-२९

अमृतोत्पादने नद्धो भुजङ्गेनेव मन्दरः ।

29. **mahataa** = with a large; **mechakena** = black; **viraajitaa** = and shining; **shroNiisuutreNa** = string worn round his loins; **mandoraH iva** = he was looking like Mount Mandara; **naddhaH** = encircled; **bhujangena** = at the time of churning the ambrosia.

With a large, black and shining string worn round his loins, he was looking like Mount Mandara encircled by a serpent at the time of churning the ambrosia.

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स काञ्चनं भारसहं निवातं ।

विद्युत्प्रभम् दीप्तमिवात्मभासा ।

आबध्यमानः कवचम् रराज ।

सन्ध्याभ्रसम्वीत इवादिराजः ॥ ६-६५-३०

30. **abadhyamaanaaH** = secured; **kaaN^chana kavacham** = with a golden armour; **bhaarasaham** = carrying a great load; **nivaatam** = impenetrable by weapons; **diiptamiva** = as if blazing; **aatmatejasaa** = with its own splendour; **vidyut prabham** = with flashing like lightning; **saH** = Kumbhakarna; **raraaja** = shone; **adriraajaH iva** = like a king of mountains; **sandhyaabhrasamviitaH** = joined with clouds at sunset.

Secured with a golden armour, carrying a great load, impenetrable by weapons and as if blazing with its own splendour with flashing like lightning, Kumbhakarna shone as a king of Mountains, enveloped by clouds at sunset.

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सर्वाभरणनद्धाङ्गः शूलपाणिः स राक्षसः ।

त्रिविक्रमकृतोत्साहो नारायण इवाबभौ ॥ ६-६५-३१

31. **sarvaabharaNa sarvaaN^gaH** = adorned with all ornaments to all his limbs; **shuulapaaNiH** = with a spike in his hand; **saH** = that; **raakSasaH** = demons; **aababhau** = shone; **naaraayanaH iva** = like Narayana; the all-embracing Lord; **trivikrama kR^itotsaahaH** = enthusiastic to take the three long strides (which were meant to cover the entire universe).

Adorned with all ornaments to all his limbs and with a spike in his hand, that demon shone like Narayana, the all-embracing Lord, enthusiastic to take the three long strides (which were meant to cover the entire universe).

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भ्रातरम् सम्परिष्वज्य कृत्वा चापि प्रदक्षिणम् ।
प्रणम्य शिरसा तस्मै सम्प्रतस्थे महाबलिः ॥ ६-६५-३२

32. **sampariSyajya** = embracing; **bhraataram** = his brother; **pradakSinam kR^itvaa cha api** = and even circumambulating him; **mahaabalaH** = the mighty; **saH** = Kumbhakarna; **pratasthe** = sallied forth; **praNamya** = after offering salutation; **tasmai** = to him; **shirasaa** = by bowing down with his head respectfully.

Embracing his brother and even circumambulating him, the mighty Kumbhakarna sallied forth, after offering salutation to him by bowing down to him respectfully.

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निष्पतन्तं महाकायं महानादं महाबलम् ।
तमाशीर्भिः प्रशस्ताभिः प्रेषयामास रावणः ॥ ६-६५-३३

33. **preSayaamaasa** = (Ravana) sent off; **mahaabalam** = the mighty; **kumbhakarNaH** = Kumbhakarna; **mahaakaayam** = having a colossal body; **niSpatantam** = who was sallying forth; **mahaanaadam** = with a great sound; **prashastaabhiH** = and with laudable; **aashiirbhiH** = benedictions.

Ravana sent off the mighty Kumbhakarna, having a colossal body, who was then sallying forth, with a great sound (of drums and musical instruments) and with laudable benedictions.

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तम् गजैश्च तुरमौश्च स्यन्दनैश्चाम्बुदस्वनैः ।
अनुजग्मुर्महात्मानम् रथिनो रथिनां वरम् ॥ ६-६५-३४

34. **shaNkhadundubhinirghoSaiH** = with loud sounds of couches and kettle-drums; **sainyaiH cha** = with an army; **varaayudhaiH** = wielding excellent weapons; **gajaishcha** = with elephants; **turaNgaishcha** = with horses; **syandanaishcha** = and with chariots; **ambudasvanaiH** = having sounds of clouds; **mahaatmaanaH** = mighty; **rathinaH** = charioteers; **anujagmuH** = accompanied; **tam** = him; **varam** = who was the foremost; **rathinaam** = among the charioteers.

With loud sounds of couches and kettle-drums, with an army wielding excellent weapons, with elephants, with horses and with chariots making sounds of clouds, mighty charioteers accompanied him who was the foremost among the charioteers.

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सर्पैरुष्ट्रैः खरैरश्वैः सिम्हद्विपमृगद्विजैः ।
अनुजग्मुश्च तम् घोरं कुम्भकर्णं महाबलम् ॥ ६-६५-३५

35. **anujagmuH** = (those demons) followed; **tam** = that; **ghoram** = terrific; **mahaabalam** = and mighty; **kumbhakarNam** = Kumbhakarna; **sarpaiH** = on serpents; **uSTraiH** = camels; **kharaishchaiva** = donkeys; **simhadvipa mR^igadvijaiH** = lions; elephants; wild beasts and birds.

Those demons followed that terrific and mighty Kumbhakarna, mounting on serpents, camels donkeys, lions, elephants, wild beasts and birds.

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स पुष्पवर्णैरवकीर्यमाणो ।

धृतातपत्रः शितशूलपाणिः ।

मदोत्कटः शोणितगन्धमत्तो ।

विनिर्ययौ दानवदेवशत्रुः ॥ ६-६५-३६

36. saH = that Kumbhakarna; daanavadeva shatruH = the enemy of ogres and celestials; shita shuula paaNiH = wielding a sharp spike in his hand; viniryayau = while sallying forth; dhruataatapatraH = over whose head a parasol was held; avakiiryamaaNah puSpavarSaiH = covered with showers of blossoms; madotkaTaH = was excited with drink; shoNitagandha mattah = and intoxicated by the smell of blood.

That Kumbhakarna, the enemy of ogres and celestials, wielding a sharp spike in his hand, while sallying forth, over whose head a parasol was held and drink and intoxicated by the smell of blood.

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पदातयश बहवो महानादा महाबलाः ।

अन्वयू राक्षसा भीमा भीमाक्षाः शस्त्रपाणयः ॥ ६-६५-३७

37. bahavaH = many; raakSasaaH = demons; mahaasaaraaH = with great energy; mahaabalaaH = with great strength; bhiimaH = with terrific form; bhiimaakSaaH = with fearful eyes; shastrapaaNayaH = and wielding weapons in their hands; anvayuH = accompanied; padaatayaH = as foot-soldiers.

Many demons, possessing a great energy and great strength, with terrific forms and fearful eyes, as also wielding weapons in their hands, accompanied him as foot-soldiers.

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रक्ताक्षाः सुमहाकाया नीलाज्जनचयोपमाः ।

शूरानुद्यम्य खड्गांश्च निशितांश्च परश्वधान् ॥ ६-६५-३८

बहुव्यामांश्च परिघान् गदाश्च मुसलानि च ।

तालस्कन्धांश्च विपुलान्क्षेपणीयान्दुरासदान् ॥ ६-६५-३९

38; 39. raktaakSaaH = (they followed) with their red hot eyes; sumahaakaayaaH = with large colossal bodies; niilaan^jana chayopamaaH = resembling a mass of collyrium in hue; udyamya = and lifting up; shuulaan = spikes; khaDgaamshcha = swords; nishitaan = sharp; parashvadhaan = axes; bhindipaalaamshcha = javelins; parighaan = iron rods; gadaashcha = maces; musalaanicha = mallets; vipulaan taalaskandhaamshcha = enormous trunks of palmyrah trees; kSepaNiiyaan = to be hurled at; duraasadaan = and difficult to be met.

The demons followed, with their red hot eyes, large colossal bodies resembling a mass of collyrium in hue, lifting up spikes, swords, sharp axes, javelins, iron rods, maces, mallets, enormous trunks of palmyrah trees to be hurled at and difficult to be met.

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अथान्यद्वपुरादाय दारुणम् लोमहर्षणम् ।

निष्पपात महातेजाः कुम्भकर्णो महाबलः ॥ ६-६५-४०

धनुःशतपरीणाहः स षट्शतसमुच्छितः ।

रौद्रः शकटचक्राक्षो महापर्वतसंनिभः ॥ ६-६५-४१

40; 41. **atha** = then; **saH kumbhakarNaH** = that Kumbhakarna; **mahaatejaaH** = of a great splendour; **mahaabalaH** = and a great strength; **aadaaya** = assuming; **anyat vapuH** = another body; **daaruNam** = of a formidable; **ghoradarshanam** = and terrific form; **dhanuH shatapariiNaahaH** = with a breadth of a hundred bows; **SaTshatasamuchchhritaH** = and six hundred bows in height; **shakaTachakraakSaH** = with eyes resembling the wheels of a cart; **mahaaparvata samnibhaH** = looking like a huge mountain; **roudnraH** = and terrible to look at; **niSpapaata** = sallied forth.

Then, that Kumbhakarna, of a great splendour and a great strength, assuming another body of a formidable and terrific form, with a breadth of a hundred bows and six hundred bows in height, with his eyes resembling the wheels of a cart, looking like a huge mountain and terrible to look at, sallied forth.

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संनिपत्य च रक्षांसि दग्धशैलोपमो महान् ।
कुम्भकर्णो महावक्त्रः प्रहसन्निदमब्रवीत् ॥ ६-६५-४२

42. **kumbhakarNaH** = Kumbhakarna; **mahaan** = having a colossal body; **mahaavaktraH** = and a large mouth; **dagdhashailopamaH** = looking like a scorched hill; **samnipatya** = approaching; **rakSaamsi** = the demons; **abraviit** = spoke; **prahasan** = laughing loudly (the following words).

Kumbhakarna with his colossal body and a huge mouth, looking like a scorched hill, approaching the demons and laughing loudly, spoke as follows:

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अद्य वानरमुख्यानाम् तानि यूथानि भागशः ।
निर्दहिष्यामि संक्रुद्धः शलभानिव पावकः ॥ ६-६५-४३

43. **samkruddhaH** = charged with anger; **nirdahiSyaami** = I shall burn up; **taani** = those; **yuuthaani** = troops; **vaanaramukhyaan** = of the foremost of monkeys; **bhaagashchaH** = in lots; **adya** = today; **paavakaH iva** = as a flash of ifre; (would burn up); **pataN^gaaniva** = the moths.

"Charged with anger, I shall burn up those troops of the foremost of monkeys, in lots today, as a flash of fire would burn up the moths."

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नापराध्यन्ति मे कामम् वानरा वनचारिणः ।
जातिरस्मद्विधानाम् सा पुरोद्यानविभूषणम् ॥ ६-६५-४४

44. **vaanaraaH** = the monkeys; **vanachaariNaH** = roaming about in a forest; **naaparaadhyanti kaamam** = on their own accord; have not offended; **me** = me; **saa jaatiH** = that race of monkeys; **purodyaanavibhuuSaNam** = is an embellishment for gardens in city; **asmadvidhaanam** = like ours.

"The monkeys who are in the habit of roaming about in the woods, have not offended me of their own accord. That race of monkeys serves as an embellishment for the urban gardens in a city like ours."

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पुरोधस्य मूलम् तु राघवः सहलक्ष्मणः ।
हते तस्मिन्हतम् सर्वम् तं वधिष्यामि सम्युगे ॥ ६-६५-४५

45. **raaghavaH** = Rama; **saha lakSmaNaH** = together with Lakshmana; **muulam** = is the root-cause; **purarodhasya** = for attacking our city; **tasmin hate** = If he is killed; **sarvam** =

all; **hatam** = is killed; **vadhiSyaaami** = I shall kill; **tam** = that Rama; **samyuge** = in battle.

"Rama, together with Lakshmana, is the root-cause for the attack on our city. If he is killed, all will be destroyed. Therefore, I shall kill that Rama in battle."

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एवम् तस्य ब्रुवाणस्य कुम्भकर्णस्य राक्षसाः ।
नादम् चकुर्महाघोरं कम्पयन्त इवार्णवम् ॥ ६-६५-४६

46. **tasya kumbhakarNasya** = that Kumbhakarna; **evam** = thus; **bruvaaNasya** = speaking; **raakSasaaH** = the demons; **chakruH** = made; **mahaa ghoram** = a very terrific; **naadam** = noise; **aarNavam kampayantaH iva** = as though making the ocean of tremble.

While Kumbhakarna was speaking in that way, the demons made a very terrific noise, as though they were agitating the ocean.

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तस्य निष्पततस्तूर्णम् कुम्भकर्णस्य धीमतः ।
बभूवुर्घोररूपाणि निमित्तानि समन्ततः ॥ ६-६५-४७

47. **tasya dhiimataH kumbhakarNasya** = as that intelligent Kumbhakarna; **niSpatataH** = was sallying forth; **tuurNam** = quickly; **nimittaani** = omens; **ghora ruupaaNi** = of terrific patterns; **babhuuvaH** = appeared; **samantataH** = on all sides.

As that intelligent Kumbhakarna was sallying forth quickly for the battle, omens of terrific patterns appeared on all sides.

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उल्काशनियुता मेघा विनेदुश्च सुदारुणाः ।
ससागरवना चैव वसुधा समकम्पत ॥ ६-६५-४८

48. **megharaH** = clouds; **gardabhaaruNaaH** = ashy in colour like asses; **ulkaashaniyutaaH** = combined with meterors and strokes of lightning **babhuuvuH** = were formed; **vasudhaacha** = even the earth; **samakamR^ita** = trembled; **sa saagara vanaa** = together with its oceans and forests.

Clouds, ashy in colour like asses, combined with meteors and strokes of lightning appeared. Even the earth trembled, together with its oceans and forests.

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घोररूपाः शिवा नेदुः सज्वालकवलैर्मुखैः ।
मण्डलान्यपसव्यानि बबन्धुश्च विहंगमाः ॥ ६-६५-४९

49. **shivaaH** = Jackals; **ghoruupaaH** = of terrific form; **neduH** = howled; **sajvaalakabalaH** = with flaming morsels; **mukhaiH** = in their mouths; **vihamgamaaH** = and birds; **babandhuH** = twirled; **apasavyaani mandalaani** = in circles from right to left.

Jackals of terrific form howled with flaming morsels in their mouths and birds twirled in circles from right to left.

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निष्पपात च गृध्रेऽस्य शूले वै पथि गच्छतः ।
प्रास्फुरन्नयनम् चास्य सव्यो बाहुरकम्पत ॥ ६-६५-५०

50. shuule = on the spike; asya = of Kumbhakarna; gachchhataH = sallying forth; pathi = along the road; gR^iddhraH = a vulture; niSpapaata = descended; asya = his; nayanam = (left) eye; praasphurat = twitched; savyaH = his left; baahuH = arm; akampata = throbbed.

A vulture descended on the spike of Kumbhakarna, as he was sallying forth along the road. His left eye twitched and his left arm throbbed.

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निष्पपात तदा चोक्ला ज्वलन्ती भीमनिस्वना ।
आदित्यो निष्प्रभश्चासीन्न प्रवाति सुखोऽनिलः ॥ ६-६५-५१

51. tadaa = then; jvalantii = a blazing; ulkaa = meteor; niSpapaata = fell; bhiimaniH svanaa = with a dreadful noise; aadityaH cha = even the sun; aasiit = became; niSprabhaH = lusterless; anilaH = and the wind; na vaati cha = was not blowing; sukhaH = comfortably.

Then, a blazing meteor fell down with a dreadful noise. Even the sun became lusterless and the wind was not blowing comfortably.

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अचिन्तयन्महोत्पातानुत्थिताम्लोमहर्षणान् ।
निर्ययौ कुम्भकर्णस्तु कृतान्तबलचोदितः ॥ ६-६५-५२

52. achintayan = disregarding; mahotpaataan = those great portents; uditaan = indicated; roma harSaNaan = causing the hair to stand erect; kumbhakarNaHtu = Kumbhakarna on his part; nirayau = marched on; kR^itaanta balachoditaH = driven by the power of fate.

Disregarding those great portents indicated, causing the hair to stand erect, Kumbhakarna on his part marched on, driven by the power of fate.

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स लङ्घयित्वा प्राकारं पद्भ्यां पर्वतसंनिभः ।
ददर्शाभ्रघनप्रख्यम् वानरानीकमद्भुतम् ॥ ६-६५-५३

53. sah = Kumbhakarna; parvatasamnibhaH = looking like a mountain; laN^ghayitvaa = traversing; praakaaram = the rampart; padbhyaam = with his feet; dadarsha = saw; adbhutam = a wonderful; vaanaraaniikam = army of monkeys; abhraghanaprakhyam = similar to a thick coverage of clouds.

Kumbhakarna, looking like a mountain, traversing the rampart with his feet alone, saw a wonderful army of monkeys, looking similar to a thick coverage of clouds.

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ते दृष्ट्वा राक्षसश्रेष्ठम् वानराः पर्वतोपमम् ।
वायुनुन्ना इव घना ययुः सर्वा दिशस्तदा ॥ ६-६५-५४

54. dR^iSTvaa = seeing; raakSasashreSTham = that Kumbhakarna the excellent among demons; parvatopamam = looking equal to a mountain; te vaanaraaaH = those monkeys; tadaa = then; yayuh = ran away; sarvaaH dishaH = to all directions; ghanaaH iva = as clouds; vaayununnaaH = driven away by the wind.

Seeing that Kumbhakarna, the excellent among demons, looking equal to a mountain, the monkeys then ran away to all directions, as clouds are driven away by the wind.

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तद्धानरानीकमतिप्रचण्डं ।
दिशो द्रवद्भिन्नमिवाभ्रजालम् ।
स कुम्भकर्णः समवेक्ष्य हर्षान् ।
ननाद भूयो घनवद्भनाभः ॥ ६-६५-५५

55. samavekSyā = looking towards; tat vaanaraamiikam = that army of monkeys; atiprachaNDam = which were highly fierce; dravat = and running away; dishaH = to different quarters; bhinnam abhrajalam iva = like a net-work of broken clouds; saH kumbhakarnaH = that Kumbhakarna; ghanaabhaH = with a hue of black cloud; harSaata = from a rejoice; bhuuyaH = repeatedly; nanaada = roared; ghanavat = like a cloud (thunder).

Looking towards that highly fierce army of monkeys, running away to different quarters, as a net-work of broken clouds, that Kumbhakarna with the hue of a black cloud, highly rejoiced, repeatedly emitted a roar-like thunder.

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ते तस्य घोरं निनदं निशम्य ।
यथा निनादम् दिवि वारिदस्य ।
पेतुर्धरण्यां बहवः प्लवग्मा ।
निकृत्तमूला इव सालवृक्षाः ॥ ६-६५-५६

56. nishamy = hearing; tasya ghoram = his terrific; ninadam = roar; vaaridasya ninaadam yathaa = similar to the rumbling of a cloud; divi = in the sky; te bahavaH plavaN^gaaH = many of those monkeys; petuH = fell down; dharaNyaam = on the floor; shaala vR^ikSaaH iva = like sal trees; nikR^itta muulaaH = cut-up by the roots.

Hearing his terrific roar, similar to the rumbling of a cloud in the sky, many of those monkeys fell down on the ground, like Sal trees cut-up by the roots.

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विपुलपरिघवान्स कुम्भकर्णो ।
रिपुनिधनाय विनिःसृतो महात्मा ।
कपि गणभयमाददत्सुभीमं ।
प्रभुरिव किम्पकरदण्डवान्युगान्ते ॥ ६-६५-५७

57. saH mahaatmaa kumbhakarnaH = that gigantic Kumbhakarna; vipulaparighaan = wielding a large iron-rod viniH sR^itaH = setting off; ripuniidhanaaya = for the destruction of the enemies; prabhuriva = like Yama the lord of death; kimkaradaN^Davaan = armed with a rod of punishment; waiting upon him like an attendant; yugaante = at the time of the dissolution of the world; aadadat = caused; subhiimam = a great terrific; kapigaNabhayam = fear to the troops of monkeys.

Wielding a large iron rod for the destroyable of the enemies, that gigantic Kumbhakarna looked like Yama the lord of death armed with a rod of punishment, waiting upon him as his attendant at the time of dissolution of the world and caused a great terrific fear to the troops of monkeys.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये युद्धकाण्डे पञ्चषष्ठितमः सर्गः

Thus completes 65th Chapter of Yuddha Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

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Book VI : Yuddha Kanda - Book Of War

Chapter [Sarga] 66 Verses converted to UTF-8, Nov 09

Introduction

Seeing Kumbhakarna coming with his colossal body and emitting a tremendous roar, the monkeys scare away. Angada reassures the monkeys, who then return to the battle field to resume fight. When the monkeys start attacking Kumbhakarna, the latter crushes some monkeys with rage. Then again, the monkeys get frightened and run away in different directions. Angada then restores the monkeys to confidence once more and all the monkeys stand awaiting the command of Angada.

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स लङ्घायित्वा प्राकारम् गिरिकूटोपमो महान् ।
निर्ययौ निगरात्तूणम् कुम्भकर्णो महाबलः ॥ ६-६६-१

1. saH mahaabalaH = that mighty; kumbhakarNaH = Kumbhakarna; mahaan = with a colossal body; girikuuTopamaH = resembling the peak of a mountain; laN^ghayitvaa = crossing; praakaaram = the rampart; tuurNam = quickly; niryayau = sallied forth; nagaraat = from the city.

That mighty Kumbhakarna, with his colossal body resembling the peak of a mountain, having crossed the rampart, sallied forth from the city.

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ननाद च महानादम् समुद्रमभिनादयन् ।
विजयन्निव निर्घातान्विधमन्निव पर्वतान् ॥ ६-६६-२

2. nanaada = (Kumbhakarna) emitted a roar; abhinaadayan samudram = making the sea to reverberate; parvataan vidhaman iva = causing the mountains to quake; vijayanniva nirghaataan = and drowning the thunder-claps; as it were.

Kumbhakarna emitted a roar, making the sea to reverberate, causing the mountains to quake and drowning the thunder-claps, as it were.

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तमवध्यं मघवता यमेन वरुणेन च ।
प्रेक्ष्य भीमाक्षमायान्तं वानरा विप्रदुद्रुवुः ॥ ६-६६-३

3. prekSya = seeing; tam = that demon; bhiimaakSam = of terrific eyes; avadhyam = who could not be destroyed; maghavataa = by Indra; the lord of celestials; yamena = or by Yama the lord of death; varuNena = or by Varuna the lord of death; vaanaraaH = the monkeys; vipradudruvuH = ran away.

Seeing that demons of terrific eyes who could not be destroyed either by Indra the lord of celestials or by Yama the lord of death or by Varuna the god of water, the monkeys ran away.

तांस्तु विद्रवतो दृष्ट्वा वालिपुत्रोऽङ्गदोऽब्रवीत् ।
नलं नीलं गवाक्षं च कुमुदं च महाबलम् ॥ ६-६६-४

4. dR^iSTvaa = seeing; taan = them; vipradrutaan = running away; angadaH = Angada; raajaputraH = the prince; abraviit = spoke to; nalam = Nala; neelam = Neela; gavaakSam cha = Gavaksha; mahaabalam = the mighty; kumudam = Kumuda; (as follows):

Seeing them running away, Angada the prince spoke to Nala, Neela, Gavaksha and the mighty Kumuda as follows:

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आत्मानमत्र विस्मृत्य वीर्याण्यभिजनानि च ।
क्व गच्छत भयत्रस्ताः प्राकृता हरयो यथा ॥ ६-६६-५

5. vismR^itya = forgetting; aatmanaH = your own; taani = those; viiryaani = dignities; abhijanaanicha = and nobilities of bhaja trastaH = and trembling with fear; praakR^itaaH harayaH yatha = like common monkeys; kva = where; gachchhata = do you go?.

"Where do you go, forgetting your own dignities as also nobilities of birth and trembling with fear like common monkeys?"

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साधु सौम्या निवर्तध्वं किं प्राणान्परिरक्षथ ।
नलं युद्धाय वै रक्षो महतीयं विभीषिकाः ॥ ६-६६-६

6. saumyaaH = O auspicious monkeys!; nivartadhvam = return; saadhu = well; kim = why; parirakSatha = do you completely guard; praaNaan = your lives?; rakSaH = (This) demons; naalam = is not competent; yuddhaaya = for a combat; iyam = this; mahatii = is a great; vibhiiSikaa = object of terror (toy).

"O auspicious monkeys! Please return! Why do you so fully guard your lives? This demon is not competent for a combat. He is merely a great toy of terror."

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महतीमुत्थितामेनां राक्षसानां विभीषिकाम् ।
विक्रमाद्विधमिष्यामो निवर्तध्वं प्लवङ्गमाः ॥ ६-६६-७

7. plavaN^gamaaH = O monkeys!; vikramaat = by our prowess; vidhamiSyaamaH = we shall destroy; enaam mahatiim vibhiiSikaam = this giant toy; utthitaam = produced; raakSasaanaam = by demons; nivartadhvam = come back.

"O monkeys! By our prowess, we shall destroy this giant toy produced by demons. Come back!"

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कृच्छ्रेण तु समाश्वस्य सङ्गम्य च ततस्ततः ।
वृक्षाद्रिहस्ता हरयः सम्प्रतस्थू रणाजिरम् ॥ ६-६६-८

8. samaashvasya = reconciling themselves; kR^ichchhreNa = with difficulty; harayaH = the monkeys; sangamya = assembled together at a place; tatstataH = from all sides; gR^ihiitvaa = and snatching; vR^ikSaana = the trees; sampratasthuH = and proceeded towards; raNaajiram = the battle field.

Reconciling themselves with some difficulty, the monkeys, from all sides, assembled together at a place and snatching some trees, the monkeys for their part, towards the battle-field.

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ते निवृत्य तु सङ्क्रुद्धाः कुम्भकर्ण वनौकसः ।
निजघ्नुः परमक्रुद्धाः समदा इव कुञ्जराः ॥ ६-६६-९

9. **te** = those; **vanaukasaH** = monkeys; **samadaaH** = kuNjaraaH iva = like elephants in rut; **nivR^itya** = having come back; **samrabdhaaH** = hurriedly; **nirjaghnuH** = assaulted; **kumbhakarNam** = Kumbhakarna; **paramakruddhaaH** = very much enraged.

Like elephants in rut, those monkeys, having come back, hurriedly hit Kumbhakarna, very much enraged as they were.

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प्रांशुभिर्गिरिशृङ्गैश्च शिलाभिश्च महाबलाः ।
पादपैः पुष्पिताग्रैश्च हन्यमानो न कम्पते ॥ ६-६६-१०

10. **mahaabalaH** = the mighty Kumbhakarna **hanyamaanaH** = (though) assaulted; **praamshubhiH girishR^iN^gaishcha** = with lofty mountain-tops; **shilaabhishcha** = rocks; **puSpitaagraiH paadapaiH** = and trees having blossoms at their ends; **na kampate** = was unshaken.

The mighty Kumbhakarna, though assaulted with lofty mountain-tops, rocks and trees with blossoms at their ends, stood unshaken.

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तस्य गात्रेषु पतिता भिद्यन्ते शतशः शिलाः ।
पादपाः पुष्पिताग्राश्च भग्नाः पेतुर्महीतले ॥ ६-६६-११

11. **bahavaH shilaaH** = many rocks; **patitaaH** = fallen; **tasya gaatreSu** = on his limbs; **bhidante** = got burst into pieces; **paadapaaH** = the trees; **puSpitaagraah** = with blossoms at their ends; **bhagnaaH** = were broken; **petuH** = fell; **mahiitale** = on the ground.

Many rocks, fallen on his limbs, got burst into pieces. The trees, with blossoms at their ends, were broken and fell shattered on the floor.

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सोऽपि सैन्यानि सङ्क्रुद्धो वानराणां महौजसाम् ।
ममन्थ परमायत्तो वनान्यग्निरिवोत्थितः ॥ ६-६६-१२

12. **saH api** = Kumbhakarna too; **samkruddhaH** = very much enraged; **mamantha** = crushed; **sainyaani** = the armies; **mahanjasaam vaanaraaNaam** = of the ranks of monkeys though there were greatly energetic; **paramaayattaH** = with his extreme exertion **utthitaH agniH vanaaniiva** = even as a rising fire would consume the woods.

Kumbhakarna too, very much enraged, crushed the ranks of monkeys though they were greatly energetic, with his extreme exertion even as a rising fire would consume the woods.

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लोहितार्द्रास्तु बहवः शेरते वानरर्षभाः ।
निरस्ताः पतिता भूमौ ताम्रपुष्पा इव द्रुमाः ॥ ६-६६-१३

13. **bahavaH** = many; **vaanararSabhaaH** = of the foremost among the monkeys; **nirastaaH** = lay on the ground; **lohitaardraaH** = bathed in blood; **sherate** = laid on

the ground; **drumaaH yathaa** = like the trees; **patitaaH** = fallen; **bhuumau** = on the ground; **taamrapuSpaaH** = with crimson flowers.

Many of the foremost among the monkeys lay on the ground, bathed in blood as they were, fallen like trees with crimson flowers, when tossed up by the demon.

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लङ्घयन्तः प्रधावन्तो वानरा नावलोकयन् ।
के चित्समुद्रे पतिताः के चिद्गगनमाश्रिताः ॥ ६-६६-१४

14. **vaanaraaH** = (some) monkeys; **laN^ghayamtaH** = while jumping; **pradhaavantaH** = and running away; **naavalokyan** = did not look back; **kechit** = some; **patitaaH** = fell; **samudre** = in the ocean; **kechit** = some; **aasthitaH** = inhabited gaganam = the sky.

Some monkeys, while jumping and running away, did not look back. Some fell in the ocean. Some inhabited the sky.

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वध्यमानास्तु ते वीरा राक्षसेन बलीयसा ।
सागरं येन ते तीर्णाः पथा तेनैव दुद्रुवुः ॥ ६-६६-१५

15. **te viiraaH** = (While) those warriors (of monkeys); **vadhyamaanaaH** = were being killed; **raakSasena** = by the demon; **liilayaa** = playfully; (some other monkeys); **dudruvuH** = ran away; **tenaiva** = by the same route; **yena pathaa** = by which route; **tiirNaaH** = they crossed; **saagaram** = the ocean.

While that demon was killing some warriors of monkeys playfully, some others ran away by the same route, by which they earlier crossed the ocean.

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ते स्थलानि तथा निम्नं विषण्णवदना भयात् ।
ऋक्षा वृक्षान्समारूढाः के चित्पर्वतमाश्रिताः ॥ ६-६६-१६

16. **te** = those monkeys; **tadaa** = them; **vivarNa vadanaaH** = becoming pale-faced; **bhayaat** = due to fear; (inhabited); **sthalaani** = mounds; **nimnam** = and low grounds; **kechit** = some; **aashritaH** = inhabited; **parvatam** = a hill; **R^ikSaaH** = bears; **samaaruuDhaaH** = ascended; **vR^ikSaan** = the trees.

While some monkeys becoming pale-faced due to fear, inhabited the mounds and the low grounds, some bears ascended the trees. Some escaped to a hill.

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ममज्जुरण्वे के चिद्गुहाः के चित्समाश्रिताः ।
निषेदुः प्लवगाः के चित्के चिन्नैवावतस्थिरे ॥ ६-६६-१७
केचिद्भूमौ निपतिताः केचित्सुप्ता मृता इव ।

17. **kechit** = some; **mamajjuH** = were drowned; **aarNave** = in the ocean; **kechit** = some; **samaashritaH** = dwelled; **guhaaH** = in the caves; **apare kechit** = some others; **nipetuH** = escaped; **kechit** = some; naive.

Some were drowned in the ocean. Some had recourse into the caves. Some others escaped. Some could not even stand stable on the ground. Some fell down. Some lied down, as though they were dead.

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तान्समीक्ष्याङ्गदो भङ्गान्वानरानिदमब्रवीत् ॥ ६-६६-१८

अवतिष्ठत युध्यामो निवर्तध्वं प्लवङ्गमाः ।

18. samikSya = seeing; taan vaanaraan = those monkeys; bhagnaana = retreated disorderly; aN^gadaH = Angada; abraviit = spoke; idam = these words; pravaNgamaaH = O monkeys!; avatiSThata = stay; yuddhyaamaH = we shall carry on the battle; nivartadhwam = come back.

Seeing those monkeys disorderly retreated, Angada spoke these words, "Stay. We shall carry on the battle. Come back."

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भग्नानां वो न पश्यामि परिगम्य महीमिमाम् ॥ ६-६६-१९

स्थानं सर्वे निवर्तध्वं किं प्राणान्परिरक्षथ ।

19. na pashyaami = I do not catch sight of; sthaanam = a place; vaH = for you; bhagnaanaam = who have retreated; parikramya = (even if) you roam over the earth; sarve = (Let) (of you); nivartadhwam = come back; kim = why; parirakSatha = do you safeguard; praaNaan = your lives?

"I do not catch sight of any place for you, who have retreated, even if you roam over the entire earth. Let all of you come back. Why do you safeguard your lives?"

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निरायुधानां द्रवतामसङ्गतिपौरुषाः ॥ ६-६६-२०

दारा ह्यपहसिष्यन्ति स वै घातस्तु जीविताम् ।

20. asamgagatipauruSaaH = O valiant monkeys; moving without hindrances; daaraaH = your wives; dravataam = (seeing you) running away; niraayudhaanaam = without weapons; upahasiSyanti = will mock at you; saH = It; ghaataH yai = is indeed a death; sujiivataam = for those who lives well.

"O valiant monkeys, moving without hindrances! Your wives, seeing you running away leaving your weapons aside, will mock at you. It is indeed a death for those who lived well."

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कुलेषु जाताः सर्वे स्म विस्तीर्णेषु महत्सु च ॥ ६-६६-२१

क्व गच्छत भयत्रस्ताः प्राकृता हरयो यथा ।

अनार्याः खलु यद्वीतास्त्यक्त्वा वीर्यं प्रधावत ॥ ६-६६-२२

21; 22. sarve = all of us; jaataaH sma = are born; mahatsu cha kuleSu = in distinguished races; vistiirNeSu = which are well-developed; praakR^itaaH harayaH yathaa = like common monkeys; kva = where; gachchhata = do you go; bhayatrastaaH = trembling with fear?; yat pradhaavat = as you are running away; bhiitaaH = frightened; tvyaktvaa = leaving; viiryam = your valour; anaaryaah khalu = you are indeed not worthy of honour.

"All of us are born in distinguished races; which are well developed. Where to you go frightened, like ordinary monkeys? As you are running away with fear, leaving all your valour, you are indeed unworthy of honour."

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विकत्थनानि वो यानि यदा वै जनसंसदि ।

तानि वः क्व च यतानि सोदग्राणि महान्ति च ॥ ६-६६-२३

23. **kva** = where; **taani vaH** = did those wordes of you; **yaani vikatthanaani** = which were boasting; **vaH sodagraaNi** = projecting yourself highly; **janasamsadi** = in assemblies of people; **tadaa** = at that time (before coming for the battle)?; **gataani** = melt away?

"Where did those boasting words of you melt away, in which you highly projected yourself in front of the people just before coming for the battle?"

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भीरुप्रवादाः श्रूयन्ते यस्तु जीवति धिक्कृतः ।

मार्गः सत्पुरुषैर्जुष्टः सेव्यतां त्यज्यतां भयम् ॥ ६-६६-२४

24. **yaH** = who; **dhikR^itaH** = even if reproached; **jiivati** = survive; **pravaadaaH** = the slanders; **bhiiroH** = of such cowards; **shruuyante** = are being heard; **maargaH** = (Let) path; **juSTaH** = set out; **satpuruSaiH** = by good people; **sevyataam** = be followed; **bhayam** = (Let) fear; **tyajyataam** = be abandoned.

"The cowards, who survive even after being reproached, have to hear slanders from the people. Let the path trodden by the good people be followed. Let your fear be abandoned."

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शयामहे वा निहताः पृथिव्यामल्पजीविताः ।

प्राप्नुयामो ब्रह्मलोकम् दुष्प्रपम् च कुयोधिभिः ॥ ६-६६-२५

25. **shayaamahe vaa** = we shall lie down; **nihataaH** = killed by the enemies; **pR^ithivyaam** = on the earth; **alpajiivitaaH** = if we are short-lived; **praapmyaamaH cha** = we shall reach; **brahmalokam** = the realm of Brahma (residence of pious spirits); **duSpraapam** = difficult to be attained; **kuyodhibhiH** = by bad warriors.

"If our longevity is short, we shall lie down, being killed by the enemies, on the earth and reach the realm of Brahma (residence of pious spirits), which is difficult to be attained by bad warriors."

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अवाप्नुयामः कीर्तिम् वा निहत्वा शत्रुमाहवे ।

निहता वीरलोकस्य भोक्ष्यामो वसु वानराः ॥ ६-६६-२६

26. **vaanaraaH** = O monkeys!; **avaapnuyaamaH** = we shall obtain; **kiirtim** = glory; **nihatvaa** = by killing; **shatrum** = the enemies; **aahave** = in battle; **vaa** = or; **nihataaH** = if killed; **bhokSyaamaH** = we shall enjoy; **vasu** = a good thing; **viiralokasya** = of the world attained by warriors.

"O monkeys! We shall obtain glory by killing our enemies in battle or if killed on the other hand, we shall enjoy the heaven, attained by the warriors."

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न कुम्भकर्णः काकुत्स्थं दृष्ट्वा जीवन्मिष्यति ।

दीप्यमानमिवासाद्य पतङ्गो ज्वलनं यथा ॥ ६-६६-२७

27. **dR^iSTvaa** = coming face to face with; **kakutthsam** = Rama; **kumbhakarNaH** = Kumbhakarna; **na gachchhati** = will not go back; **jiivan** = alive; **pataN^gaH iva** = any more than a moth; **aasaadya** = meeting; **diipyamaanam jvalanam** = a blazing fire.

"Coming face to face with Rama, Kumbhakarna will not go back alive, any more than a moth meeting a blazing fire."

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पलायनेन चोद्दिष्टाः प्राणान्नक्षामहे वयम् ।
एकेन बहवो भग्ना यशो नाशं गमिष्यति ॥ ६-६६-२८

28. **vayam** = (If) we; **bahavaH** = in large numbers; **uddiSTaaH** = intended (to fight); **bhagnaaH** = are conquered; **ekena** = by one person alone; **rakSaamah** = and protect; **praaNaan** = and lives; **palayanena** = by an escape; **yashaH** = our glory; **gamiSyati** = will undergo; **naasham** = a damage.

"If we, in large numbers, who are intended to fight, are conquered by one person alone and if we protect our lives by running away, our glory will undergo a damage."

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एवं ब्रुवाणं तं शूरमङ्गदं कनकाङ्गदम् ।
द्रवमाणास्ततो वाक्यमूचुः शूरविगर्हितम् ॥ ६-६६-२९

29. **tataH** = then; **dravamaaNaaH** = those fleeing monkeys; **uuchuH** = spoke; **vaakyam** = (the following) words; **shuura vigarhitam** = which were contemptible y warriors; **tam shuuram aN^gadam** = to that valiant Angada; **kanakaaNgadam** = to that valiant Angada; **kanakaaNgadam** = who was adorned with golden armlets; **evam** = thus; **bruvaaNam** = speaking.

Then, those fleeing monkeys spoke the following words, which were contemptible by the warriors, to that valiant Angada, who was adorned with golden armlets.

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कृतं नः कदनं घोरं कुम्भकर्णेन रक्षसा ।
न स्थानकालो गच्छामो दयितं जीवितं हि नः ॥ ६-६६-३०

30. **kR^itam** = It is enough; **ghoram yuddham** = of the terrific battle; **rakSasaa kumbhakarNena** = with Kumbhakarna the demon; **naH** = for us; **na sthaanakaalaH** = it is not the proper time to stay; **gachchhaamaH naH** = to us; **jivitam** = life; **dayitam hi** = is indeed dear.

"For us, it is enough of this terrific battle with Kumbhakarna, the demon. It is not the proper time to stay back but it is to time to go away. Life is indeed dear to us."

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एतावदुक्त्वा वचनं सर्वे ते भेजिरे दिशः ।
भीमं भीमाक्षमायान्तं दृष्ट्वा वानरयूथपाः ॥ ६-६६-३१

31. **dR^iSTvaa** = seeing; **bhiimam** = that terrific Kumbhakarna; **aayaantam** = coming; **bhiimaakSam** = with his dreadful eyes; **sarve te** = all those; **vaanarayuuthapaaH** = commanders monkey-troops; **uktvaa** = speaking; **etaavat vachanam** = words only thus far; **bhajire** = scattered; **dishaH** = in all directions.

Seeing that terrific Kumbhakarna coming with his dreadful eyes, all those commanders of monkey-troops, speaking words only thus far, scattered in all directions.

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द्रवमाणास्तु ते वीरा अङ्गदेन वलीमुखाः ।
सान्त्वैश्च बहुमानैश्च ततः सर्वे निवर्तिताः ॥ ६-६६-३२

32. **sarve** = all; **te** = those; **dravamaaNaaH** = fleeing; **viiraaH** = commanders; **valiimukhaaH** = of monkeys; **tataH** = thereafter; **saantvanaishcha** = with the coaxing words; **aN^gadena** = by Angada; **nivartitaa** = were turned back; **anumaanaishcha** = by giving inferential arguments.

Thereafter, with the coaxing words and inferential arguments by Angada, all those fleeing commanders of monkeys turned back.

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प्रहर्षमुपनीताश्च वालिपुत्रेण धीमता ।
आज्ञाप्रतीक्षास्तुस्थुश्च सर्वे वानरयूथपाः ॥ ६-६६-३३

33. upaniitaaH = having been obtained; praharSam = cheerfulness; dhiimataa vaaliputreNa = by the intellectual Angada; sarve = all; vaanara yuuthapaaH = those commanders of the army-troops; tasthuH cha = stood; aajJNaapратиikSaaH = awaiting his command.

Having been cheered up by the intellectual Angada, all those commanders of the army-troops stood awaiting his command.

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ऋषभशरभमैन्दधूम्रनीलाः ।
कुमुदसुषेणगवाक्षरम्भताराः ।
द्विविदपनसवायुपुत्रमुख्यास् ।
त्वरिततराभिमुखं रणं प्रयाताः ॥ ६-६६-३४

34. R^iSabbhasharabha mainda dhumra niilaaH = Rishabha; Mainda; Dhumra; Neela; kumuda suSeNa gavaakSarambha taaraaH = Kumuda; Sushena; Gavaksha; Rambha; Tara; dvipadapanasa vaayuputra mukhyaaH and particularly Dvipada; Panasa and Hanuma; prayaataaH = marched; tvarita taraabhimukham = very quickly with their faces turned towards; raNam = the battle.

Rishabha, Sharabha, Mainda, Dhumra, Neela, Kumuda, sushena, Gavaksha, Rambha, Tara and more particularly Dvipada, Panasa and hanuma marched ahead very quickly, with their faces turned towards the battle.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये युद्धकाण्डे षट्षष्टितमः सर्गः

Thus completes 66th Chapter of Yuddha Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

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Book VI : Yuddha Kanda - Book Of War

Chapter [Sarga] 67

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Introduction

Restored to confidence by Angada, all the monkeys return to the battle-field. Dvivida, a leader of the monkeys hurls a mountain towards Kumbhakarna, but it misses the target and falls on horses, elephants and chariots of the enemy. Dvivida hurls another mountain and some demons are killed. Hanuma strikes Kumbhakarna with a large mountain-peak and injures him severely. In reply, Kumbhakarna strikes on Hanuma's chest with his spike. Then, Kumbhakarna strikes other monkey-chiefs who attack him. Thousands of monkeys then ascend Kumbhakarna's body and encounters him with their nails, fists, teeth and arms. In response, Kumbhakarna destroys all those monkeys with his spike. When Angada, the leader of the monkeys, attacks Kumbhakarna, the latter strikes Angada violently and Angada falls unconscious. Then, Kumbhakarna begins his attack on Sugreeva. But, Sugreeva strikes Kumbhakarna's chest with a mountain, but the mountain only breaks into pieces. When Kumbhakarna throws his spike towards Sugreeva in retaliation, Hanuma stops it on the way and breaks it off. Then, Kumbhakarna hurls a mountain-crust on Sugreeva to make him unconscious and takes him away on his shoulders to Lanka. When Sugreeva regains consciousness, he tears off the ears and nose of Kumbhakarna with his sharp nails and teeth. In relation, Kumbhakarna thren Sugreeva down and crushed him. Then Sugreeva bounces into the air and gets re united with Rama. Kumbhakarna thereafter takes his hammer and begins to attack the monkeys and bears. Then, Lakshmana starts to attack Kumbhakarna with his arrows. But, Kumbhakarna appreciates the valour of Lakshmana and proceeds towards Rama to fight with him. Rama discharges some arrows with 'Roundra' spell towards Kumbhakarna. Those arrows disappear into Kumbhakarna's chest and make him weapon-less. In retaliation, Kumbhakarna hurls a mountain-peak towards Rama and even before the mountain-peak reaches Rama, it was split up into pieces by the arrows released by Rama. Thereupon, on the advice given by Lakshmana, all the monkeys climb straight upon Kumbhakarna's body. Kumbhakarna shakes them off with violence. Then, Rama employs a great missile and chops off one arm of Kumbhakarna. When Kumbhakarna with an uprooted tree in his arm, retailiates by running towards Rama, the latter with an arrow, presided over by Indra, hurls it on the former and chops off the second arm of Kumbhakarna, Rama then chops off the feet of Kumbhakarna with his arrows and finally slashes off his head.

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ते निवृत्ता महाकायाः श्रुत्वाङ्गदवचस्तदा ।

नैष्ठिकीं बुद्धिमास्थाय सर्वे समग्रामकाक्षिणः ॥ ६-६६-१

1. *shrutvaa* = hearing; *aN^gada vachaH* = the words of Angada; *sarve* = all; *te rnahaakaayaaH* = those large-bodies monkeys; *nivR^ittaaH* = who came back; *tadaa* = then; *aasthaaya* = having arrived at; *naisthikiim buddhim* = a firm resolution; *samgraama kaaN^kSiNaH* = were waiting for the battle.

Hearing the words of Angada, all those large-bodied monkeys who came back, having arrived at a firm resolution, were waiting for the battle.

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समुदीरितवीर्यास्ते समारोपितविक्रमाः ।

पर्यवस्थापिता वाक्यैरङ्गदेन बकूतसा ॥ ६-६७-२

प्रयाताश्च गता हर्ष मरणे कृतनिश्चयाः ।

चक्रुः सुतुमुलं युद्धं वानरास्त्यक्तजीविताः ॥ ६-६७-३

2; 3. **paryavasthaapitaaH** = restored to confidence; **vakyaiH** = by the words; **baliiyasaa aN^gadena** = of the mighty Angada; **te vaanaraaH** = those monkeys; **samudiiritaviiryaaH** = whose energy was well-augmented; **samaaropeta vikramaaH** = and prowess well-elevated; **gataaH** = restoring to; **harSam** = a thrill of rapture; **kR^itanishchayaaH** = were determined; **maraNe** = to die; **prayaataaH** = and sallied forth; **tyaktajiivitaaH** = ready to abandon; their lives; **chakruH** = they were engaged in sutumulam yuddham = a highly tumultuous battle.

Restored to confidence by the words of the mighty Angada, those monkeys, whose energy was well-augmented and prowess well-elevated, restored to a thrill of rapture and as they were determined to die, marched forward to fight. Ready to abandon their lives, they were engaged in a tumultuous battle.

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अथ वृक्षान् महाकायाः सानूनि सुमहान्ति च ।

वानरास्तूर्णमुद्यम्य कुम्भकर्णमभिद्रवन् ॥ ६-६७-४

4. **udyamya** = lifting up; **vR^ikSaan** = the trees; **sumahaanti saanuuni** = and very large mountain-tops; **mahaakaayaaH vaandraaH** = the large-bodied monkeys; **atha** = thereupon; **abhidraavan** = ran towards; **kumbhakarNam** = Kumbhakarna; **tuurNam** = briskly.

Lifting up trees and very large mountain-rocks, the large-bodied monkeys thereupon briskly ran towards Kumbhakarna.

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कुम्भकर्णः सम्क्रुद्धो गदामुद्यम्य वीर्यवान् ।

धर्षयन् स महाकायः समन्ताद्व्यक्षिपद्रिपून् ॥ ६-६७-५

5. **viiryavaan** = the mighty; **kumbhakarNaH** = Kumbhakarna; **viiryavaan** = possessing the vigour; **su samkruddhaH** = very much enraged; **udyamya** = having lifted; **gadaam** = a mace; **dharSayan** = and frightening; **ripuun** = his enemies; **vyakSipat** = diffused them; **samantaat** = on all sides.

The mighty and valiant Kumbhakarna, who got very much enraged, lifting a mace and frightening his enemies, diffused them on all sides.

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शतानि सप्त चाष्टौ च सहस्राणि च वानराः ।

प्रकीर्णाः शेरते भूमौ कुम्भकर्णेन ताडिताः ॥ ६-६७-६

6. **sapta** = seven; **aSTau cha** = and eight; **shataani** = hundreds; **sahasraaNi cha** = as also thousands; **vaanaraaH** = of monkeys; **taaDitaaH** = hurled; **prakiirNaaH** = and scattered; **kumbhakarNena** = by Kumbhakarna; **sherate** = lay; **bhuumau** = on the ground.

Seven hundred, eight hundred and thousands of monkeys struck by Kumbhakarna, lay scattered on the ground.

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षोडशाष्टौ च दश च विंशत्त्रिंशत्तथैव च ।

परिक्षिप्य च बाहुभ्यां खादन्वि परिधावति ॥ ६-६७-७

भक्षयन् भृशसंकुद्धो गरुडः पन्नगानिव ।

7. saH bhR^isha samkruddhaH = that highly enraged Kumbhakarna; parikSipya = putting (in his mouth); shoDosh = (as many as) sixteen; aSTaucha = eight; dashacha = ten; tathaiva = and even; vimshat = twenty; trimshat = or thirty; baahubhyaam = by his hands; khaadan = and devouring them; garuDah iva = like Garuda the mythical bird; shakSayan = devouring; pannagaan = the serpents; paridhaavati = ran about the battlefield.

That highly enraged Kumbhakarna, putting in his mount, (as many as) sixteen or eight or ten or even twenty or thirty monkeys by his hands and devouring them like. Garuda the mythical bird devouring the serpents in lots, ran about the battle-field.

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कृच्छ्रेण च समाश्वस्ताः समाम्य च ततस्ततः ॥ ६-६७-८

वृक्षाद्रिहस्ता हरयस्तस्थुः सम्ग्राममूर्धनि ।

8. samaashvastaaH = restored to confidence; kR^ichchhreNa = with difficulty; harayaH = the monkeys; samgamyacha = assembling together; tatastataH = from all sides; tasthuH = stood; samgraamamuurdhani = in the battle-front; vR^ikSaadrihastaaH = with trees and rocks in their hands.

Restored to confidence with difficulty, the monkeys assembling together from all sides, stood in the battle-front, with trees and rocks in their hands.

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ततः पर्वतमुत्पाट्य द्विविदः प्लवगर्षभः ॥ ६-६७-९

दुद्राव गिरिशृङ्गाभम् विलम्ब इव तोयदः ।

9. utpaaTya = pulling out; parvatam = a mountain; vilambaH toyadaH = looking like a hanging cloud; dvividaH = Dvidida; plavagarSabhaH = the foremost among the monkeys; dudraava = ran; girishR^iN^gaabham = towards Kumbhakarna who resembled a mountain-peak.

Pulling out a mountain and looking like a hanging cloud, Dvidida the foremost among the monkeys, ran towards Kumbhakarna, who resembled a mountain-peak.

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तं समुत्पत्य चिक्षेप कुम्भकर्णाय वानरः ॥ ६-६७-१०

तमप्राप्य महाकायम् तस्य सैन्येऽपतत्ततः ।

10. samutpatya = springing up; vaanaraH = Dvidida the monkeys; chikSepa = hurled; tam = it; kumbhakarNaaya = towards Kumbhakarna; apraapya = without reaching; mahaakaayam = the colossal bodied; tam = Kumbhakarna; apatat = (it) fell; tataH = then; tasya sainye = on his army.

Dvidida, springing up, hurled that mountain towards Kumbhakarna. Even without reaching the colossal bodied Kumbhakarna, it however fell on his army.

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ममर्दाश्वान् गजांश्चापि रथांश्चापि नगोत्तमः ॥ ६-६७-११

तानि चान्यानि रक्षांसि एवम् चान्यद्भिरेः शिरः ।

11. nagottamaH = that excellent mountain; mamarda = crushed; ashvaan = the horses; gajaamshchaapi = elephants; rathaamshchaapi = and the chariots; anyat = Another; gireH shiraH = mountain-top; (crushed); taani = those; anyaani = other; rakSaamsi = demons.

That excellent mountain crushed the horses, elephants and the chariots. Another mountain-top, when hurled, crushed the other demons.

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तच्छएलवेगाभिहतं हताश्वं हतसारथि ॥ ६-६७-१२
रक्षसाम् रुधिरक्लिन्नम् बभूवायोधनम् महत् ।

12. tachchhaila vegaabhihatam = struck by the jerk of the mountain; mahat = the great; ayodhanam = battle; rakSasaam = of demons; hataashvam hatasaarathi- with its horses and charioteers killed; babhuuva = became; rudhiraklinnam = dampened with blood.

Struck by the jerk of the mountain, that great battle-field of demons, with its horses and charioteers killed, became dampened with blood.

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रथिनो वानरेन्द्राणाम् शरैः कालान्तकोपमैः ॥ ६-६७-१३
शिरांसि नर्दताम् जहुः सहसा भीमनिःस्वनाः ।

13. rathinaH = the demons who fight from the chariots; bhiimaniHsvanaaH = with a terrific roar; sahasaa = at once; jahruH = discarded; shiraamsi = the heads; nardataam vaanarendraaNaam = of the clamouring chiefs of monkeys; sharaiH = with their arrows; kaalaantakopamaiH = which were resembling the god of death at the time of universal dissolution.

The demons who fight from the chariots, with their terrific roar, at once discarded the heads of the clamouring chiefs of monkeys, with their arrows, which were resembling the god of death at the time of universal dissolution.

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वानराश्च महात्मानः समुत्पाट्य महाद्रुमान् ॥ ६-६७-१४
रथानश्चान् गजानुष्टान्नाक्षसानभ्यसूदयन् ।

14. samutpaaTya = uprooting; mahaadrumaan = large trees; mahaatmaanaH vaanaraashcha = the mighty monkeys too; abhyasuudayan = the began to destroy; rathan = the chariots; ashvaan = horses; uSTraan = camels; raakSasaan = and demons.

Uprooting large trees, the mighty monkeys too began to destroy the chariots, horses, Camels and demons.

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हनुमान् शैलशृङ्गाणि वृक्षांश्च विविधान् धुमान् ॥ ६-६७-१५
ववर्ष कुम्भकर्णस्य शिरस्यम्बरमास्थितः ।

15. aasthitaH = staying in; ambaram = the sky; hanuumaan = Hanuma; vavarSa = showered; shailashR^iN^gaaNi = mountain-tops; shilaashcha = rocks; vividhaan drumaan = and various types of trees; kumbhakarNasya shirasi = on Kumbhakarna's head.

Staying in the sky, Hanuma showered mountain-tops, rocks and various types of trees on Kumbhakarna's head.

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तानि पर्वतशृङ्गाणि शूलेन तु बिभेद ह ॥ ६-६७-१६

बभञ्ज वृक्षवर्षम् च कुम्भकर्णो महाबलः ।

16. mahaabalaH = the mighty; kumbhakarNaH = Kumbhakarna; bibheda ha = broke; taani = those; parvatashR^iN^gaaNi = mountain-tops; babhaN^ga = and shattered; vR^ikSavarSamcha = the torrent of trees; shuulena = with his spike.

The mighty Kumbhakarna broken those mountain-tops and shattered the torrent of trees with his spike.

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ततो हरीणां तदनीकमुग्रं ।

दुद्राव शूलं निशितं प्रगृह्य ।

तस्थौ ततोऽस्यापततः पुरस्तान् ।

न्महीधराग्रम् हनुमान् प्रगृह्य ॥ ६-६७-१७

17. tataH = then; pragR^ihya = taking; ugram = the dreadful; shuulam = spike; dudraava = (Kumbhakarna) ran; tat ugramaniikam = towards that terrific army; pragR^ihya = taking; mahiidharaagram = a mountain-peak; hanumaan = Hanuma; tasthau = stood; purastaat = in front; tasya = of him; aapatataH = who was approaching to attack.

Then, taking the dreadful spike in his hand, Kumbhakarna ran towards that terrific army of monkeys. Taking a mountain-peak in his hands, Hanuma stood in front of the approaching Kumbhakarna.

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स कुम्भकर्णम् कुपितो जघान ।

वेगेन शैलोत्तमभीमकायम् ।

स चुक्षुभे तेन तदाभिबूतो ।

मेदाद्रगात्रो रुधिरावसिक्तः ॥ ६-६७-१८

18. kupitaH = the enraged; saH = Hanuma; jaghaana = struck; kumbhakarNam = Kumbhakarna; shailottama bhiimakaayam = possessing a magnificent body looking like the most elevated mountain; vegena = rapidly; abhibhuutaH = attacked; tena = by him; saH = that Kumbhakarna; chukSubhe = was stumbled; rudhiraavasiktaH = with a sprinkling of blood; medaardragaatraH = and with his limbs succulent with flesh.

The enraged Hanuma struck with violence Kumbhakarna, who was endowed with a magnificent body and looking like the most elevated mountain. Thus attacked by Hanuma, Kumbhakarna was stumbled with a sprinkling of blood and with his limbs succulent with flesh.

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स शूलमाविध्य तडित्प्रकाशं ।

गिरिर्यथा प्रज्वलिताग्रशृङ्गम् ।

बाह्वन्तरे मारुति माजघान ।

गुहोऽचलं क्रौञ्चमिवोग्रशक्त्या ॥ ६-६७-१९

19. aavidhya = holding firmly; shuulam = the spoke; taDitprakaasham = owning a shine of lightning; giriH prajvalitaagrashR^iN^gam yathaa = and looking like a blazing mountain-peak; saH = that Kumbhakarna; aajaghaana = struck; maarutim = Hanuma; baahvantare = on

his chest; **guhaH iva** = like Guha (the son of Shiva) struck; **kroumcham achalam** = Krauncha mountain; **ugrashaktyaa** = with his powerful javelin.

Holding firmly the spike, which was bright as lightning and looking like a blazing mountain-peak, Kumbhakarna struck Hanuma on his chest, as Guha (the son of Shiva) struck Krauncha mountain with his powerful javelin.

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स शूलनिर्भिन्न महाभुजान्तरः ।
प्रविह्वलः शोणितमुद्रमन्मुखात् ।
ननाद भीमं हनुमान् महाहवे ।
युगान्तमेघस्तनितस्वनोपमम् ॥ ६-६७-२०

20. **saH hanumaan** = that hanuma; **shuula nirbhinna mahaabhujaantaraH** = struck in his broad chest by the spike; **mahaahave** = in that great battle; **pravihvalaH** = was highly perturbed; **udvaman** = and vomiting; **shoNitam** = blood; **mukhaat** = from his mouth; **nanaada** = roared; **bhiimam** = awfully; **yugaantameghastanita svanopamam** = like the sound of thunderous clouds at the time of dissolution of the world.

That Hanuma, struck in his broad chest by the spike in that great combat, was highly perturbed and while vomiting blood from his mouth, awfully roared like the sound of thunderous clouds at the time of dissolution of the world.

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ततो विनेदुः सहसा प्रहृष्टा ।
रक्षोगणास्तं व्यथितं समीक्ष्य ।
प्लवमामास्तु व्यथिता भयार्ताः ।
प्रदुद्रुवुः सम्यति कुम्भकर्णात् ॥ ६-६७-२१

21. **samiikSya** = looking at; **tam** = Hanuma; **vyathitam** = perturbed; **rakSogaNaaH** = all the troops of demons; **tataH** = then; **sahasaa** = suddenly; **vineduH** = shouted; **prahR^iSTaaH** = with rejoice; **plavangamaastu** = the monkeys; on their part; **vyathitaaH** = felt restless; **bhayaartaah** = and oppressed with fear; **pradudruvuH** = ran away; **kumbhakarnaNaat** = from Kumbhakarna; **samyati** = in the battle.

Looking at the perturbed Hanuma, all the troops of demons then suddenly shouted with rejoice. The monkeys, on their part, felt restless and being oppressed with fear, ran away from the battle-field.

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ततस्तु नीलो बलवान् पर्यवस्थापयन् बलम् ।
प्रविचिक्षेप शैलाग्रम् कुम्भकर्णाय धीमते ॥ ६-६७-२२

22. **tataH** = thereupon; **balam paryavasthaapayan** = cheering up the army and stopping them; **lavaan niilaH** = the mighty Neela; **tataH** = then; **pravichikSeka** = hurled; **shailaagram** = a mountain-top; **dhiimati kumbhakarnaNaaya** = on the intellectual Kumbhakarna.

Thereupon, cheering up the army and stopping them, the mighty Neela then hurled a mountain-top on the intellectual Kumbhakarna.

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तदापतन्तं सम्प्रेक्ष्ये मुष्टिनाभिजघान ह ।
मुष्टिप्रहाराभिहतम् तच्छैलाग्रम् व्यशीर्यत ॥ ६-६७-२३

23. samprekSyā = seeing; aapatantam = that mountain-top befalling on him; tadaa abhijaghaana ha = (Kumbhakarna) then struck it; muSTinaa = with his fist; muSTiprahaaraabhihatam = struck by the blow of the fist; tat = that; shailaagram = mountain-top; vyashiiryata = was burst into pieces; nipapaata = and fallen down; mahiitale = on the ground; sa visphulingam = with sparks of fire; sajvaalam = and blaze.

Seeing that mountain-top befalling on him, Kumbhakarna then struck it with his fist. By that strike of the fist, that mountain-top was burst into pieces and fallen down on the ground, with sparks of fire and blaze.

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ऋषभः शरभो नीलो गवाक्षो गन्धमादनः ॥ ६-६७-२४

पञ्च वानर शार्दूलाः कुम्भकर्णमुपाद्रवन् ।

24. R^iSabhaH = Rishabhe; sharabhaH = Sharabha; niilaH = Neela; gavaakSaH = GavakSa; yandhamaadanaH = and Gandhamadana; paNaha = the five; vaanara shaarduulaaH = excellent monkeys; upaadraavan = marched ahead quickly; kumbhakarNam = towards Kumbhakarna.

The five excellent monkeys, viz. Rishabha, Sharabha, Neela, Gavaksha and Gandhamadana marched ahead quickly towards Kumbhakarna.

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शैलैर्वृक्षैस्तलैः पादैर्मुष्टिभिश्च महाबलाः ॥ ६-६७-२५

कुम्भकर्ण महाकाम् निजघ्नुः सर्वतो युधि ।

25. mahaabalaiH = those five mighty monkeys; nijaghnuH = struck; mahaakaayam = the large bodied; kumbhakarNam = Kumbhakarna; sarvataH = from all sides; shailaiH = with crags; vR^ikSaiH = with trees; talaiH = with their palms; paadaiH = with their feet; muSTibhiH = and with their fists; yudhi = in the battle.

Those five mighty monkeys struck the large-bodied Kumbhakarna from all sides, with crags, trees, palms of their hands, feet and fists in battle.

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स्पर्शानिव प्रहारांस्तान्वेदयानो न विव्यथे ॥ ६-६७-२६

ऋषभम् तु महावेगं बाहुभ्यां परिष्वजे ।

26. vedayaanaH = perceiving; taan prahaaraan = those blows; sparshaaniva = just as senses of touch; na vyathe = (Kumbhakarna) was not perturbed; pariSasvaje = (He) enfolded; mahaavegam R^iSabham = the greatly agitated R^ishabha; baahubhyaam = in his arms.

Perceiving those blows merely as the senses of touch, Kumbhakarna was not at all perturbed. He enfolded the greatly agitated Rishabha in his arms.

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कुम्भकर्णभुजाभ्याम् तु पीडितो वानरर्षभः ॥ ६-६७-२७

निपपातर्षभो भीमः प्रमुखागतशोणितः ।

27. piiDitaH = squeezed; kumbhakarNa bhujaabhyaam = by the arms of Kumbhakarna; bhiimaH = the awful; R^iSabhaH = Rishabha; vaanararSabhaH = the foremost among the monkeys; nipapaata = fell down; pramukhaagatashoNitaH = with blood coming out of his mouth.

Squeezed by Kumbhakarna's arms, the awful Rishabha, the foremost among the monkeys, fell down with blood coming out of his mouth.

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मुष्टिना शरभम् हत्वा जानुना नीलमाहवे ॥ ६-६७-२८
आजघान गवाक्षं च तलेनेन्द्ररिपुस्तदा ।
पादेनाभ्यहनत्कृद्ध स्तरसा गन्धमादनम् ॥ ६-६७-२९

28; 29. **tadaa** = then; **kruddhaH** = the enraged; **indrariPuH** = Kumbhakarna; the enemy of Indra; **aahave** = in battle; **hatvaa** = beating; **sharabham** = Sharabha; **muSTinaa** = with his fist; **niilaam** = and Neela; **jaanunaa** = with his knee; **aajaghaana** = struck; **gavaakSam** = Gavaksha; **talena** = with a palm of his hand; **abhyahanat** = and struck; **gandhamaadanam** = Gandhamadana; **paadena** = with his feet; **tarosaa** = violently.

Then, in battle, the enraged Kumbhakarna, the enemy of Indra, beating Sharabha with his fist and Neela with his knee, struck Gavaksha with a palm of his hand and struck Gandhamadana violently with his feet.

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दत्तप्रहरव्यथिता मुमुहुः शोणितोक्षिताः ।
निपेतुस्ते तु मेदिन्यां निकृत्ता इव किंशुकाः ॥ ६-६७-३०

30. **datta prahaaravyathitaaH** = perturbed by the blows given (by Kumbhakarna); **te** = those monkeys; **shoNitokSitaaH** = being moistened by blood; **mumohuH** = were bewildered; **nipetuH** = and fell down; **medinyaam** = on the ground; **nikR^ittaah kimshukaaH iva** = like chopped off Kimsuka trees.

Perturbed by the blows given by Kumbhakarna, those monkeys being moistened with blood, were bewildered and fell down on the ground, like chopped off Kimsuka trees.

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तेषु वानरमुख्येषु पतितेषु महात्मसु ।
वानराणाम् सहस्राणि कुम्भकर्णं प्रदुद्रुवुः ॥ ६-६७-३१

31. **teSu mahaatmasu** = (While) those mighty; **vaanaramukhyeSu** = chiefs of monkeys; **paatiteSu** = were fallen down; **sahasraaNi** = thousands; **vaanaraaNaam** = of monkeys; **pradudruvuH** = ran; **kumbhakarNam** = towards Kumbhakarna.

Seeing those mighty chief commanders of monkeys falling down on the ground, thousands of monkeys ran towards Kumbhakarna.

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तम् शैलमिव शैलाभाः सर्वे तु प्लवगर्षभाः ।
समारुह्य समुत्पत्य ददंशुश्च महाबलाः ॥ ६-६७-३२

32. **sarve** = all; **te** = those; **mahaabalaaH** = mighty; **plavagarSabhaaH** = champions of monkeys; **shailaabhaaH** = looking like mountains; **samaaruhya** = ascending; **tam** = him; **shailamiva** = looking like a mountain; **samutpatya** = by jumping up (on him); **dadamshuH** = bit him (with their teeth).

All those champions of monkeys, looking like mountains, jumping up on Kumbhakarna who was looking like a mountain, ascended him and bit him with their teeth.

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तं नखैर्दशनैश्चापि मुष्टिभिर्जानुभिस्तथा ।

कुम्भकर्ण महाकायं ते जघ्नुः प्लवगर्षभाः ॥ ६-६७-३३

33. **mahaabaahum** = the mighty armed; **plavagarSabhaaH** = excellent monkeys; **nijaghnuH** = encountered; **tam kumbhakarNam** = that Kumbhakarna; **nakhaiH** = with their nails; **dashanaishchaapi** = teeth; **muSTibhiH** = fists; **tathaa** = and; **baahubhiH** = arms.

Those mighty armed excellent monkeys encountered that Kumbhakarna with their nails, teeth, fists and arms.

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स वानरसहस्रैस्तु विचितः पर्वतोपमः ।

रराज राक्षसव्याघ्रो गिरिरात्मरुहैरिव ॥ ६-६७-३४

34. **vichitaH** = covered; **vaanarasahasraiH** = by thousands of monkeys; **saH** = that; **raakSasavyaaghraH** = foremost among demons; **parvatopamaH** = looking like a mountain; **raraaja** = stood out in a crowd; **giriH iva** = as a hill; **aatmaruhaiH** = overgrown with trees.

Covered by thousands of monkeys that foremost among demons looking like a mountain, stood out in a crowd, as a hill overgrown with trees.

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बाहुभ्याम् वानरान् सर्वान् प्रगृह्य स महाबलः ।

भक्षयामास सम्क्रुद्धो गरुडः पन्नगानिव ॥ ६-६७-३५

35. **pragR^ihya** = having seized; **sarvaan** = all; **vaanaraan** = the monkeys; **baahubhyaam** = with his arms; **saH mahaabalaH** = that mighty Kumbhakarna; **bhakSayaamaasa** = devoured (them); **samkR^iddhaH garuDaH iva** = like an enraged Garuda the eagle; (devouring); **pannagaan** = the serpents.

Seizing all the monkeys with his arms, that mighty Kumbhakarna devoured them like an enraged Garuda the eagle devouring the serpents.

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प्रक्षिप्ताः कुम्भकर्णेन वक्त्रे पातालसंनिभे ।

नासापुटाभ्यां निर्जग्मुः कर्णाभ्याम् चैव वानराः ॥ ६-६७-३६

36. **vaanaraaH** = the monkeys; **prakSiptaaH** = hurled; **kumbhakarNena** = by Kumbhakarna; **vaktre** = in his mouth; **paataala samnibhe** = looking like a hole in the earth; **nirjagmuH** = came out; **naasaapuTaabhyaam** = from his nostrils; **karNaabhyaam chaiva** = and ears.

Hurled by Kumbhakarna in his mouth which was looking like a hole in the earth, the monkeys again came out from his nostrils and ears.

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भक्षयन् भृशसम्क्रुद्धो हरीन् पर्वतसंनिभः ।

बभञ्ज वानरान् सर्वान् सम्क्रुद्धो राक्षसोत्तमः ॥ ६-६७-३७

37. **raakSasottamaH** = Kumbhakarna; the best among the demons; **parvatasamnibhaH** = looking like a mountain; **bhR^isha samkruddhaH** = very much enraged; **babhaN^ja** = mutilated; **hariin** = the monkeys; **samikruddhaH** = angrily; **bhakSayan** = (before) devouring them.

Kumbhakarna, the best among the demons, looking like a mountain, was very much enraged and mutilated the monkeys angrily, before devouring them.

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मांसशोणितसम्क्लेदां कुर्वन् भूमिम् कुर्वन्स राक्षसः ।
चचार हरिसैन्येषु कालाग्निरिव मूर्छितः ॥ ६-६७-३८

38. **kurvan** = making; **bhuumim** = the earth; **maamsashoNita kledaam** = dampened with flesh and blood; **saH raakSasaH** = that demon; **muurchhitaH kaalagniriva** = like an excited fire at the time of dissolution; **chachaara** = strolled; **harisainyeSu** = among the army of monkeys.

Making the earth dampened with flesh and blood, that demon, like an excited fire at the time of dissolution, strolled among that army of monkeys.

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वज्रहस्तो यथा शक्रः पाशहस्त इवान्तकः ।
शूलहस्तो बभौ कुम्भकर्णो महाबलः ॥ ६-६७-३९

39. **shuula hastaH** = wielding a spike in his hand; **yuddhe** = in the battle; **mahaabalaH** = the mighty; **kumbhakarnaH** = Kumbhakarna; **babhau** = shone; **shakraH yathaa** = like Indra the lord of celestials; **vajra hastaH** = wielding a noose in his hand.

Wielding a spike in his hand in the battle-front, the mighty Kumbhakarna shone like Indra the lord of celestials wielding a thunderbolt in his hand and like Yama the god of death wielding a noose in his hand.

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यथा शुष्काण्यरण्यानि ग्रीष्मे दहति पावकः ।
तथा वानरसैन्यानि कुम्भकर्णो ददाह सः ॥ ६-६७-४०

40. **saH kumbhakarnaH** = that Kumbhakarna; **dadaaha** = scorched away; **vaanarasainyaani** = that army of monkeys; **yathaa tathaa** = in the same way as; **paavakah** = the fire; **dahati** = scorches away; **shuSkaaNi** = the dried-up; **araNyaani** = forests; **griiSme** = in summer.

That Kumbhakarna scorched away that army of monkeys in the same way as the fire scorches away the dried-up forests in summer.

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ततस्ते वध्यमानास्तु हतयूथा विनायकाः ।
वानरा भयसंविग्ना विनेदुर्विस्वरं भृशम् ॥ ६-६७-४१

41. **tataH** = then; **te vaanaraaH** = those monkeys; **hatayuuthaaH** = having their troops killed; **vinaayakaaH** = and without a commander; **vadhyamaanaaH** = being destroyed (by kumbhakarna); **bhayasamvignaaH** = and terrified with fear; **vineduH** = roared; **vikR^itaiH svaraiH** = with rebellions voices.

Those monkeys, without a commander, having their troops killed and terrified with fear they were being destroyed by Kumbhakarna, roared with rebellious voices.

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अनेकशो वध्यमानाः कुम्भकर्णेन वानराः ।
राघवम् शरणम् जग्मुर्व्यथिताः खिन्नचेतसः ॥ ६-६७-४२

42. vadhyaamaanaaH = while being killed; kumbhakarNena = by Kumbhakarna; anekashaH = in many ways; vyathitaaH = the agitated; vaanaraaH = monkeys; sharaNam jagmuH = sought refuge; raaghavam = in Rama; khinnachetasaH = with distressed minds.

While Kumbhakarna was destroying them in many ways, the agitated monkeys sought refuge in Rama, with their distressed minds.

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प्रभग्नान् वानरान् दृष्ट्वा वज्रहस्तात्मजात्मजः ।
अभ्यधावत वेगेन कुम्भकर्णम् महाहवे ॥ ६-६७-४३

43. dR^iSTvaa = seeing; vaanaraan = the monkeys; prabhagnaan = defeated; mahaavaha = in that great battle; vajrahastaatmajaatmajaH = Angada; the son of Indra; abhyadhaavata = ran; vegena = rapidly; kumbhakarnam = towards Kumbhakarna.

Seeing the monkeys defeated in that great battle, Angada the son of Indra, ran rapidly towards Kumbhakarna.

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शैलशृङ्गं महद्रुह्य विनदन् स मुहुर्मुहुः ।
त्रासयन् राक्षसान् सर्वा कुम्भकर्णपदानुगान् ॥ ६-६७-४४
चिक्षेप शैलशिखरं कुम्भकर्णस्य मूर्धनि ।

44. gR^ihya = taking; mahat = a large; shaila shR^iNgam = mountain-top; saH = Angada; vinadan = roaring; muhurmuhuH = again and again; traasayan = frightening; sarvaan = all; raakSasaan = the demons; kumbhakarNa padaanugaan = following Kumbhakarna; chikSepa = hurled; shaila shikharam = the mountain-top; muurdhani = on the head; kumbhakarNasya = of Kumbhakarna.

Taking a large mountain-top, Angada, roaring repeatedly and frightening all the demons following Kumbhakarna's heels, hurled the mountain-top on Kumbhakarna's head.

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स तेनाभिहतो मूर्ध्नि शैलेनेन्द्ररिपुस्तदा ॥ ६-६७-४५
कुम्भकर्णः प्रजज्वाल क्रोधेन महता तदा ।
सोऽभ्यधावत वेगेन वालिपुत्रममर्षणम् ॥ ६-६७-४६

45; 46. tadaa = then; abhihataH = struck; muurdhni = on the head; tena shailena = with that mountain; saH kumbhakarNaH = that Kumbhakarna; indraripuH = Indra's adversary; mahataa krodhena = with a great rage; prajajvaala = was excited; tadaa = and then; abhyadhaavata = ran; vegena = rapidly; amarSaNam vaaliputram = towards the wrathful Angada.

Struck on the head with that mountain, that Kumbhakarna, Indra's adversary, with a great rage, was excited and then ran rapidly towards the wrathful Angada.

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कुम्भकर्णो महानादस्त्रासयन् सर्ववानरान् ।
शूलम् ससर्ज वै रोषादङ्गदे तु महाबलः ॥ ६-६७-४७

47. traasayan = frightening; sarva vaanaraan = all the monkeys; mahaabalaH = the mighty; kumbhakarNaH = Kumbhakarna; mahaanaadah = with a great roar; sasarja = hurled; shuulam = the spike; aN^gada = at Angada; roSaat = with anger.

Frightening all the monkeys with his great roar, the mighty Kumbhakarna hurled his spike at Angada with anger.

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त मापतन्तम् बुद्ध्वा तु युद्धमार्गविशारदः ।
लाघवान्मोचयामास बलवान् वानरर्षभः ॥ ६-६७-४८

48. **buddhvaa** = knowing; tam that spike; **aapatantam** = to be falling on him; **balavaan** = the mighty; **vaanarSabhaH** = Angada the chief of monkeys; **yuddha maarga vishaaradaH** = who was skilled in war-fare; **mochayaamaasa** = avoided it; **laaghavaat** = with his alacrity.

Knowing that the spike is going to fall on him, the mighty Angada, the chief of the monkeys, who was skilled in war-fare, avoided it with his alacrity.

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उत्पत्य चैनम् तरसा तलेनोरस्यताडयत् ।
स तेनाभिहतः कोपात्प्रमुमोहाचलोपमः ॥ ६-६७-४९

49. **utpatya** = jumping up; **ataaDayat** = (Angada) struck; **tarasaa** = violently; **urasi** = on the chest; **talena** = with the palm of his hand; **abhihataH** = beaten; **kopaat** = with anger; **tena** = by him; **saH** = Kumbhakarna; **achalopamaH** = resembling a mountain; **pramumoha** = became giddy.

Jumping up Angada struck on Kumbhakarna's chest, with the palm of his hand. Thus beaten with anger by him, Kumbhakarna resembling a mountain, became giddy.

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स लब्धसम्ज्ञोऽतिबलो मुष्टिम् सम्गृह्य राक्षसः ।
अपहासेन चिक्षेप विसम्ज्ञः स पपात ह ॥ ६-६७-५०

50. **labdha samjJNaH** = getting his consciousness; **saH** = that; **atibalaH** = mighty; **raakSasaH** = demon; **chikSepa** = threw down Angada; **muSTim samgR^ihya** = by tightening the fist; scorn; **saH** = Angada; **papaataha** = fell down; **visamjJNaH** = unconscious.

Getting his consciousness, that mighty demon threw down Angada by tightening his fist with a scorn. Angada fell down unconscious.

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तस्मिन् प्लवगशार्दूले विसम्ज्ञे पतिते भुवि ।
तचुछूलम् समुपादाय सुग्रीवमभिदुद्रुवे ॥ ६-६७-५१

51. **tasmin** = (When) that Angada; **plavagashaarduule** = the foremost among the monkeys; **patite** = fell down; **visamjJNe** = unconscious; **bhuvi** = on the ground; **samabhidudruve** = (Kumbhakarna) ran; **sugriivam** = towards Sugreeva; **samupaadaaya** = taking; **tachchuulam** = that spike.

When that Angada the foremost among the monkeys fell down unconscious on the ground, Kumbhakarna ran towards Sugreeva, taking that spike in his hand.

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तमापतन्तं सम्प्रेक्ष्य कुम्भकर्णं महाबलम् ।
उत्पपात तदा वीरः सुग्रीवो वानराधिपः ॥ ६-६७-५२

52. **tadaa** = then; **samprekSya** = seeing; **mahaabalam** = the mighty; **kumbhakarNam** = Kumbhakarna; **aapatantam** = coming suddenly; **viiraH** = the valiant; **sugriivaH** =

Sugreeva; **vaanaraadhipaH** = the king of monkeys; **utpapaata** = sprang up all.

Then, seeing the mighty Kumbhakarna coming suddenly towards him, the valiant Sugreeva, the king of the monkeys, sprang up all at once.

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स पर्वताग्रमुत्क्षिप्य समाविध्य महाकपिः ।
अभिदुद्राव वेगेन कुम्भकर्ण महाबलम् ॥ ६-६७-५३

53. **utkSipya** = uplifting; **samaavidhye** = and tightly holding; **parvataagram** = a mountain-top; **mahaabalaH** = the mighty; **saH** = Sugreeva; **abhidudraava** = ran; **mahaabalam** = towards the mighty; **kumbhakarNam** = Kumbhakarna; **vegena** = with speed.

Uplifting and tightly holding a mountain-top, the mighty Sugreeva ran towards the sturdy Kumbhakarna with speed.

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तमापतन्तं सम्प्रेक्ष्य कुम्भकर्णः प्लवंगमम् ।
तस्थौ विवृतसर्वाङ्गो वानरेन्द्रस्य संमुखः ॥ ६-६७-५४

54. **samprekSya** = seeing; **tam** = that; **plavaNgamam** = Sugreeva; **aapatantam** = coming suddenly; **kumbhakarNam** = Kumbhakarna; **vivR^ita sarvaaN^gaH** = with all his limbs braced; **tasthau** = stood; **sammukhaH** = facing; **vaanarendraH** = the king of the monkeys.

Seeing that Sugreeva coming rapidly towards him, Kumbhakarna, with all his limbs braced, stood facing the king of monkeys.

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कपिशोणितदिग्धाङ्गं भक्षयन्तं महाकपीन् ।
कुम्भकर्णं स्थितं दृष्ट्वा सुग्रीवो वाक्यमब्रवीत् ॥ ६-६७-५५

55. **dR^iSTvaa** = seeing; **kumbhakarNam** = Kumbhakarna; **sthitam** = who stood; **bhakSayantam** = devouring; **plavaN^gamaan** = the monkeys; **kapishoNitadigdhaaNgam** = and with his body smeared with the blood of those monkeys; **sugriivaH** = Sugreeva; **abraviit** = spoke; **vaakyam** = (the following) words:

Seeing Kumbhakarna who stood devouring the monkeys and with his body smeared with the blood of the monkeys, Sugreeva spoke as follows:

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पातिताश्च त्वया वीराः कृतं कर्म सुदुष्करम् ।
भक्षितानि च सैन्यानि प्राप्तं ते परमम् यशः ॥ ६-६७-५६

56. **viiraaH** = the eminent monkeys; **paatitaaH** = were made to fall down; **tvayaa** = by you; **suduSkaran** = a very difficult; **karma** = act; **kR^itam** = was done; **sainyaani** = Armies; **bhakSitaanicha** = were devoured; **paramam** = a supreme; **yashaH** = renown; **praaptam** = is obtained; **te** = to you.

"You struck down eminent monkeys. You have done a very difficult act. You have devoured the armies. You obtained a great fame."

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त्यज तद्धानरानीकं प्राकृतैः किम् करिष्यसि ।
सहस्रैकं निपातं मे पर्वतस्यास्य राक्षस ॥ ६-६७-५७

57. **tyaja** = leave; **tat** = that; **vaanaraaniikam** = army of monkeys; **kim kariSyasi** = what will you do; **praakR^itaiH** = with (these) common beings?; **raakSasa** = O demon!; **sahasva** = you bear up against; **ekam nipaataam** = the falling of this one unit; **asya parvatesya** = of mountain; **me** = of mine.

"Leave that army of monkeys. What will you do with these common beings? O demon! You bear up against the falling of this one mountain being hurled by me."

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तद्वाक्यम् हरिराजस्य सत्त्वधैर्यसमन्वितम् ।
श्रुत्वा राक्षसशार्दूलः कुम्भकर्णोऽब्रवीद्वचः ॥ ६-६७-५८

58. **shrutvaa** = hearing; **tat vaakyam** = those words; **sattva dhairya samanvitam** = endowed with strength and courage; **hariraaajasya** = of Sugreeva; **kumbhakarNaH** = Kumbhakarna; **raakSasashaarduulaH** = the foremost among the demons; **abraviit** = spoke; **vachaH** = (the following) words.

Hearing those words, endowed with strength and courage, spoken by Sugreeva, Kumbhakarna, the foremost of demons, spoke the following words:

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प्रजापतेस्तु पौत्रस्त्वम् तथैवर्क्षरजःसुतः ।
धृतिपौरुषसम्पन्नः कस्माद्गर्जसि वानर ॥ ६-६७-५९

59. **vaanara** = O monkey!; **tvam** = you are; **pautraH** = the grand son; **prajaapate** = of Lord Brahma; **tathaiva** = and even; **R^ikSa raajaH sutaH** = the son of Riksharaja (sprung from the yawn of Brahma); **dhR^itipauruSasampannaH** = endowed with firmness and valour; **kasmaat** = why; **garjasi** = do you roar?

"O monkey! You are the grandson of Lord Brahma and even the son of Riksharaja (sprung from the yawn of Brahma) endowed with firmness and valour. Why do you roar?"

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स कुम्भकर्णस्य वचो निशम्य ।
व्याविध्य शैलम् सहसा मुमोच ।
तेनाजघानोरसि कुम्भकर्ण ।
शैलेन वज्राशनिसंनिभेन ॥ ६-६७-६०

60. **nishamya** = hearing; **vachaH** = the words; **kumbhakarNasya** = of Kumbhakarna; **saH** = Sugreeva; **vyaavidhya** = firmly holding; **shailam** = the mountain; **mumocha** = hurled (it); **sahasaa** = quickly; **aajaghaana** = He struck; **urasi** = the chest; **kumbhakarNam** = of Kumbhakarna; **tena** = by it; **vajraashani samnibhena** = which was as strong enough as Indra's thunderbolt.

Hearing the words of Kumbhakarna, Sugreeva, firmly holding the mountain, hurled it quickly on him. He struck Kumbhakarna's chest by that mountain, which was as strong enough as Indra's thunderbolt.

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तच्छैलशृङ्गं सहसा विकीर्णं ।
भुजान्तरे तस्य तदा विशाले ।
ततो विषेदुः सहसा प्लवम्गा ।
रक्षोगणाश्चापि मुदा विनेदुः ॥ ६-६७-६१

61. tadaa = then; tat = that; shaila shR^iN^gam = mountain-top; sahasaa = soon; vibhinnam = was burst to pieces; tasya vishaale bhujaantare = on his broad chest; tataH = thereupon; plavaN^gaaH = the monkeys; sahasaa = were suddenly; niSeduH = distressed; rakSogaNaaschaapi = the troops of demons; vineduH = roared; mudaa = with rejoice.

Soon after falling on his broad chest, that mountain was crushed to pieces. Then, the monkeys were suddenly distressed. The troops of demons roared with rejoice.

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स शैलशृङ्गाभिहतश् चुकोप ।
ननाद कोपाच्च विवृत्य वक्त्रम् ।
व्याविध्य शूलम् च तडित्प्रकाशं ।
चिक्षेप हर्यृक्षपतेर्वधाय ॥ ६-६७-६२

62. shailashR^iN^gaabhihataH = struck by the mountain-top; saH = that Kumbhakarna; chukopa = was enraged; nanaada = and roared; vivR^itya = widely opening; vaktram = his mouth; roSaat = with anger; vyaavidhya = holding firmly; shuulam = the spike; taDitprakaasham = which was shining like a lighting; chikSapa = to hurled it; vadhaaya = for killing; haryR^ikSapatiH = Sugreeva; the king of monkeys and bears.

Struck by the mountain-top, that Kumbhakarna was enraged and roared with his mouth wide open with anger. Holding firmly the spike, which was emitting a flash of lightning, he hurled it to kill Sugreeva, the king of monkeys and bears.

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तत्कुम्भकर्णस्य भुजप्रविद्धं ।
शूलम् शितम् काञ्चन दामजुष्टम् ।
क्षिप्रम् समुत्पत्य निगृह्य दोर्भ्यां ।
बभञ्ज वेगेन सुतोऽनिलस्य ॥ ६-६७-६३

63. anilasya sutaH = Hanuma; kSipram = quickly; samutpatya = having jumped up; nigR^ihya = and holding; durbhyaam = with his arms; tat shitam = that sharp; shuulam = spike; kaaN^chanadaamajuSTam = furnished with golden wreaths; tat kumbhakarNasya bhuja praNunnam = propelled by Kumbhakarna's arms; babhaN^ja = broken (it); vegena = rapidly.

Hanuma, jumping up and holding with his arms that sharp spike, furnished with golden wreaths, and propelled by Kumbhakarna's arms, wreaths, and smashed it rapidly.

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कृतं भारसहस्रस्य शूलम् कालायसं महत् ।
बभञ्ज जनौमारोप्य प्रहृष्टः प्लवगर्षभः ॥ ६-६७-६४

64. tadaa = then; hR^iSTaH = the rejoiced; plavangamaH = Hanuma; aaropya = placing on; jaanum = his knee; mahat = the large; shuulam = spike; kR^itam kaalaayasam = made of iron; bhaarasahasrasya = weighing twenty thousand Tulas; babhaJNa = broke it.

Then, the rejoiced Hanuma, placing on his knee, that large spike made of iron weighing twenty thousand Tulas, broke it.

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शूलम् भग्नम् हनुमता दृष्ट्वा वानरवाहिनी ।
हृष्टा ननाद बहुशः सर्वतश्चापि दुद्रुवे ॥ ६-६७-६५

65. dR^iSTvaa = seeing; shuulam = the spike; bhagnam = being broken; hanumataa = by Hanuma; vaanara vaahinii = the army of monkeys; hR^iSTaa = was rejoiced; nanaada = and roared; bahushaH = several times; dudruve api = and even ran back; sarvataH cha = from all sides.

Seeing Hanuma breaking the spike, that army of monkeys was rejoiced, roared several times and came back quickly from all quarters.

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बभूवाथ परित्रस्तो राक्षसो विमुखोऽभवत् ।
सिम्हनादम् च ते चक्रुः प्रहृष्टा वनगोचराः ॥ ६-६७-६६
मारुतिं पूजयांचक्रुर्दृष्ट्वा शूलम् तथागतम् ।

66. atha = then; paritrastaH = the frightened; raakSasaH = demon; abhavat = became; vimukhaH = down cast; te = those; vanagocharaaH = monkeys; prahR^iSTaaH = were rejoiced; chakruH = and made; simhanaadam = a lion's roar; dR^iSTvaa = seeing; shuulam = the spike; tathaagatam = in such a (broken) condition; puujayaamchakruH = (they) adored; maarutim = Hanuma.

Then, the frightened Kumbhakarna became down-cast. Those monkeys were rejoiced and made a lion's roar. Seeing the fate of spike in such a broken condition, they adored Hanuma.

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स तत्तदा भग्नमवेक्ष्य शूलं ।
चुकोप रक्षोऽधिपतिर्महात्मा ।
उत्पाट्य लङ्कामलयात्स शृङ्गं ।
जघान सुग्रीवमुपेत्य तेन ॥ ६-६७-६७

67. avekSyaa = seeing; tat = that; shuulam = spike; bhagnam = broken; tathaa = in that way; saH = that; mahaatmaa = mighty; rakSodhipatiH = leader of demons; chukopa = was enraged; utpaaTya = uprooting; shR^iN^gam = a crest; laN^kaamalayaat = from Malaya mountain standing in the vicinity of Lanka; upetya = and approaching; sugriivam = Sugreeva; jaghaana = he struck; tena = with it.

Seeing that spike broken in that way, that mighty Kumbhakarna was enraged. Uprooting a crest from Malaya mountain standing in the vicinity of Lanka and approaching Sugreeva, he struck him with it.

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स शैलशृङ्गाभिहतो विसम्रः ।
पपात भूमौ युधि वानरेन्द्रः ।
तं प्रेक्ष्य भूमौ पतितम् विसम्रं ।
नेदुः प्रहृष्टा युधि यातुधानाः ॥ ६-६७-६८

68. shaila shR^iN^gaabhihataH = struck by the mountain-top; yudhi = in battle; saH vaanarendraH = that Sugreeva; visamJNaH = became unconscious; papaata = and fell; bhuumau = on the ground; viikSyaa = seeing; tam = him; visamJNam = unconscious; patitam = and falling down; bhuumau = on the ground; yudhi = in battle; yaatudhaanaaH = the demons; prahR^iSTaaH = were exceedingly pleased; neduH = and cried out loudly.

Struck by the mountain-top in battle, that Sugreeva fell unconscious on the ground. Seeing him falling unconscious on the ground in battle, the demons were exceedingly pleased and cried out loudly.

तमभ्युपेत्याद्भुतघोरवीर्यं ।
 स कुम्भकर्णो युधि वानरेन्द्रम् ।
 जहार सुग्रीवमभिप्रगृह्य ।
 यथानिलो मेघमतिप्रचण्डः ॥ ६-६७-६९

69. abhipragR^ihya = seizing hold of; tam sugriivam = that Sugreeva; vaanarendram = the king of demons; adbhuta ghoraviiryam = having wonderful and terrific prowess; yudhi = in battle; saH = that; kumbhakarNam = Kumbhakarna; jahaara = took him away; atiprachanDaH anilaH yathaa = as an impetuous wind (taken away); megham = a cloud.

Seizing hold of that Sugreeva having wonderful and terrific prowess in battle, that Kumbhakarna took him away, as an impetuous wind takes away a cloud.

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स तं महामेघनिकाशरूपम् ।
 उत्पाट्य गच्छन्युधि कुम्भकर्णः ।
 रराज मेरुप्रतिमानरूपो ।
 मेरुर्यथात्युच्छ्रितघोरशृङ्गः ॥ ६-६७-७०

70. utpaaTya = lifting up; tam = that Sugreeva; mahaamegha nikaasharuupam = appearing like a huge cloud; yudhi = in the battle; gachchhan = and marching forward; kumbhakarNaH = Kumbhakarna; raraaja = shone; meruryathaa = like Mount Meru; abhyuchchhrita ghora shR^iNGaH = having a very high and formidable peak.

Lifting up Sugreeva appearing like a huge cloud in the battle-field and marching forward, Kumbhakarna shone like Mount Meru, distinguished by its very high and formidable peak.

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ततः समुत्पाट्य जगाम वीरः ।
 संस्तूयमानो युधि राक्षसेन्द्रैः ।
 शृण्वन्निनादम् त्रिदशालयानां ।
 प्लवम्भराजग्रहविस्मितानाम् ॥ ६-६७-७१

71. tataH = then; samstuuyamaanaH = being praised; yudhi = in the battle; aadaaya = for having seized hold of; tam = Sugreeva; shR^iNvan = and hearing; ninaadam = the sounds; tridivaalayaanaam = of the celestials; plavanga raajagraha vismitaanaam = who were wondering at the seizure of Sugreeva; viiraH raakSasendraH = the valiant chief of demons; jagaama = sallied forth.

Then, being praised in the battle-field by the demons for having seized hold of Sugreeva and hearing the sounds of the celestials who were wondering at the seizure of Sugreeva, Kumbhakarna the valiant chief of demons, sallied forth.

Verse Locator

ततस्तमादाय तदा स मेने ।
 हरीन्द्रमिन्द्रोपममिन्द्रवीर्यः ।
 अस्मिन्हृते सर्वमिदम् हृतं स्यात् ।
 सराघवम् सैन्यमितीन्द्रशत्रुः ॥ ६-६७-७२

72. **aadaaya** = having taken; **tam** = that; **hariindram** = Sugreeva; **indropamam** = looking like Idnra; **saH** = that Kumbhakarna; **indrashatruH** = the adversary of Indra; **indraviiryaH** = and having Indra's prowess; **mene** = thought; **iti** = that; **asmin hate** = if he is killed; **sarvam idam sainyam** = all this army; **saraaghavam** = including Rama; **syaat** = becomes; **hatam** = killed.

While taking away that Sugreeva looking like Indra, Kumbhakarna the adversary of Indra and having the prowess of Indra, thought, "If he is killed, all this army including Rama gets destroyed."

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विद्रुताम् वाहिनीम् दृष्ट्वा वानराणां ततस्ततः ।
कुम्भकर्णेन सुग्रीवम् गृहीतं चापि वानरम् ॥ ६-६७-७३
हनूमांश्चिन्तयामास मतिमान् मारुतात्मजः ।

73. **dR^iSTvaa** = seeing; **vaanaraaNaam vaahiniim** = the army of monkeys; **vidrutaam** = running away; **itastataH** = hither and thither; **sugriivam** = and Sugreeva; **vaanaram** = the monkey; **gR^ihiitamcha api** = even being taken away; kumbhakarNena; by Kumbhakarna; **matimaan** = the intellectual; **hanumaan** = Hanuma; **maarutaatmajaH** = the son of wind-god; **chintayaamaasa** = thought (as follows).

Seeing the army of monkeys running away hither and thither and Sgureeva the monkey even being taken away by Kumbhakarna, the intellectual Hanuma, the son of wind-god thought as follows:

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एवम् गृहीते सुग्रीवे किं कर्तव्यं मया भवेत् ॥ ६-६७-७४
यद्वै न्याय्यं मया कर्तुम् तत्करिष्यामि सर्वथा ।
भूत्वा पर्वतसम्काशो नाशयिष्यामि राक्षसं ॥ ६-६७-७५

74; 75. **sugriiva** = (While) Sugreeva; **gR^ihiita** = is being taken away; **evam** = in this way; **kim** = what; **bhavet kartavyam** = is to be done; **mayaa** = by me?; **asamshayam kariSyaami** = I shall doubtlessly do; **tat** = that; **yat** = which is; **nyaayyam** = justifiable; **kartum** = to be done; **mayaa** = by me; **bhuutvaa** = becoming; **parvatasamkaashaH** = equal to a mountain (in body-size); **naashayiSyaami** = I shall destroy; **raakSasam** = the demon.

"While Sugreeva is being taken away in this way, what is to be done by me? I shall certainly do that which is justifiable to be done by me. Growing to the size of a mountain, I shall destroy this Kumbhakarna."

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मया हते सम्यति कुम्भकर्णे ।
महाबले मुष्टिविशीर्णदिहे ।
विमोचिते वानरपार्थिवे च ।
भवन्तु हृष्टाः प्रवगाः समग्राः ॥ ६-६७-७६

76. **samagraaH plavgaaH** = (Let) all the monkeys; **bhavantu** = be; **hR^iSTaaH** = delighted; **vaanarapaarthire** = while Sugreeva the king of monkeys; **vimochite** = is liberated; **mahaabale kumbhakarNe** = and the mighty Kumbhakarna; **hate** = killed; **mayaa** = by me; **samyati** = in battle; **muSTivishiirNadehe** = with his body crumbled by the blows of my fists.

"Let all the monkeys be delighted while Sugreeva the king of monkeys is liberated and the mighty Kumbhakarna, with his body crumbled by the blows of my fists, killed by me in battle."

अथ वा स्वयमप्येष मोक्षं प्राप्स्यति पार्थिवः ।

गृहीतोऽयम् यदि भवेत्त्रिदशैः सासुरोरगैः ॥ ६-६७-७७

77. **athavaa** = even otherwise; **eSaH** = this; **vaanaraH** = Sugreeva; **svayam** = can himself; **praapsyati** = obtain; **mokSam** = release; **bhavedyadi** = despite he is; **gR^ihiitaH** = taken away; **tridashaiH** = by celestials; **saasuroragaiH** = along with demons and serpent-demons.

"Even otherwise, this Sugreeva can win the freedom himself despite he is taken away by celestials including demons and serpent-demons."

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मन्ये न तावदात्मानं बुध्यते वानराधिपः ।

शैलप्रहाराभिहतः कुम्भकर्णेन सम्युगे ॥ ६-६७-७८

78. **manye** = I think; **vaanaraadhipaH** = Sugreeva; **aatmaanaam na budhyate taavat** = is not conscious of his; **shaila prahaaraabhihataH** = since he was struck by the blow of the mountain; **samyuge** = in battle; **kumbhakarNena** = by Kumbhakarna.

"I think Sugreeva is not yet conscious of his self, as Kumbhakarna struck him with the blow of a mountain in the battle."

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अयं मुहूर्तात्सुग्रीवो लब्धसम्ज्ञो महाहवे ।

आत्मनो वानराणाम् च यत्पथं तत्करिष्यति ॥ ६-६७-७९

79. **labdhasamJNaH** = regaining his consciousness; **muhuurtaat** = within a moment; **mahaahave** = in this great battle; **ayam** = this; **sugreevaH** = Sugreeva; **kariSyati** = will do; **tat** = that; **yat** = which; **pathyam** = will be suitable; **aatmanaH** = for him; **vaanaraanaam cha** = and for his monkeys.

"Regaining his consciousness within a moment in this great battle, this Sugreeva will do what is good for himself and for his monkeys."

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मया तु मोक्षितस्यास्य सुग्रीवस्य महात्मनः ।

अप्रीतश्च भवेत्कष्टा कीर्तिनाशश्च शाश्वतः ॥ ६-६७-८०

80. **asya mahaatnaH sugriivasya** = to this great souled Sugreeva; **mokSitasya** = who will be liberated; **mayaa** = by me; **bhavet** = there will be; **kaSTaa apriitishcha** = a difficult dislike; **shaashvataH** = and perpetual; **kiirtinaashaashcha** = in fame.

"If I liberate this great-souled Sugreeva, there will be a painful dislike for him and a perpetual in fame."

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तस्मान्मुहूर्तम् काम्क्षिष्ये विक्रमं पार्थिवस्य नः ।

भिन्नम् च वानरानीकं तावदाश्वासयाम्यहम् ॥ ६-६७-८१

81. **tasmaat** = therefore; **kaamkSiSy** = I shall wait for; **muhuurtam** = a while; **paarthvasya vikramam** = for the king's prowess; **taavat** = meanwhile; **aham** = I; **aashvaasayaami** = shall cheer up; **bhinnaam** = the scattered; **vaanaraaniikam** = army of monkeys.

"Therefore, I shall wait for a while, for the king to show his prowess. Meanwhile, I shall cheer up the scattered army of monkeys."

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इत्येवम् चिन्तयित्वा तु हनूमान्मारुतात्मजः ।

भूयः संस्तम्भयामास वानराणां महाचमूम् ॥ ६-६७-८२

82. ityevam = thus; chintayitvaa = thinking; hanumaan = Hanuma; maarutaatmajaH = te son of wind-god; atha = then; bhuuyaH = again; samstambhayaamaasa = brought firmness to; mahaachamuum = the large army; vaanaraaNaam = of monkeys.

Thinking in this way, Hanuma the son of wind-god, then again brought firmness to the large army of monkeys.

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स कुम्भकर्णोऽथ विवेश लङ्कां ।

स्फुरन्तमादाय महाहरिम् तम् ।

विमानचर्यागृहगोपुरस्थैः

पुष्पाग्र्यवर्षैरवकीर्यमाणः ॥ ६-६७-८३

83. aadaaya = taking; tam = that; mahaa harim = Sugreeva; sphutantam = who was throbbing; saH kumbhakarNaH = that Kumbhakarna; vivesha = entered; laN^kaam = Lanka; atha abhipuujyamaanaH = who was then greatly revered; puSpaagrayavarSaiH = with showers of foremost flowers; vimaana charyaagR^iha gopurasthaiH = by those staying in celestial cars; streets; houses and gate-ways of temples.

Taking that Sugreeva who was throbbing, that kumbhakarna entered the City of Lanka, where he was greatly revered with showers of foremost flowers by the citizens staying in celestial cars, streets, houses and gate-ways of temples.

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लाजगन्धोदवर्षेस्तु सेव्यमानः शनैः शनैः ।

राजवीथ्यास्तु शीतत्वात्सम्ज्ञाम् प्राप महाबलः ॥ ६-६७-८४

84. sevyamaanaH = served; laajagandhodavarSaiH = by those showers of pop-corn and fragrant water; shiitatvaat = and due to coolness; raaja viithyaaH = of royal high-ways; mahaabalaH = the mighty Sugreeva; praapa = got; samJNaam = consciousness; shanaiH shanaiH = gradually.

Sprinkled by those showers of pop-corn and fragrant waters and due to the coolness of the royal roads, the mighty Sugreeva gradually regained his consciousness.

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ततः स सम्ज्ञामुपलभ्य कृच्छ्रा ।

द्वलीयसस्तस्य भुजान्तरस्थः ।

अवेक्षमाणः पुरराजमार्ग ।

विचिन्तयामास मुहुर्महात्मा ॥ ६-६७-८५

85. mahaatmaa = the great souled; saH = Sugreeva; bhujaantarasya = who was interposed; between the shoulders; tasya baliyasaH = of that mighty Kumbhakarna; upalabhya = regaining; samJNaam = his consciousness; kR^ichchhaat = with difficulty; aveykSamaaNaH = and observing; pura raajamaargam = the royal highway of the city; muhuH = repeatedly; vichintayaamaasa = thought (as follows):

The great souled Sugreeva, who was interposed between Kumbhakarna's shoulders, regaining his consciousness with great difficulty and observing the royal highway of the city, repeatedly thought (as follows):

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एवम् गृहीतेन कथं नु नाम ।
शक्यं मया सम्प्रति कर्तुमद्य ।
तथा करिष्यामि यथा हरीणां ।
भविष्यतीष्टम् च हितं च कार्यम् ॥ ६-६७-८६

86. gR^ihiitena = captivated; **evam** = in this way; **katham nunaam** = how indeed; **shakyam** = able; **kartum** = to do; **samprati** = now; **mayaa** = by me?; **kaaryam** = an act; **yathaa tathaa** = that is fit; **iSTam** = desirable; **hitamcha** = and beneficial; **hariiNaam** = to the monkeys; **kariSyaami** = will be done; **adya** = now.

"Having been captivated in this way, what should I do now? I have to do a proper act now which is desirable and beneficial to the monkeys."

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ततः कराग्रैः सहसा समेत्य ।
राजा हरीणा ममरेन्द्रशत्रोः ।
नखैश्च कर्णौ दशनैश्च नासां ।
ददंश पादैर्विददार पश्वौ ॥ ६-६७-८७

87. **sametya** = thus thinking; **raajaa** = the king; **hariiNaam** = of the monkeys; **vidadaara** = tore asunder; **amarendrashatroH karNau** = Kumbhakarna's ears; **karagraiH** = by his nails; **naasaam** = nose; **dashanaiH** = by his teeth; **paarshvau** = ribs; **paadaiH** = by his feet.

Thus thinking, Sugreeva tore asunder Kumbhakarna's ears by his nails as also nose by his teeth and ribs by his feet.

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स कुम्भकर्णौ हृतकर्णनासो ।
विदारितस्तेन रदैर्नखैश्च ।
रोषाभिभूतः क्षतजार्द्रगारः ।
सुग्रीवमाविध्य पिपेष भूमौ ॥ ६-६७-८८

88. **vidaaritaH** = torn asunder; **radaiH** = with teeth; **nakhaishcha** = and nails; **tena** = by Sugreeva; **saH** = that Kumbhakarna; **jR^itakarNanaasaH** = with his ears and nose deprived; **kSatajaardragaatraH** = and his limbs moistened with blood; **roSaabhibhuutaH** = subdued with anger; **aavidhya** = throwing down; **sugriivam** = Sugreeva; **bhuumau** = on the earth; **pipeSa** = crushed (him).

Torn asunder with teeth and nails by Sugreeva, that Kumbhakarna with his ears and nose deprived and his limbs moistened with blood, was subdued with rage, threw Sugreeva down on the floor and crushed him.

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स भूतले भीमबलाभिपिष्टः ।
सुरारिभिस्तैरभिहन्यमानः ।

जगाम खम् कन्दुकवज्जवेन ।

पुनश्च रामेण समाजगाम ॥ ६-६७-८९

89. bhuutale bhiima balaabhipiSTaH = crushed down on the floor by that terrific Kumbhakarna; abhihanyamaanaH = and struck; taiH suraaribhiH = by the demons; saH = Sugreeva; kandukavat = like a ball; jagaama = moved; javena = with speed; kham = towards the sky; samaajagaama = and got united with; raameNa = Rama; punashcha = again.

Crushed down on the floor by that terrific Kumbhakarna and struck by the demons, Sugreeva moved with speed like a ball towards the sky and got united with Rama.

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कर्णनासाविहीनस्य कुम्भकर्णो महाबलः ।

राज शोणितोत्सिक्तो गिरिः प्रस्रवणैरिव ॥ ६-६७-९०

90. karNa naasaa vihiinaH = bereft of his ears and nose; mahaabalaH = the mighty; kumbhakarNaH = Kumbhakarna; siktaH = pouring out; shoNitaiH = blood; raraaja = shone; giriH iva = like a mountain; prasravaNaiH = with its cascades.

Bereft of his ears and nose, the mighty Kumbhakarna, pouring out blood, shone like a mountain with its streaming cascades.

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शोणितार्द्रो महाकायो राक्षसो भीमदर्शनः ।

अमर्षाच्छोणितोद्गारी शुशुभे रावणानुजः ॥ ६-६७-९१

नीलाञ्जनचयप्रख्याः ससंध्य इव तोयदः ।

युद्धायाभिमुखो भीमो मनश्चक्रे निशाचरः ॥ ६-६७-९२

91; 92. raavaNaanujaH = Kumbhakarna; the brother of Ravana; raakSasaH = the demon; mahaakaayaH = having his large body; shoNitaardraH = bathed in blood; bhiimadarshanaH = frightful in appearance; shoNitodgaarii = vomiting blood; amarSaat = with rage; niilaaN^janachaya prakhyaH = and looking like a mound of black antimony; shushubhe = shone; toyadaH iva = like a cloud; sasandhyaH = with an evening-twilight; abhimukhaH bhuutvaa = with his face directed towards (the battle-front); bhiimaH nishaacharaH = Kumbhakarna the terrific demon; chakre = made up; manaH = his mind; yuddhaaya = for the combat.

Kumbhakarna the demon and the brother of Ravana, having his large body bathed in blood, frightful in appearance, vomiting blood with rage, and looking like a mound of black antimony shone akin to a cloud with an evening-twilight. With his face directed towards the battle-front, Kumbhakarna the terrific demon made up his mind to continue his combat.

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गते च तस्मिन् सुरराजशत्रुह् ।

क्रोधात्प्रदुद्राव रणाय भूयः ।

अनायुधोऽस्मीति विचिन्त्य रौद्रो ।

घोरम् तदा मुद्गरमाससाद ॥ ६-६७-९३

93. tasmin gate = after the departure of Sugreeva; suraraaja shatruH = Kumbhakarna the adversary of Indra the lord of celestials; krodhaat = with a rage; bhuuyaH = again; pradudraava = quickly marched ahead; raNaaya = for the battle; vichintya = finding out; iti = that; tadaa anaayudhaH asmi = (I am) then without any weapon; raudraH = the dreadful Kumbhakarna; aasasaada = got possession of; mudgaram = a hammer-like weapon.

After the departure of Sugreeva, Kumbhakarna the adversary of Indra, with a rage, marched ahead quickly for the battle. Finding out that he is then without any weapon, the dreadful Kumbhakarna got possession of a hammer-like weapon.

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ततः स पुर्याः सहसा महात्मा ।
निष्क्रम्य तद्धानरसैन्यमुग्रम् ।
बभक्ष रक्षो युधि कुम्भकर्णः ।
प्रजा युगान्ताग्निरिव प्रदीप्तः ॥ ६-६७-९४

94. niSkramya = starting; sahasaa = quickly; puryaaH = from the city; saH = that; mahaatmaaH = mighty; kumbhakarNaH = Kumbhakarna; tataH = then; babhakSa = devoured; tat ugram vaanara sainyam = that huge army of monkeys; yudhi = in battle; prajaaH iva = like (the devour of) people; pravR^iddhaH yugaantaagniH = by the augmented fire at the time of dissolution of the world.

Starting from the city quickly, that mighty Kumbhakarna then devoured that huge army of monkeys in battle, like the devour of people by the augmented fire at the time of dissolution of the world.

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बुभुक्षितः शोणितमांसगृधुः ।
प्रविश्य तद्धानरसैन्यमुग्रम् ।
चखाद रक्षांसि हरीन्पिशाचान् ।
ऋक्षांश्च मोहाद्युधि कुम्भकर्णः ।
यथैव मृत्युर्हते युगान्ते ।
स भक्षयामास हरींश्च मुख्यान् ॥ ६-६७-९५

95. pravishya = entering; tat ugram vaanarasainyam = that huge army of monkeys; kumbhakarNaH = Kumbhakarna; shoNita maamsa gR^idhnuH = greedily desirous of flesh and blood; bubhukSitaH = in hunger; mohaata = due to his deep bewilderment; yudhi = in battle; chakhaada = ate; rakSaamisi = the demons; hariin = monkeys; pishaachaan = devils; R^ikSaancha = and bears; saH bhakSayaamaasa = he devoured; mukhyaan hariin = the principal monkeys; yathaiva = just as; mR^ityuH = the death; harate = destroys people. yugaante = at the time of the end of the world.

Penetrating that huge army of monkeys, Kumbhakarna who was greedily desirous of flesh and blood in hunger, due to his deep bewilderment in battle, ate away even the demons, monkeys, devils and bears. He devoured the principal monkeys just as the death devours people at the time of the end of the world.

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एकम् द्वौ त्रीन् बहून् क्रुद्धो वानरान् सह राक्षसैः ।
समादायैकहस्तेन प्रचिक्षेप त्वरन्मुखे ॥ ६-६७-९६

96. kruddhaH = the enraged Kumbhakarna; tvaran = quickly; samaadaaya = taking; eka hastena = with his single hand; vaanaraan = the monkeys; raakSasaiH saha = along with demons; ekam = in one's devau = two's; triin = threes; bahuun = or in many; prachikSepa = and hurled them; mukhe = in his mouth.

The enraged Kumbhakarna, quickly taking with his single hand, the monkeys and demons, in one's two's, three's or in many and hurled them into his mouth

सम्प्रस्रवंस्तदा मेदः शोणित च महाबलः ।

वध्यमानो नगेन्द्राग्रैर्भक्षयामास वानरान् ॥ ६-६७-९७

97. vadhyamaanaH = struck; nagendra agraiH = with mountain-peaks; mahaabalaH = the mighty Kumbhakarna; tadaa = then; samprasravan = gushing forth; medaH shoNite = flesh and blood; bhakSayaamaasa = devoured; vaanaraan = the monkeys.

Struck with mountain-peaks, by the monkeys, the mighty Kumbhakarna, then, gushing forth his flesh and blood, devoured the monkeys.

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ते भक्ष्यमाणा हरयो रामम् जग्मुस्तदा गतिम् ।

कुम्भकर्णो भृशम् क्रुद्धः कपीन् खादन् प्रधावति ॥ ६-६७-९८

98. tadaa = then; te harayaH = those monkeys; bhakSyamaaNaaH = who were being devoured; jagmuH = sought; raamam = Rama; gatim = as their refuge; bhR^isham = the very much; kruddhaH = enraged; kumbhakarnaH = Kumbhakarna; khaadan = eating; kapiin = the monkeys; pradhaavati = ran forward.

Thereupon, those monkeys, who were being devoured, sought Rama as their refuge. The very much enraged Kumbhakarna, while eating away the monkeys, marched forward.

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शतानि सप्त चाष्टौ च विंशत्रिंशत्तथैव च ।

सम्परिष्वज्य बहुभ्याम् खादन्विपरिधावति ॥ ६-६७-९९

99. sampariSvajya = grasping; shataani = a hundred; sapta cha = a seven; aSTaucha = an eight; vimshat = a twenty; tathaiva cha = and; trimshat = a thirty; baahubhyaam = with his arms; khaadan = (he) was devouring (them); viparidhaavati = and running about (in the battle-field).

Grasping a hundred, a seven, an eight, a twenty and a thirty with his arms, Kumbhakarna was devouring the monkeys and running about in the battle-field.

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मेदोवसाशोणितदिग्धगात्रः ।

कर्णावसक्तग्रथितान्त्रमालः ।

ववर्षशूलानि सुतीक्ष्णदंष्ट्रः ।

कालो युगान्तस्थ इव प्रवृद्धः ॥ ६-६७-१००

100. medovasaashoNitadigdha gaatraH = having his entire body besmeared with flesh; marrow and blood; karNaavasaktaagrathitaantramaalaH = and wreaths of tangled viscera hung over his ears; sutiSNadamSTraH = the demon with his very sharp teeth; vavarSa = rained; shuulaani = spikes (on the monkeys); kaalaH iva = like Yama the god of death; pravR^iddhaH = risen to power yugaantasthaH = at the end of the world cycle.

Having his entire body besmeared with flesh, marrow and blood together with wreaths of tangled viscera hung over his ears, the demon with his very sharp teeth, rained spikes on the monkeys, like Yama, the god of death, risen to power at the end of the world-cycle.

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तस्मिन् काले सुमित्रायाः पुत्रः परबलार्दनः ।

चकार लक्ष्मणः क्रुद्धो युद्धम् परपुरम्जयः ॥ ६-६७-१०१

101. **tasmin kaale** = Immediately; **lakSmaNaH** = Lakshmana; **sumitraayaaH putraH** = the son of Sumitra; **parabalaardanaH** = the annihilator of the foe's army; **para para puramjayaH** = and the conqueror of the cities of adversaries; **chakaarayuddham** = commenced the battle; **kruddhaH** = with a rage.

Immediately, Lakshmana the son of Sumitra, the annihilator of the foe's army and conqueror of the cities of adversaries, commenced the battle with a rage.

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स कुम्भकर्णस्य शराञ्शरीरे सप्त वीर्यवान् ।

निचखानाददे चान्यान्विससर्ज च लक्ष्मणः ॥ ६-६७-१०२

102. **viiryavaan** = the valiant; **lakSmaNaH** = Lakshmana; **nichakhaana** = pierced; **sapta** = seven; **sharaan** = arrows; **shariire** = into the body; **kumbhakarNasya** = of Kumbhakarna; **aadade** = took; **anyaani** = some more arrows; **visarjacha** = and discharged them also.

The valiant Lakshmana pierced seven arrows into the body of Kumbhakarna. He took some more arrows and released them too.

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पीड्यमानस्तदस्त्रम् तु विशेषम् ततस राक्षसः ।

ततश्चुकोप बलवान् सुमित्रानन्दवर्धनः ॥ ६-६७-१०३

103. **piiDyamaanaH** = tormented; **tat** = by that; **tadastram** = Lakshmana's weapon; **saH raakSasaH** = that demon; **nisheSam** = destroyed it completely; **tataH** = thereupon; **balavaan** = the aggressive; **sumitraananda vardhanaH** = Lakshmana; **chukopa** = was enraged.

Tormented by that weapon of Lakshmana, that demon destroyed it completely. Thereupon, the aggressive Lakshmana was enraged.

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अथस्य कवचम् शुभ्रम् जामुबूनदमयम् शुभ्रम् ।

प्रच्छादयामास शरैः संध्याभ्रमिव मारुतः ॥ ६-६७-१०४

104. **atha** = then; **prachchhaadayaamaasa** = (Lakshmana) covered; **asya** = his; **shubram** = shining; **jaambuunadamayam** = golden; **shubham** = and charming; **kavacham** = armour; **sharaiH** = with his arrows; **maarutaH samdhyaabhramiva** = like a wind making an evening-twilight cloud (completely disappear).

Then, Lakshmana covered the shining and charming golden armour of Kumbhakarna with his arrows, even as the wind would make an evening-twilight cloud completely disappear.

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नीलाञ्जनचयप्रख्याः शरैः काञ्चनभूषणैः ।

आपीड्यमानः शुशुभे मेघैः सूर्य इवांशुमान् ॥ ६-६७-१०५

105. **niilaaN^janachayaprakhyaH** = Kumbhakarna; looking like a mound of black collyrium; **aapiiDyamaanaH** = tormented; **sharaiH** = by the arrows; **kaan^chana bhuuSaNaiH** = decked with gold; **shushubhe** = shone; **amshumaan suuryaH iva** = like the radiant sun; **meghaiH** = with (its rays covered by) clouds.

Kumbhakarna, looking like a mound of collyrium, tormented by the arrows, decked with gold, shone like the radiant sun with its rays screened by clouds.

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ततः स राक्षसो भीमः सुमित्रानन्दवर्धनम् ।
सावश्मेव प्रोवाच वाक्यम् मेघौघनिःस्वनः ॥ ६-६७-१०६

106. tataH = then; saH bhiimaH raakSasaH = that terrific demon; meghonghaniHsvanaH = with a thunderous noise of multiple clouds; provaacha = spoke; vaakyam = (the following) words; saavaJNameva = disrespectfully; sumitraanandavardhanam = to Lakshmana.

Then, that terrific demon, with a thunderous noise of multiple clouds, spoke the following words disrespectfully to Lakshmana.

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अन्तकस्याप्यकष्टेन युधि जेतारमाहवे ।
युध्यता मामभीतेन ख्यापिता वीरता त्वया ॥ ६-६७-१०७

107. viirataa = heroism; khyaapitaa = is declared; tvayaa = by you; aahave = in battle; abhiiteni = by fearlessly; yudhyataa = attacking; maam = me; jetaaram = who conquered; antakasyaapi = even Yama the lord of death; akaSTena = effortlessly; yudhi = in a combat.

"You declared your heroism fearlessly in battle, by attacking me, who has conquered even the lord of death effortlessly in a combat."

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प्रगृहीतायुधस्येह मृत्योरिव महामृधे ।
तिष्ठन्नप्रग्रतः पूज्यः किमु युद्धप्रदायकः ॥ ६-६७-१०८

108. tiSThannapi = the one who even stands; agrataH = before me; mR^ityoriva = (as) the god of death; pragR^ihiitaayudhasya = holding forth a weapon; mahaamR^idhe = in a great battle; iha = here; puujyaH = is venerable; kimu = what to tell; yuddhapradaayakaH = of the one who bestows battle (on me).

"Anyone who even stands before me, the god of death, holding forth a weapon in a great battle here, is venerable. What to tell about a person who bestows battle on me?"

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ऐरावतम् समारूढो वृतः सर्वामिरैह प्रभुः ।
नैव शक्रोऽपि समरे स्थित पूर्वः कदाचन ॥ ६-६७-१०९

109. prabhuH shakro.api = even the powerful Indra the lord of celestials; samaaruuDhaH = who mounted; airaavatam = Airavata; the elephant; vR^itaH = endowed with; sarvaamaraiH = with all celestials; naiva kadaachana = did not ever; sthitapuurvaH = stand before (me); samare = in battle.

"Even the powerful Indra, the lord of celestials, who mounted Airavata the elephant and accompanied by all celestials, did not ever stand before me in battle."

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अद्य त्वयाहम् सौमित्रे बलेनापि पराक्रमैः ।
तोषितो गन्तुमिच्छामि त्यामनुज्ञाप्य राघवम् ॥ ६-६७-११०

110. **saumitre** = O Lakshmana!; **adya** = today; **aham** = I; **toSitaH** = am gratified; **tvayaa** = by you; **balena api** = by way of your strength; **paraakramaiH** = and abilities; **tvaam anuJNaapya** = taking leave of you; **ichchhami** = I desire; **gantum** = to go; **raaghavam** = to Rama.

"O Lakshmana! Today, I am gratified by your strength and abilities. Taking leave of you, I desire to march forward towards Rama."

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यत्तु वीर्यबलोत्साहैस्तोषितोऽहं रणे त्वया ।
राममेवैकमिच्छामि हन्तुम् यस्मिन् हते हतम् ॥ ६-६७-१११

111. **yat** = because; **aham** = I; **toSitaH** = have been gratified; **tvayaa** = by you; **viiryabalotsaahaiH** = by way of your ability; strength and firmness; **raNe** = in battle; **ichchhaami** = I for my part desire; **hantum** = to kill; **ramam eva** = Rama alone; **yasmin** = which Rama; **hate** = when killed; **hatam** = all the army will be killed.

"Because I have been gratified by you by way of your ability, strength and firmness in battle, I for my part desire to kill Rama alone, for when he is killed, all the army will be killed."

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रामे मयात्र निहते येऽन्ये स्थास्यन्ति संयुगे ।
तानहं योधयिष्यामि स्वबलेन प्रमाथिना ॥ ६-६७-११२

112. **raame** = (While) Rama; **nihate** = is killed; **mayaa** = by me; **samyuge** = in battle; **atra** = here; **anye** = with others; **ye** = who; **sthaasyanti** = remain; **aham svabalena yodhayiSyami** = I will make my army to fight; **pramaathinaa** = and destroy; **taan** = them.

"When Rama is killed by me battle here, I will make my army to fight with others who remain on the battle filled and destroy them."

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इत्युक्तवाक्यम् तद्रक्षः प्रोवाच स्तुतिसंहितम् ।
मृधे घोरतरं वाक्यं सौमित्रिः प्रहसन्निव ॥ ६-६७-११३

113. **tat rakSaH** = to that demon; **mR^iddhe** = in battle; **uktavaakyam** = who has given his opinion; **iti** = thus; **stutisamhitam** = abounding in enology; **saumitre** = Lakshmana; **prahasanniva** = as though bursting into laughter; **provaacha** = spoke; **ghorataram** = (the following) extremely terrific; **vaakam** = words.

To that demon in battle, who has given his opinion thus, abounding in enology, Lakshmana as though bursting with laughter, spoke the following extremely terrific words:

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यस्त्वं शक्रादिभिर्वीरिरसह्यः प्राप्य पौरुषम् ।
तत्सत्यम् नान्यथा वीर दृष्टस्तेऽद्य पराक्रमः ॥ ६-६७-११४
एष दाशरथी रामस्तिष्ठत्यद्रिरिवाचलः ।

114. **viira** = O brave demon!; **yaH tvam** = whatever you (say); **raapya** = (that) obtaining; **pauruSam** = valour; **shakraadibhiH viiraiH** = the heroes like Indra and others; **asahyaH** = feel unbearable; **sarvam** = all; **tat** = that; **na** = is not; **anyathaa** = otherwise; **satyam** = (it is) true; **te** = your; **paraakramaH** = prowess; **dR^iSTaH** = has been seen; **adya** = now; **eSaH raamaH** = this Rama; **daasharathiH** = the son of Dasaratha; **tiSThati** = is standing; **achalaH** = immovable; **adriH iva** = like a mountain.

"O brave demon! You are telling that while you show your prowess, the heroes like Indra and others feel unbearable; it is true. Just now, I have seen your prowess. But, see Rama the son of

इति श्रुत्वा ह्यनादृत्य लक्ष्मणम् स निशाचरः ॥ ६-६७-११५
अतिक्रम्य च सौमित्रिम् कुम्भकर्णो महाबलः ।
राममेवाभिदुद्राव दारयन्निव मेदिनीम् ॥ ६-६७-११६

115; 116. **shrutvaa** = hearing; **iti** = in this manner; **saH mahaabalaH kumbhakarNaH** = that mighty Kumbhakarna; **nishaacharaH** = the demon; **anaadR^itya** = brushing aside; **lakSmaNam** = Lakshmana; **atikramya** = and crossing; **saumitrim** = Lakshmana; **abhidudraava** = ran; **raamameva** = towards Rama alone; **medinim kampayanniva** = as though he is causing an earth-quake.

Hearing in this manner, that mighty Kumbhakarna the demon, brushing aside Lakshmana and crossing him, ran, as though he is causing an earth-quake, towards Rama.

अथ दाशरथी रामो रौद्रमस्त्रं प्रयोजयन् ।
कुम्भकर्णस्य हृदये ससर्ज निशितान् शरान् ॥ ६-६७-११७

117. **atha** = thereupon; **raamaH** = Rama; **daasharathiH** = the son of Dasaratha; **prayojan** = employing; **astram** = a spell (used to charm arrows); **raudram** = called Raudra; **sasarja** = discharged; **nishitaan** = sharp; **sharaan** = arrows; **kumbhakarNasya hR^idaye** = into Kumbhakarna's chest.

Thereupon, Rama, the son of Dasaratha, employing a spell (used to charm arrows) called Raudra, discharged sharp arrows into Kumbhakarna's chest.

तस्य रामेण विद्धस्य सहसाभिप्रधावतः ।
अङ्गारमिश्राः क्रुद्धस्य मुखान्निश्चेरुरर्चिषः ॥ ६-६७-११८

118. **archiSaH** = flames of fire; **aN^gaara mishraaH** = mixed with particles of charcoal; **nishcheruH** = came forth; **mukhaat** = from the face; **kruddhasya tasya** = of the enraged Kumbhakarna; **viddhasya** = who has struck; **sahasaa abhipradhaavataH** = and who was quickly running; **raameNa** = towards Rama.

Flames of fire mixed with particles of charcoal came forth from the face of Kumbhakarna, who was thus struck and who was running quickly towards Rama.

रामस्त्रविद्धो घोरम् वै नर्दन् राक्षसपुंगवः ।
अभ्यधावत तम् क्रुद्धो हरीन् विद्रावयन् रणे ॥ ६-६७-११९

119. **raakSasa puN^gavaH** = that foremost of demons; **raamaastra viddhaH** = struck by Rama's arrow; **nardan** = roaring; **ghoram** = terribly; **kruddhaH** = with rage; **vidraavayan hariin** = making the monkeys to run away; **raNe** = in battle; **abhyadhaavata** = ran; **tam** = towards; **tam** = that Rama.

That foremost among demons, struck by Rama's arrow, roaring terribly with rage, making the monkeys to run away in battle, ran himself towards Rama.

तस्योरसि निमग्नाश्च शरा बर्हिणवाससः ।

हस्ताच्चास्य परिभ्रष्टा गदा चोर्व्याम् पपात ह ॥ ६-६७-१२०

120. **te sharaaH** = those arrows; **barhiNavaasasaH** = adorned with peacock's plumes; **nimagnaaH** = penetrated into; **tasya** = his; **urasi** = chest; **asya yadaa** = his mace; **paribhraSTaa** = dropped off; **asya hastaat** = from his hand; **papaata ha** = and fell; **urvyaaam** = on the ground.

Those arrows, adorned with peacock's plumes, penetrated into his chest. His mace dropped off from his hand and fell on the ground.

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आयुधानि च सर्वाणि समकीर्यन्त भूतले ।

स निरायुधमात्मानम् यदा मेने महाबलः ॥ ६-६७-१२१

मुष्टिभ्याम् च कराभ्याम् च चकार कदनम् महत् ।

121. **sarvaaNi** = all; **aayudhaani** = his weapons; **samakiiryanta** = fell scattered; **bhuutale** = on the ground; **mene** = considering; **aatmaam** = himself; **niraayudham** = as weaponless; **saH mahaabalaH** = that mighty Kumbhakarna; **chakaara mahat kadanam** = (then) fought fiercely; **muSTibhyaam** = with his fists; **karaabhyaamcha** = arms.

All his weapons fell scattered on the ground. Considering himself as weaponless, that mighty Kumbhakarna then fought fiercely with his fists and arms.

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स बाणैरतिविद्धाङ्गः क्षतजेन समुक्षितः ॥ ६-६७-१२२

रुधिरम् परिसुस्राव गिरिः प्रस्रावणम् यथा ।

122. **saH** = that Kumbhakarna; **atividdhaaNgaaH** = with his body struck fiercely; **baaNaiH** = by arrows; **samukSitaH** = and bathed; **kSatajena** = in blood; **pari susraava** = poured forth; **rudhiram** = blood; **giriH yathaa** = even as a mountain (would pour forth); **prasravaNam** = a cascade.

That Kumbhakarna, with his body struck fiercely by arrows and bathed in blood, poured forth blood, even as a mountain would pour forth a cascade.

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स तीव्रेण च कोपेन रुधिरेण च मूर्च्छितः ।

वानरान्नाक्षसानृक्षान् खादन् स परिधावति ॥ ६-६७-१२३

123. **tiivreNa kopena** = with a terrific anger; **saH** = he; **murchchhitaH** = felt insensible; **rudhireNa** = with blood; **saH** = he; **paridhaavati** = ran; **khaadan** = devouring; **vaanaraan** = monkeys; **raakSasaan** = demons; **R^ikSaana** = and bears.

With a terrific wrath, he felt insensible with blood. He roamed about, devouring the monkeys, demons and bears.

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अथ शृङ्गम् समाविध्य भीमम् भीमपराक्रमः ।

चिक्षेप राममुद्दिश्य बलवानन्तकोपमः ॥ ६-६७-१२४

124. **atha** = then; **antakopamaH** = that kumbhakarna; comparable to Yama the god of death; **bhiima paraakramaH** = terrific prowess; **balavaan** = and strength; **samaavidhya** =

holding firmly; **bhiimam** = a fearful; **shR^iN^gam** = mountain-peak; **chikSepa** = hurled it; **raamam uddishya** = towards Rama.

Then, that Kumbhakarna, comparable to Yama the god of death, of terrific prowess and strength, firmly holding a fearful mountain-peak, hurled it towards Rama.

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अप्राप्तमन्तरा रामः सप्तभीस्तमजिह्वगैः ।

चिच्छेद गिरिशृङ्गम् तम् पुनः संधाय कार्मुकम् ॥ ६-६७-१२५

125. **tam girishR^iN^gam** = (while) that mountain-peak; **apraaptam** = had not arrived; **raamaH** = Rama; **punaH** = again; **sandhaaya** = fixing together the arrow; **kaarmukam** = and the bow; **chichchheda** = and broke it; **antaraa** = in the middle; **saptabhiH ajihmagaiH** = with seven straight-going arrows.

While that mountain peak was still on its way and had not yet reached him Rama, fixing together his well-known bow and arrows, split the mountain in the middle, with seven straight-going arrows.

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ततस्तु रामो धर्मात्मा तस्य शृङ्गम् महत्तदा ॥ ६-६७-१२६

शरैः काञ्चनचित्राङ्गैश्चिच्छेद भरतग्रज ।

126. **tataH** = then; **raamaH** = Rama; **dharmaatmaa** = the virtuous man; **bharataagrajaH** = and the elder brother of Bharata; **chichchheda** = split; **tasya mahat** = his large; **shR^iN^gam** = mountain-peak; **sharaiH** = by arrows; **tadaa** = at that time; **kaaN^chana chitraaN^gaiH** = with variegated bodies of gold.

Then, Rama, the virtuous man and the elder brother of Bharata, split the large mountain-peak which was hurled by Kumbhakarna at that time, with his variegated arrows made of gold.

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तन्मेरुशिखराकारम् द्योतमानमिव श्रिया ॥ ६-६७-१२७

द्वे शते वानराणाम् च पतमानमपातयत् ।

127. **tat** = that mountain-peak; **merushikharaakaaram** = in the form of a peak of Mount Meru; **dyotamaanam iva** = as if shining; **shriyaa** = with splendour; **patamaanam** = while falling **dveshate vaanaraaNam apaatayat** = caused two hundred monkeys to fall down.

That mountain-peak, in the form of a peak of Mount Meru, as if shining with splendour, while falling, caused two hundred monkeys to fall.

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तस्मिन् काले स धर्मात्मा लक्ष्मणो राममब्रवीत् ॥ ६-६७-१२८

कुम्भकर्णवधे युक्तो योगान्परिमृशन्बहून् ।

128. **dharmaatmaa** = the righteous; **lakSmaNaH** = Lakshmana; **parimR^ishan** = considering; **bahuun** = various; **yogaan** = strategies; **yuktaH** = appropriate; **kumbhakarNavasddhe** = for killing Kumbhakarna; **tasmin kaale** = at that time; **abraviit** = spoke; **raamam** = to Rama (as follows):

At that time, considering various strategies appropriate for killing Kumbhakarna, the righteous Lakshmana spoke to Rama as follows:

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नैवायम् वानरात्राजन्न विजानाति राक्षसान् ॥ ६-६७-१२९

मत्तः शोणितगन्धेन स्वान् परांश्चैव खादति ।

129. **raajan** = O King!; **ayam** = he; **naiva vijaanaati** = is not recognizing; **vaanaraan** = the monkeys; **na** = nor; **raakSasaan** = the demons; **mattaH shoNita gandhena** = intoxicated with the smell of blood; **khaadate** = he is devouring; **svaan** = his own persons; **paraamshchaiva** = and others even.

"O king! He is not able to recognize who the monkeys are and who the demons are. Intoxicated with the smell of blood, he is devouring his own persons and also others."

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साध्वेनमधिरोहन्तु सर्वतो वानरर्षभाः ॥ ६-६७-१३०

यूथपाश्च यथामुख्यास्तिष्ठन्त्वस्य समन्ततः ।

130. **vaanararSabhaaH** = (Let) the foremost of the monkeys; **adhirohantu** = ascend; **enam** = him; **saadhu** = well; **sarvataH** = from all sides; **yuuthapaashcha** = let the monkey-leaders too; **yathaamukhyaaH** = following the commanders of their troops; **tiSThantu** = stand; **samantataH** = on all sides; **asya** = of him.

"Let the foremost of monkeys ascend well upon his body from all sides. Following the commanders of their troops, let the monkey-leaders stand, surrounding him."

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अद्ययं दुर्मतिः काले गुरुभारप्रपीडितः ॥ ६-६७-१३१

प्रपतन्नाक्षसो भूमौ नान्यान्हन्यात्प्लवङ्गमान् ।

131. **adya kaale** = at that time; **gurubhaara piiDitaH** = harassed by the huge weight; **ayam durmatiH** = that evil-minded; **raakSasaH** = demon; **pracharan** = coming forth; **bhuumau** = on the floor; **na hanyaat** = cannot kill; **anyaan** = the other; **plavangamaan** = monkeys.

"If we do in that way, that evil-minded demon would be harassed by the huge weight, making him to crawl on the floor and cannot kill the other monkeys."

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तस्य तद्वचनम् श्रुत्वा राजपुत्रस्य धीमतः ॥ ६-६७-१३२

ते समारुरुर्हृष्टाः कुम्भकर्णं प्लवग्माः ।

132. **shrutvaa** = hearing; **tat vachanam** = those words; **tasya dhiimataH raajaputrasya** = of that intelligent Lakshmana; **te plavangamaaH** = those monkeys; **hR^iSTaaH** = were rejoiced; **samaaruruhuH** = and mounted on; **kumbhakarNam** = (the body) of Kumbhakarna.

Hearing those words of that intelligent Lakshmana, those monkeys were rejoiced and mounted on the body of Kumbhakarna.

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कुम्भकर्णस्तु सम्क्रुद्धः समारूढः प्लवग्मैः ॥ ६-६७-१३३

व्यधूनयत्तान्वेगेन दुष्टहस्तीव हस्तिपान् ।

133. **kumbhakarNaH** = Kumbhakarna; **samaaruuDhaH** = when climbed upon; **plavangamaiH** = by the monkeys; **samkruddhaH** = was enraged; **taan vyadhuunavat** = and shook them off; **vegena** = with violence; **duSTahastii iva** = as a vicious elephant; (would shake off); **hastipaan** = its mahout.

Kumbhakarna, when climbed upon by the monkeys, was enraged and shook them off with violence, as a vicious elephant would shake off its mahout.

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तान्दृष्ट्वा निर्धूतान्नामो रुष्टोऽयमिति राक्षसः ॥ ६-६७-१३४
समुत्पपात वेगेन धनुरुत्तममाददे ।

134. dR^iSTvaa = seeing; taan = those monkeys; nirdutaan = shaken down; raamaH = Rama; ruSTaH it = understanding that he was enraged; samutpapaata = jumped up; vegena = speedily; raakSasam = towards the demon; aadade = and took; uttamam = an excellent; dhanuH = bow.

Seeing the monkeys shaken down, Rama on his part understanding that he was enraged, jumped up speedily towards the demon and took an excellent bow.

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क्रोधरक्तेक्षणो वीरो निर्दहन्निव चक्षुषा ॥ ६-६७-१३५
राघवो राक्षसम् रोषादभिदुद्राव वेगितः ।
यूथपान् हर्षयन् सर्वान् कुम्भकर्णभयार्दितान् ॥ ६-६७-१३६

135; 136. viiraH = the heroic; raaghavaH = Rama; krodharaktekSaNaH = enraged with red-hot eyes; nirdahanniva = as though he was scorching; chakSuSaa = with his looks; roSaata = in anger; vegitaH = (walking) with speed; harSayan = and causing delight to; sarvaan yuuthapaan = all the leaders of the monkey-troops; kumbhakarNabhayaarditaan = leaders of the monkey-troops; kumbhakarNabhayaarditaan = who were tormented by the fear of Kumbhakarna; abhidudraava = quickly marched; raakSasam = towards the demon.

The heroic Rama, enraged with red-hot eyes, as though he was scorching the enemy with his looks, walked with speed, causing delight to all the leaders of the monkey-troops, who were tormented with the fear of Kumbhakarna and quickly marched towards the demon.

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स चापमादाय भुजङ्गकल्पं ।
दृढज्यमुग्रम् तपनीयचित्रम् ।
हरीन्समाश्वास्य समुत्पपात ।
रामो निबद्धोत्तमतूणबाणः ॥ ६-६७-१३७

137. aadaaya = taking (in his land); ugram = a terrific; chaapam = bow; bhujaN^gakalpam = looking like a snake; dR^iDhajyam = and having a firmly fastened cord; tapaniiya chitram = and looking variegated with its crust of gold; nibaddhottama tuuNa baaNaH = with a quiver; full of excellent arrows fastened (on his back); hariin samaashvaasa = fully restoring the monkeys to confidence; raamaH = that Rama; samutpapaata = quickly marched forward.

Taking in his hand, a terrific bow with a firmly fastened cord looking like a snake and looking variegated with its crust of gold, with a quiver full of excellent arrows fastened on his back and fully restoring the monkeys to confidence, that Rama quickly marched forward.

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स वानरगणैस्तैस्तु वृतः परमदुर्जयः ।
लक्ष्मणानुचरो रामः सम्प्रतस्थे महाबलः ॥ ६-६७-१३८

138. saH mahaabalaH viiraH = that mighty and heroic Rama; parama durjayaH = who was highly unconquerable; lakSmaNaanucharaH = accompanied by

Lakshmana; **sampratasthe** = duly marched forward; **vR^itaH** = surrounded; **taiH vaanaragaNaiH** = by those troops of monkeys.

That mighty and heroic Rama, who was highly unconquerable, accompanied by Lakshmana, duly marched forward, surrounded by those troops of monkeys.

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स ददर्श महात्मानम् किरीटिनमरिन्दमम् ।
शोणितावृतरक्ताक्षम् कुम्भकर्ण महाबलम् ॥ ६-६७-१३९

139. **mahaabalaH** = the mighty; **saH** = Rama; **dadarsha** = saw; **mahaatmaanaH kumbhakarNam** = the powerful Kumbhakarna; **kiriiTiNam** = wearing a crown; **arimdamam** = the annihilator of enemies; **shoNitaavR^ita raktaakSam** = having his eyes blood-red with anger.

The mighty Rama saw the powerful Kumbhakarna, the annihilator of enemies, wearing a crown and his eyes blood-red with anger.

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सर्वान् समभिधावन्तम् यथा रुष्टम् दिशागजम् ।
मार्गमाणम् हरीन् क्रुद्धं राक्षसैः परिवारितम् ॥ ६-६७-१४०

140. (Rama saw Kumbhakarna); **ruSTam** = who was angry; **samabhidhaavantam** = chasing; **sarvaan** = all; **dishaagajam yathaa** = like the mythical elephant guarding one of the quarters; **maargamaaNam** = searching for; **hariin** = the monkeys; **kruddham** = enraged; **parivaaritam** = and surrounded; **raakSasaiH** = by the demons.

Rama saw the angry Kumbhakarna, chasing all, like the mythical elephant guarding one of the quarters, searching for the monkeys, enraged as he was and surrounded by the demons.

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विन्ध्यमन्दरसम्काशम् काञ्चनाङ्गदभूषणम् ।
स्रवन्तम् रुधिरं वक्त्राद्वर्षमेघमिवोत्थितम् ॥ ६-६७-१४१

141. (Rama saw that Kumbhakarna); **vindhyamandara samkaasham** = looking like Vindhya and Mandara mountains; **kaaN^chanaaN^gada bhuuSaNam** = adorned with armlets of gold; **srvantam** = emitting; **rudhiram** = blood; **vaktraat** = from his mouth; **utthitam varSaameghamiva** = and appearing as a rising rainy cloud.

Rama saw that Kumbhakarna, looking like Vindhya and Mandara mountains, adorned with armlets of gold, emitting blood from his mouth and appearing as a rising rainy cloud.

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जिह्वया परिलिह्यन्तम् सृक्किणी शोणितोक्षितम् ।
मृदन्तम् वानरानीकम् कालान्तकयमोपमम् ॥ ६-६७-१४२

142. (Rama saw that Kumbhakarna) **parilihyantam** = who was licking; **sR^ikkiNii** = the corners of his mouth; **shoNitokSite** = which were bathed with blood; **mR^idnantam** = trampling down; **vaanaraaniikam** = the army of monkeys; **kaalaantaka yamopanaam** = and resembling Yama in the form of all-destroying time.

Rama saw that Kumbhakarna, who was licking the corners of his mouth which were bathed in blood, all they way trampling the monkeys and resembling Yama in the form of all-destroying time.

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तम् दृष्ट्वा राक्षसश्रेष्ठं प्रदीप्तानलवर्चसं ।

विस्फारयामास तदा कार्मुकं पुरुषर्षभः ॥ ६-६७-१४३

143. dR^iSTvaa = seeing; tam = that; raakSasashreSTham = foremost of demons; pradiiptaanalatejasam = having a splendour of blazing fire; puruSarSabhaH = Rama the excellent among men; tadaa = then; visphaarayaamaasa = stretched kaarmukam = his bow.

Seeing that Kumbhakarna, the foremost of demons, having a splendour of blazing fire, Rama, the excellent of men, then stretched his bow.

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स तस्य चापनिर्घोषात्कुपितो नैरृतर्षभः ।

अमृष्यमाणस्तम् घोषमभिदुद्राव राघवम् ॥ ६-६७-१४४

144. kupitaH = enraged; chaapanirghoSaat = by the twang of the bow; tasya = of Rama; saH = that; raakSasarSabhaH = foremost of demons; amR^iSyamaaNadu = not tolerating; tam ghoSam = that sound; abhidudraava = ran; raaghavam = towards Rama.

Enraged by the twang of Rama's bow, Kumbhakarna, the foremost of demons, not tolerating that sound, ran towards Rama.

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ततस्तु वातोद्धतमेघकल्पं ।

भुजमाराजोत्तमभोगबाहुम् ।

तमापतन्तम् धरणीधराभम् ।

उवाच रामो युधि कुम्भकर्णम् ॥ ६-६७-१४५

145. tataH = thereupon; raamaH = Rama; uvaacha = spoke; aapatantam kumbhakarNam = to the dashing Kumbhakarna; vaatoddhata megha kalpam = looking like a cloud driven by the wind; bhujanga raajottama bhoga baahum = whose arms looking like the coils of Vasuki (the king of serpents).

Thereupon, Rama spoke to the dashing Kumbhakarna looking like a cloud driven by the wind, whose arms were like the coils of Vasuki (the king of serpents) and appearing like a mountain in the battle-field (as follows):

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आगच्छ रक्षोऽधिपमा विषादम् ।

अवस्थितोऽहं प्रगृहीतचापः ।

अवेहि माम् राक्षसवंशवाशनम् ।

अयं मुहूर्ताद्भविता विचेताः ॥ ६-६७-१४६

146. rakSodhipa = O leader of the demons; aagachchha = come on; maa = do not; viSaadam = regret; aham = I; avasthitaH = stand; pragR^ihiita chaapaH = wielding a bow; yaH tvamavehi = know me; raakSasavamshanaashanam = to be the annihilator of the demons' race; bhavita = you will be; vichetaaH = dead; muhuurtaat = within a moment.

"O leader of the demons! Come on. Do not regret. I stand, wielding a bow in my hand. Know me to be the annihilator of the race of demons. You will be dead within a moment."

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रामोऽयमिति विज्ञाय जहास विकृतस्वनम् ।

अभ्यधावत सम्कुद्धो हरीन्विद्रावयन् रणे ॥ ६-६७-१४७

147. viJNaaya = coming to know; ayam = that he; raamaH iti = was Rama; jahaasa = Kumbhakarna laughed; vikR^ita svanam = in a rebellious tone; kruddhaH = he was enraged; abhyadhaavata = and ran up towards; hariin = the monkeys; vidraavayan = driving them away; raNe = in the battle-field.

Coming to know that he was Rama, Kumbhakarna laughed in a rebellious tone and ran up enraged towards the monkeys, driving them away in the battle-field.

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दारयन्निव सर्वेषां हृदयानि वनौकसाम् ।

प्रहस्य विकृतं भीमम् स मेघस्वनितोपमम् ॥ ६-६७-१४८

कुम्भकर्णो महातेजा राघवं वाक्यमब्रवीत् ।

148. saH kumbhakarnaH = that Kumbhakarna; mahaatejaH = of great splendour; daarayanniva = as though breaking asunder; hR^idayaani = the hearts; sarveSaam = of all; vanaukasaam = the monkeys; prahasya = laughing; vikR^itam = unnaturally; bhiimam = and awfully; megasthanitopamam = like the thunder of a cloud; abraviit = spoke; vaakyam = (the following) words; raaghavam = to Rama.

That Kumbhakarna of great splendour, as though bursting the hearts of all the monkeys, laughed unnaturally as also awfully and spoke the following words to Rama:

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नाहम् विराधो विज्ञेयो न कबन्धः खरो न च ।

न वाली न च मारीचः कुम्भकर्णोऽहमागतः ॥ ६-६७-१४९

149. aham = I; na viJNeyaH = am not to be considered; viraadhaH = as Viradha; na = now as; kabandhaH = Kabandha; na cha = nor as; kharaH = Khara; na vaalii = nor as Vali; na cha maariichaH = nor as Maricha; Kumbhakarna = It is Kumbhakarna; samaagataH = who arrived here.

"I am neither to be considered as Viradha nor Kabandha nor Khara nor Vali nor Maricha. It is Kumbhakarna who arrived here."

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पश्य मे मुद्गरम् भीमम् सर्वकालायसं महत् ।

अनेन निर्जिता देवा दानवाश्च मया पुरा ॥ ६-६७-१५०

150. pashya = see; me mahat = my large; bhiimam = terrific; mudgaram = hammer; sarva kaalaayasam = completely made of iron; anena = by it; devaaH = celestials; daanavaashcha = and demons; nirjitaH = were conquered; puraa = before.

"See my large terrific hammer, completely made of iron. By it, the celestials and the demons were conquered by me before."

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विकर्णनास इति मां नावज्ञातुम् त्वमर्हसि ।

स्वल्पापि हि न मे पीडा कर्णनासाविनाशनात् ॥ ६-६७-१५१

151. tvam = you; na arhasi = ought not; maam avaJNaatum = treat me with contempt; vikarna naasaH it = as I am deprived of my ear and nose; me = to me; na piiDaa hi =

there is no agony indeed; **svalpa.api** = even a little; **karNa naasaa vinaashanaat** = for having lost the ear and the nose.

"You need not treat me with contempt, as I am deprived of my ear and nose. To me, there is no agony even indeed a little, for having lost the ear and the nose."

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दर्शयेक्ष्वाकुशार्दूल वीर्यम् गात्रेषु मे लघु ।
ततस्त्वां भक्षयिष्यामि दृष्टपौरुषविक्रमम् ॥ ६-६७-१५२

152. **anagha** = O faultless; **ikSvaaku shaarduula** = excellent man in Ikshvaku dynasty!; **darshaya** = show; **viiryam** = your prowess; **me gaatreSu** = on my limbs; **dR^isTa pauruSa vikramam** = after seeing your strength and prowess; **bhakSayiSyaami** = I will devour; **tvaam** = you.

"O faultless excellent Rama born in Ikshavaku dynasty! Show your prowess on my limbs. After seeing your strength and prowess, I will be devouring you."

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स कुम्भकर्णस्य वचो निशम्य ।
रामः सुपुङ्खान्विससर्ज बाणान् ।
तैराहतो वज्रसमप्रवेगैर् ।
न चुक्षुभे न व्यथते सुराडः ॥ ६-६७-१५३

153. **nishamya** = hearing; **vachaH** = the words; **kumbhakarNasya** = of Kumbhakarna; **saH raamaH** = that Rama; **visasarja** = released; **baaNaan sapuN^khaan** = plumed arrows; **aahataH** = (even after) struck; **taiH** = by them; **vajra sama pravegaiH** = whose speed was equal to a thunderbolt; **suraariH** = that demon; **na chukSubhe** = was neither shaken; **na vyathate** = nor afflicted.

Hearing the words of Kumbhakarna, that Rama released plumed arrows. Even after struck by them, whose speed was equal to a thunderbolt, that demon was neither shaken nor afflicted.

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यैः सायकैः सालवरा निकृत्ता ।
वाली हतो वानरपुङ्गवश् च ।
ते कुम्भकर्णस्य तदा शरीरं ।
वज्रोपमा न व्यथयां प्रचक्रुः ॥ ६-६७-१५४

154. **yaiH saayakaiH** = by which arrows; **saala varaaH** = excellent Sala trees; **nikR^ittaah** = were chopped off; **valii** = and Vali; **vaanara pungavaH** = the foremost among monkeys; **hataH** = was killed; **te** = those arrows; **tadaa** = then; **na vyathayaamprakruH** = could not torment; **kumbhakarNasya shariiram** = Kumbhakarna's body; **vajropamam** = which can be compared to a thunderbolt.

Those arrows, which chopped off the Sala trees and killed Vali the foremost of monkeys, could not torment Kumbhakarna's body which was like a thunderbolt.

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स वारिधारा इव सायकांस्तान् ।
पिबन् शरीरेण महेन्द्रशत्रुः ।

जघान रामस्य शरप्रवेगं ।
व्याविध्य तं मुद्गरमुग्रवेगम् ॥ ६-६७-१५५

155. piban = sucking; taan saayakaan = those arrows; shariireNa = with his body; vaaridhaaraaH iva = (as mountains would) suck up torrents of water; saH mahendra shatruH = that Kumbhakarna; vyavidhya = flourishing; mudgaram = his hammer; ugravegam = with terrible speed; jaghaana = hindered; shara pravegam = the tremendous speed of arrows; raamasya = of Rama.

Sucking those arrows with his body, as mountains suck up torments of water, that Kumbhakarna, flourishing his hammer with terrible speed, hindered the tremendous speed of Rama's arrows.

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ततस्तु रक्षः क्षतजानुलिप्तं ।
वित्रासनं देवमहाचमूनाम् ।
व्याविध्य तं मुद्गरमुग्रवेगं ।
विद्रावयामास चमूं हरीणाम् ॥ ६-६७-१५६

156. tataH = then; vyavidhya = flourishing; tam mudgaram = that hammer; kSatajaavaliptam = smeared with blood; ugravegam = in terrific speed; vitraasanam = which can frighten; devamahaa chamuunaam = the great army of celestials; rakSaH = that demon; vidraavayaamaasa = scared away; chamuun = the army; hariiNaam = of monkeys.

Then, flourishing that hammer which was smeared with blood and which can frighten the great army of celestials, in terrific speed, that demon scared away the army of monkeys.

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वायव्यमादाय ततो वरास्त्रं ।
रामः प्रचिक्षेप निशाचराय ।
समुद्गरम् तेन जहार बाहुं ।
स कृत्तबाहुस्तुमुलं ननाद ॥ ६-६७-१५७

157. tataH = thereupon; aadaaya = taking; mahaastram = a great weapon; vaayavyam = called Vayavya; raamaH = Rama; prachikSepa = hurled it; nishaacharaaya = on the demon; tena = by it; jahaara = he chopped off; baahum = Kumbhakarna's arm; samudgaram = along with the hammer; saH = he; kR^itta baahuH = with his arm chopped off; nanaada = roared; tumulam = tumultuously.

Thereupon, taking a great missile called Vayavya, Rama hurled it on the demon. By that weapon, he chopped off Kumbhakarna's arm along with the hammer. With his arm chopped off, Kumbhakarna roared tumultuously.

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स तस्य बाहुर्गिरिशृङ्गकल्पः ।
समुद्गरो राघवबाणकृत्तः ।
पपात तस्मिन् हरिराजसैन्ये ।
जघान ताम् वानरवाहिनीं च ॥ ६-६७-१५८

158. saH tasya baahuH = that arm of Kumbhakarna; girishR^iNgakalpaH = identical to a mountain-peak; raaghava baaNa kR^ittaH = chopped off by Rama's arrow; papaata =

fell; **samudgaraH** = along with the hammer; **tasmin hariraaja sainye** = on that army of Sugreeva; **jaghaana** = and killed; **taam** = that; **harivaahiniim cha** = army of monkeys.

That Kumbhakarna's arm, identical to a mountain-peak, which was chopped off by Rama's arrow, fell along with the hammer on that army of Sugreeva and killed that regiment of monkeys.

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ते वानरा भग्नहतावशेषाः ।
पर्यन्तमाश्रित्य तदा विषण्णाः ।
प्रपिडिताङ्गा ददृशुः सुघोरं ।
नरेन्द्ररक्षोऽधिपसंनिपातम् ॥ ६-६७-१५९

159. **te vaanaraaH** = those monkeys; **bhagnahataavasheSaaH** = remaining after those left of the broken and the slain; **tadaa** = then; **viSaNNaaH** = were dejected; **prapiiDitaaNgaH** = with their tormented limbs; **aashritya** = having recourse to; **paryantam** = sides; **dadR^ishuH** = and witnessed; **sughoram** = the highly terrific; **narendra rakSodhipa samnipaataam** = encounter between Rama and Kumbhakarna.

Those monkeys who had escaped being broken and slain by that arm, though dejected with their tormented limbs and taking recourse to the sides, witnessed a highly terrific encounter between Rama and Kumbhakarna.

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स कुम्भकर्णोऽस्त्रनिकृत्तबाहुर् ।
र्महासिकृत्ताग्र इवाचलेन्द्रः ।
उत्पाटयामास करेण वृक्षं ।
ततोऽभिदुद्राव रणे नरेन्द्रम् ॥ ६-६७-१६०

160. **saH kumbhakarNaH** = that Kumbhakarna; **astranikR^ittabaahuH** = having an arm chopped off by the arrow; **achalendraH iva** = like a mountain; **kR^ittagraH** = whose peak chopped off; **mahaasinaaaa** = by a gigantic sword; **vR^ikSam utpaaTayaamaasa** = pulled up a tree by its roots; **kareNa** = with (his another remaining) arm; **tataH** = and then; **abhidudraava** = ran; **narendram** = towards Rama the lord of men; **raNe** = in (that) combat.

Having an arm chopped off by the arrow like a mountain-peak chopped off by a gigantic sword, that Kumbhakarna with his another arm, pulled up a tree by its roots and then ran towards Rama the lord of men in that battle-front.

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स तस्य बाहुम् सह सालवृक्षं ।
समुद्यतं पन्नगभोगकल्पम् ।
ऐन्द्रास्त्रयुक्तेन जहार रामो ।
बाणेन जाम्बूनदचित्रितेन ॥ ६-६७-१६१

161. **baaNena** = by his arrow; **jaambuunada chitritena** = which was made variegated by gold; **aindraastrayuktena** = and furnished with a mystic spell of Indra used for charming it **saH raamaH** = that Rama; **jaghaana** = struck; **baahum** = his arm; **pannagabhogakalpam** = appearing like the coil of a serpent; **samudyatam sataalavR^ikSam** = along with his uprooted palm-tree.

By his arrow, which was made variegated by gold and furnished with a mystic spell of Indra used for charming it, Rama chopped off Kumbhakarna's remaining arm, appearing like the coil of

स कुम्भकर्णस्य भुजो निकृत्तः ।
पपात भूमौ गिरिसंनिकाशः ।
विवेष्टमानो निजघान वृक्षान् ।
शैलाञ्जिलावानरराक्षसांश् च ॥ ६-६७-१६२

162. saH bhujaH kumbhakarNasya = that Kumbhakarna's arm; girisamnikaashaH = which appeared like a hill; nikR^ittaaH = was chopped off; papaata = and fell down; bhuumau = on the ground; vicheSTamaanaaH = wallowing hither and thither; nijaghaana = it dashed with; vR^ikSaan = trees; shailaa = rocks; vaanararaakSasaamsha = monkeys and demons.

That Kumbhakarna's arm, which appeared like a hill, was chopped off and fell down on the ground. Wallowing hither and thither, it dashed with trees, rocks, monkeys and demons.

तम् छिन्नबाहुम् समवेक्ष्य रामः ।
समापतन्तम् सहसा नदन्तम् ।
द्वावर्धचन्द्रौ निशितौ प्रगृह्य ।
चिच्छेद पादौ युधि राक्षसस्य ॥ ६-६७-१६३

163. samavekSya = seeing; tam = him; chhinna baahum = whose arms were chopped off; sahasaa = abruptly; nadantam = with a roar; samaapatantam = coming upon him; pragR^ihya = and taking; dvau = two; nishitau = sharp; ardhachandrau = arrows with a shape of a half-moon each; raamaH = Rama; chichheda = chopped off; paadau = the feet; raakSasya = of the demon.

Seeing Kumbhakarna with his arms chopped off, abruptly with a roar, coming upon him and taking two sharp arrows with a shape of a half-moon each, Rama chopped off the feet of the demon in that battle.

तौ तस्य पादौ प्रदिशो दिशश्च ।
गिरेर्गुहाश्चैव महार्णवम् च ।
लङ्काम् च सेनाम् कपिराक्षसानां ।
विनादयन्तौ विनिपेततुश्च ॥ ६-६७-१६४

164. vinaadayantau = creating a resound; pradishaH = everywhere; dishashcha = in all directions; guhaashchaiva = even in caves; gireH = of hills; mahaarNavam cha = in the great ocean; laNKAamcha = in Lanka; senaam = as also in the army; kapiaraakSasaanaam = of monkeys and demons; tau paadau tasya = those feet of Kumbhakarna; vinipetatushcha = fell down.

Creating a resound everywhere in all directions, even in hill-caves, in the great ocean, in Lanka as also in the armies of monkeys and demons, Kumbhakarna's feet fell down.

निकृत्तबाहुर्विनिकृत्तपादो ।
विदार्य वक्त्रं वडवामुखाभम् ।

165. **vidaarya** = widely opening; **vaktram** = his mouth; **vaDavaamukhaabham** = like the mouth of a submarine fire; **abhigarjan** = and roaring; **nikR^ittabaahuH** = Kumbhakarna; whose arms were chopped off; **vinikR^itta paadaH** = and whose feet were cut off; **sahasaa** = quickly; **dudraava** = ran; **raamam** = towards Rama; **raahuryatha** = like Rahu; the seizer-demon; **chandramiva** = going to seize the moon; **antarikSe** = in the sky.

Widely opening his mouth like the mouth of a submarine fire and roaring, Kumbhakarna whose arms and feet were cut off, ran (with thighs) quickly towards Rama, like Rahu the seizer-demon going to seize the moon in the sky.

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अपूरयत्तस्य मुखं शिताग्रै ।
रामः शरैर्हेमपिनद्धपुङ्खैः ।
स पूर्णवक्त्रो न शशाक वक्तुं ।
चुकूज कृच्छ्रेण मुमोह चापि ॥ ६-६७-१६६

166. **raamaH** = Rama; **apuurayat** = filled up; **tasya mukham** = (Kumbhakarna's) mouth; **shitaagraiH sharaiH** = with sharp-pointed arrows; **hema pinaddhapuNkhaiH** = having shafts covered with gold; **puurNa vaktraH** = with his mouth full of arrows; **na shashaaka** = he was unable; **vaktum** = to speak; **chukuuja** = but moaned; **kR^ichchheNa** = with difficulty; **mumuurchha chaapi** = and even became unconscious.

Rama filled up Kumbhakarna's mouth with sharply pointed arrows, having shafts covered with gold. With his mouth full of arrows, Kumbhakarna was unable to speak. He moaned with difficulty and even became unconscious.

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अथाददे सूर्यमरीचिकल्पं ।
स ब्रह्मदण्डान्तककालकल्पम् ।
अरिष्टमैन्द्रं निशितम् सुपुङ्खं ।
रामः शरं मारुततुल्यवेगम् ॥ ६-६७-१६७

167. **atha** = thereupon; **saH raamaH** = that Rama; **aadade** = got hold of; **aindram sharam** = an arrow spelled with a missile presided over by Indra the lord of celestials; **suuryamariichikalpam** = effulgent as sun's rays; **brahmadaN^Daantakakaala kalpam** = resembling the rod of Brahma the lord of creation and the destructive Kala; the Time-spirit; **ariSTam** = a sign of approaching death; **nishitam** = sharp; **supuNkham** = with a good shaft; **maaruta tulya vegam** = and having its speed equal to the wind.

Thereupon, that Rama got hold of an arrow spelled with a missile presided over by Indra the lord of celestials, effulgent as sun's rays, resembling the rod of Brahma the lord of creation as also the destructive Kala, the Time-Spirit, and having its speed equal to the wind.

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तम् वज्रजाम्बूनदचारुपुङ्खं ।
प्रदीप्तसूर्यज्वलनप्रकाशम् ।
महेन्द्रवज्राशनितुल्यवेगं ।
रामः प्रचिक्षेप निशाचराय ॥ ६-६७-१६८

168. **raamaH** = Rama; **prachikSepa** = discharged; **nishaacharaaya** = against the demon; **tam** = that arrow; **vajra jaambhuunadachaaru puN^kham** = whose shaft was inlaid with diamonds and gold; **pradiptasuuryajvalana prakaasham** = which was shining as the dazzling sun and fire set ablaze; **mahendra vajraashanitulyavegam** = and which vied with the speed of Indra's thunderbolt.

Rama discharged against the demon, that arrow, whose shaft was inlaid with diamonds and gold, which was shining as the dazzling sun and fire set ablaze, and which vied with the speed of Indra's thunderbolt.

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स सायको राघवबाहुचोदितो ।
दिशः स्वभासा दश सम्प्रकाशयन् ।
विधूमवैश्वानरदीप्तदर्शनो ।
जगाम शक्राशनितुल्यविक्रमः ॥ ६-६७-१६९

169. **saH saayakaH** = that arrow; **raaghava baahu choditaH** = propelled by Rama's arm; **vidhuuma vaishvaanara bhiimadashanaH** = with a terrific aspect like the smokeless fire; **shakraashanibhiima vikramaH** = having a formidable energy Indra's thunderbolt; **samprakaashayan** = and illuminating dasa = the ten; **dishaH** = quarters; **svabhaasaa** = with its own splendour; **jagaam** = proceeded (forward).

That arrow, propelled by Rama's arm, with a terrific aspect like the smokeless fire, having a formidable energy of Indra's thunderbolt and illuminating the ten quarters with its own splendour, proceeded forward.

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स तन्महापर्वतकूटसंनिभं ।
सुवृत्तदंष्ट्रं चलचारुकुण्डलम् ।
चकर्त रक्षोऽधिपतेः शिरस्तदा ।
यथैव वृत्रस्य पुरा पुरन्दरः ॥ ६-६७-१७०

170. **saH** = that Rama; **chakarta** = slashed; **rakSodhipateH shiraH** = Kumbhakarna's head; **mahaaparvata kuuTa samnibham** = which was looking like a huge mountain-peak; **suvR^itta damSTram** = having well-rounded tusks; **chalachaarukuN^Dala** = and with charming and quivering ear-rings; **yathaiva** = as like; **puramdaraH** = Indra the destroyer of strong-holds; **puraa** = in the past (chopped off); **vR^ittasya** = the head of Vritra; the demon of darkness and drought.

That Rama slashed Kumbhakarna's head, which was looking like a huge mountain-peak, having well-rounded tusks and with charming and quivering ear-rings, as like Indra the destroyer of strong-holds, in the past, chopped off the head of Vritra, the demon of darkness and drought.

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कुम्भकर्णशिरो भाति कुण्डलालम्कृतं महत् ।
आदित्येऽभ्युदिते रात्रौ मध्यस्थ इव चन्द्रमाः ॥ ६-६७-१७१

171. **mahat kumbhakarNashiraH** = the large Kumbhakarna's head; **kuN^Dala kR^itam** = adorned with ear-rings; **bhaati** = shone; **chandramaaH iva** = like the moon; **madhyasthaH** = being in the middle; **aaditye** = when the constellation Punarvasu (presided over by Aditi; the mother of gods and consisting of twin-stars); **udite** = has risen; **raatrau** = at the night.

The large Kumbhakarna's head, adorned with ear-rings, shone like the moon being in the middle, when the constellation, Punarvasu (presided over by Aditi the mother of gods and

तद्रामबाणाभिहतं पपात ।
रक्षःशिरः पर्वतसंनिकाशम् ।
बभज्ज चर्यागृहगोपुराणि ।
प्राकारमुच्चं तमपातयच्च ॥ ६-६७-१७२

172. tat = that; rakSaH shiraH = demon's head; parvata samnikaasham = equal in size to a mountain; raamabaaNaabhihatam = struck by Rama's arrow; papaata = fell down; babhaN^ja = (It) broke; charyaagR^ihagopuraaNi = the buildings on the king's high-way and their gates; aapaatayashcha = and threw down; tam = that; uchcham = high; praakaaram = rampart.

That demon's head, equal in size to a mountain, struck by Rama's arrow, fell down. It broke the buildings on the king's high-way and their gates as also threw down that high rampart.

तच्चातिकायं हिमवत्प्रकाशं ।
रक्षस्तदा तोयनिधौ पपात ।
ग्राहान् परान् मीनचयान्भुजंगमान् ।
ममर्द भूमिम् च तथा विवेश ॥ ६-६७-१७३

173. tadaa = then; tat = that; atikaayam = colossal bodied; rakSaH = demon; mahatprakaasham = with a great splendour; papaata = fell; toya nidhau = into the sea; mamarda = (it) crushed; paraan = the principal; graahaan = alligators; miinavaraan = beautiful fishes; bhujangamaan = and snakes; tathaa = and; vivesha = entered; bhuumim = (the bowels) of the earth.

Then, that colossal demon of a great splendour fell into the sea. It crushed the principal alligators, beautiful fishes as also snakes and entered the bowels of the earth.

तस्मिर्हते ब्राह्मणदेवशत्रौ ।
महाबले सम्यति कुम्भकर्णे ।
चचाल भूर्भूमिधराश् च सर्वे ।
हर्षाच्च देवास्तुमुलं प्रणेदुः ॥ ६-६७-१७४

174. tasmin = (While) that; mahaabale = mighty; kumbhakarNe = Kumbhakarna; braahmaNa devashatrau = the enemy of brahmanas and celestials; hate = was killed; samyati = in battle; bhuuH = the earth; chchaala = shook; sarve = all; bhuumidharaashcha = the mountains too; (shook); devaaH cha = even the celestials; tumulam vineduH = raised tumultuous roar; harSaat = with joy.

While that mighty Kumbhakarna, the enemy of brahmanas and celestials was killed in battle, the earth and mountains shook. Even the celestials raised a tumultuous roar with joy.

ततस्तु देवर्षिमहर्षिपन्नगाः ।
सुराश्च भूतानि सुपर्णगुह्यकाः ।

175. **tataH** = then; **devarSimaharSipannagaaH** = saints of the celestials class great sages; serpents; **suraashcha** = gods; **chuutaani** = genii; **suparNaguhyakaaH** = Suparnas (a class of bird-like beings of a semi-divine character); Guhyakas (another class of demi-gods); **sayakSagandharva gaNaaH** = including troops of Yakshas and Gandharvas (celestial musicians); **nabhogataaH** = standing in the sky; **samtoSitaa** = were rejoiced; **raamaparaakrameNa** = at Rama's prowess.

Then, saints of the celestial class, great sages*, serpents, gods, genii, Suparnas (a class of bird-like beings of a semi-divine character), Guhyakas (another class of demi-gods), including troops of Yakshas and Gandharvas (celestial musicians) standing in the sky, were rejoiced at Rama's prowess.

* Ten Maharshis were created by Manu svayambhuva viz. Marichi, Atri, Angiras, Pracetas, Vasishta, Bhrgin, Narada. Some add Daksha, Dharma, Gantama, Kanva, Valmiki, Vyasa, Manu, Vibhandaka.

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ततस्तु ते तस्य वधेन भूरिणा ।

मनस्विनो नैरृतराजबान्धवाः ।

विनेदुरुच्छैर्व्यथिता रघूत्तमम् ।

हरिं समीक्ष्यैव यथा मतङ्गजाः ॥ ६-६७-१७६

176. **tataH** = thereupon; **samiikSyaiva** = at the mere sight; **raghuuttamam** = of Rama; **nairR^itaraaja baandhavaaH** = Ravana's relatives; **vyathitaaH** = were perturbed; **vadhen** = by killing; **tasya** = of Ravana; **bhuuriNaa manasvinaH** = of great intelligence; **vineduH** = and roared; **uchchaiH** = loudly; **mataN^gajaaH yathaa** = as elephants (at the sight); **harim** = of a lion.

Thereupon, at the mere sight of Rama, Ravana's relatives were perturbed at the killing of Ravana of great intelligence and loudly roared, as elephants roar at the sight of a lion.

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स देवलोकस्य तमो निहत्य ।

सूर्यो यथा राहुमुखाद्विमुक्तः ।

तथा व्यभासीद्धरिसैन्यमध्ये ।

निहत्य रामो यधि कुम्भकर्णम् ॥ ६-६७-१७७

177. **nihatya** = having destroyed; **kumbhakarNa** = Kumbhakarna; **yudhi** = in battle; **sa raamaH** = that Rama; **vyabhasiit** = shone; **hari sainya madhye** = in the midst of the army of monkeys; **yathaa tathaa** = in the same way as; **suuryaH** = the sun; **devalokasya** = (shines) in the midst of the celestial world; **nihatya** = having destroyed; **tamaH** = darkness; **vimuktaH** = after having delivered from; **raahumukhaat** = the mouth of Rahu.

Having destroyed Kumbhakarna in battle, that Rama shone in the midst of the army of monkeys, in the same way as the sun shines in the midst of the celestial world, having destroyed darkness, duly getting delivered from the mouth of Rahu.

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प्रहर्षमीयुर्बहवस्तु वानराः ।

प्रबुद्धपद्मप्रतिमैरिवाननैः ।

178. **bahuvaH** = several; **vaanaraaH** = monkeys; **iiyuH** = got; **praharSam** = an enhanced rejoice; **aananaH** = with their faces; **prabuddha padma pratimaiH iva** = glowing like images of full-blown lotuses; **apuujiyan** = (they) adored; **raaghavam** = Rama; **duraasadam** = who was dangerous to be attacked; **iSTabhaaginam** = a beloved young man; **ripau** = while an enemy; **bhiimabale** = possessing a terrible strength; **hate** = was killed.

Several monkeys were highly rejoiced, with their faces flowing like full-blown lotuses. They adored Rama, who was dangerous to be attacked and as a beloved young man, killed an enemy possessing a terrible strength.

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स कुम्भकर्ण सुरसैन्यमर्दनं ।

महत्सु युद्धेष्वपराजितश्रमम् ।

ननन्द हत्वा भरताग्रजो रणे ।

महासुरं वृत्रमिवामराधिपः ॥ ६-६७-१७९

179. **hatvaa** = by killing; **kumbhakarNam** = Kumbhakarna; **surasainyamardanaM** = who tormented the army of celestials; **ajitam** = and who was not defeated; **kadaachana** = at any time; **mahatsu yuddheSu** = in great battles; **bharataagrajaH** = Rama; **nananda** = was rejoiced; **amaraadhipaH iva** = as Indra the lord of celestials; **mahaasuram vR^itram** = by killing Vritra; the great demon.

By killing Kumbhakarna, who tormented the army of celestials and who was not defeated at any time in great battles, Rama was rejoiced in the same way as Indra the lord of celestials was rejoiced in killing Vritra, the great demon.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये युद्धकाण्डे सप्तषष्ठितमः सर्गः

Thus completes 67th Chapter of Yuddha Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

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Book VI : Yuddha Kanda - Book Of War

Chapter [Sarga] 68 Verses converted to UTF-8, Nov 09

Introduction

Hearing the news of Kumbhakarna having been killed by Rama, Ravana laments in various ways, thinking that he has virtually lost his right arm. Ravana initially faints on hearing the shocking news. On regaining consciousness, Ravana again wonders how the invincible Kumbhakarna was slain in battle. He feels sorry for not having listened to the sagacious advice of Vibhishana in the past.

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कुम्भकर्णम् हतम् दृष्ट्वा राघवेण महात्मना ।
राक्षसा राक्षस इन्द्राय रावणाय न्यवेदयन् ॥ ६-६८-१

1. dR^iSTvaa = seeing; kumbhakarNam = that Kumbhakarna; hatam = was killed; mahaatmanaa raaghaveNa = by the great souled Rama; raakSasaaH = the demons; nyavedayan = reported (the matter); raakSasendraaya raavaNaaya = to Ravana; the king of demons.

Seeing that the great-souled Rama killed Kumbhakarna, the demons reported the matter to Ravana, the king of demons (as follows):

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राजन् स कालसंकाशः संयुक्तः कालकर्मणा ।
विद्राव्य वानरीम् सेनाम् भक्षयित्वा च वानरान् ॥ ६-६८-२

2. raajan = O king!; saH = that Kumbhakarna; kaalasamkaashaH = looking like Yama the god of death; vidraavya = driving away; senaam = the army; vaanariim = of monkeys; bhakSayitvaa = and devouring; vaanaraan = (some) monkeys; samyuktaH = met with; kaalakarMaNaa = death; the time's act.

"O king! That Kumbhakarna, looking like Yama the god of death, driving away the army of monkeys and devouring some monkeys, met with death, the time's act."

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प्रतिपित्वा मुहूर्तं तु प्रशान्तो रामतेजसा ।
कायेनार्धप्रविष्टेन समुद्रं भीमदर्शनम् ॥ ६-६८-३
निकृत्तनासाकर्णेन विक्षरद्बुधिरेण च ।
रुद्ध्वा द्वारं शरीरेण लङ्कायाः पर्वतोपमः ॥ ६-६८-४
कुम्भकर्णस्तव भ्राता काकुत्थसशरपीडितः ।
लगण्डभूतो विकृतो दावदग्ध इव द्रुमः ॥ ६-६८-५

3; 4; 5. **pratapitvaa** = showing his prowess; **muhuurtaH** = for a moment; **kumbhakarNah** = Kumbhakarna; **tava** = your; **bhraataa** = brother; **prashaantaH** = was extinguished; **raama tejasaa** = by the fiery energy of Rama; **kaakutthsashara piiDitaH** = Injured by Rama's arrows; **parvatopamaH** = Kumbhakarna who was looking like a mountain; **vikR^itaH lagaN^DabhuutaH** = became an ugly mass; **shariireNa** = with his body; **vikSaradrudhireNa cha** = discharging blood; **nikR^itta naasakarNena** = as the nose and ears were cut off; **drumaH iva** = resembling a tree; **daavadagdaH** = scorched by a forest-fire; **kaayena** = with his trunk; **ardha praviSTena** = half-submerged; **bhiimadarshanam samudram** = in a terribly looking sea; **ruddhvaa** = obstructing; **laNkaayaaH dvaaram** = the main gate of Lanka.

"Showing his prowess for a moment, Kumbhakarna your brother, was extinguished by the fiery energy of Rama. Injured by Rama's arrows, Kumbhakarna who was looking like a mountain became an ugly mass, with his body discharging blood, as his nose and ears were cut off, resembling a tree scorched by a forest-fire, with his trunk half-submerged in a terribly looking sea and obstructing the main gate of Lanka."

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श्रुत्वा विनिहतम् सम्ख्ये कुम्भ कर्णम् महा बलम् ।

रावणः शोक सप्तप्तो मुमोह च पपात च ॥ ६-६८-६

6. **shrutvaa** = hearing; **mahaabalam kumbhakarNam** = (that) the mighty Kumbhakarna; **vinihatam** = was killed; **samkhye** = in battle; **raavaNaH** = Ravana; **shoka samaptaH** = was tormented with grief; **mumohacha** = fainted; **papaata cha** = and fell too.

Hearing that the mighty Kumbhakarna was killed in battle, Ravana was tormented with grief and fell down, fainted.

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पितृव्यम् निहतम् श्रुत्वा देव अन्तक नर अन्तकौ ।

त्रिशिरसः च अतिकायसः च रुरुदुः शोक पीडिताः ॥ ६-६८-७

7. **shrutvaa** = hearing; **pitR^ivyaH** = (that) his paternal uncle; **nihatam** = was killed; **devaantakanaraantakau** = Devantaka; Narantaka; **trishiraaH** = Trishira; **atikaayashcha** = and Atikaya; **shokapiiDitaaH** = were afflicted with sorrow; **ruruduH** = and wept.

Hearing that his paternal uncle was killed; Devantaka, Narantaka, Trishira and Atikaya were afflicted with sorrow and wept.

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भ्रातरम् निहतम् श्रुत्वा रामेण अक्लिष्ट कर्मणा ।

महा उदर महा पार्श्वौ शोक आक्रान्तौ बभूवतुः ॥ ६-६८-८

8. **shrutvaa** = hearing; **bhraataran** = that their brother; **nihatam** = was killed; **raameNa** = by Rama; **akliSTakarmaNaa** = who was unwary in his actions; **mahodara mahaapaarshvo** = Mahodara and Mahaparshva (step-brothers of Kumbhakarna); **babhuuvatuH** = became; **shokaakraantau** = were overcome with grief.

Hearing that Kumbhakarna, their brother was killed by Rama, who was unwary in his actions, Mahodara and Mahaparshva (step-brothers of Kumbhakarna) were overcome with grief.

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ततः कृच्छ्रात् समासाद्य सञ्ज्ञाम् राक्षस पुमावः ।

कुम्भ कर्ण वधाद् दीनो विललाप स रावणः ॥ ६-६८-९

9. tataH = then; samaasaadya = recovering; samJNaam = his consciousness; kR^ichchhaat = with difficulty; diinaH = distressed; kumbhakarna vadhhaat = for the killing of Kumbhakarna; aakulendriyaH = and perplexed in mind; raakSasapuNgavaH = Ravana; the best of demons; vilalaapa = lamented.

Then, recovering his consciousness with difficulty, distressed as he was for the killing of Kumbhakarna and perplexed in mind, Ravana the foremost of demons, lamented (as follows):

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हा वीर रिपु दर्पघ्न कुम्भ कर्ण महा बल ।

शत्रु सैन्यम् प्रताप्य एकः क्व माम् सम्यज्य गच्छसि ॥ ६-६८-१०

10. haa = alas!; viira = O hero; ripudarpaghna = destroying the pride of enemies!; mahaabala kumbhakarna = O mighty Kumbhakarna! maam vihaaya = leaving me behind; tvam = you; yattaH asi = have gone; daivaat = by divine will; yama saadanam = to the abode of Yama the lord of death.

"Alas! O hero, destroying the pride of enemies! O mighty Kumbhakarna! Leaving me behind, you have gone by divine will to the abode of Yama the lord of death."

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मम शल्यमनुद्धृत्य बान्धवानाम् महाबल ।

शत्रुसैन्यम् प्रताप्यैकः क्व माम् सम्यज्य गच्छसि ॥ ६-६८-११

11. mahaabala = O mighty Kumbhakarna!; kva = where; gachchhasi = are you going; maam samtyajya = leaving me behind; prataapya = after having tormented; shatru sainyam = the army of adversaries; anuddhR^itya = and without taking away; baandhavaanaam shalyam = the thorn of grief of relatives; mama = and of mine.

"O mighty Kumbhakarna! Where are you going alone, leaving me behind, after having tormented the army of enemies and without taking away the thorn of grief from relatives and me."

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इदानीम् खल्व् अहम् न अस्मि यस्य मे पतितो भुजः ।

दक्षिणो यम् समाश्रित्य न बिभेमि सुर असुरान् ॥ ६-६८-१२

12. medakSiNaH bhujaH = my right hand; yam = which; samaashritya = by taking refuge; yasyame = by me; na bibhemi = I am not in fear; suraasuraat = of celestials and ogres; patitaH = has fallen down; aham = I as such; idaniim = now; naasmikhalu = am not indeed there (living).

"Indeed I shall no longer live now, that this right hand of mine, taking refuge on when I had no fear of celestials and ogres, has fallen down."

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कथम् एवम् विधो वीरो देव दानव दर्पहा ।

काल अग्नि प्रतिमो हि अद्य राघवेण रणे हतः ॥ ६-६८-१३

13. katham = how; evam vidhaH = such; viiraH = a hero; devadaanava darpahaa = who destroyed the pride of celestials and demons; kaalaagni pratimaH = as also who was an image of fire that was to destroy the world; hataH = was killed; raaghavaNa = by Rama; raNe = in battle; adya = today?

"How such a hero, who destroyed the pride of celestials and demons, as also who was an image of fire that was to destroy the world, was killed by Rama today in battle?"

यस्य ते वज्र निष्पेषो न कुर्याद् व्यसनम् सदा ।

स कथम् राम बाण आर्तः प्रसुप्तो असि मही तले ॥ ६-६८-१४

14. te = to you; yasya = to whom; vajraniSpeSaH = (even a) clash by a thunder-bolt; na kuryaat sadaa = could not ever cause; vyasanam = a fall; katham = how; saH = you as such; prasuptaH asi = could fall insensibly mahii tale = on the earth's surface; raama baaNaartaH = having been afflicted Rama's arrows?

"Having been afflicted by Rama's arrows, how are you, whom not even a clash of a thunder-bolt ever caused any fall, falling now insensibly on the earth's surface?"

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एते देव गणाः सार्धम् ऋषिभिर् गगने स्थिताः ।

निहतम् त्वाम् रणे दृष्ट्वा निनदन्ति प्रहर्षिताः ॥ ६-६८-१५

15. dR^iSTvaa = seeing; tvaam = you; nihatam = killed; raNe = in battle; ete = these; devagaNaaH = troops of celestials; R^iSibhiH saardham = along with sages; sthitaH = standing; gagane = in the sky; ninadanti = are shouting; praharSitaH = rejoiced.

"Seeing you killed in battle, these troops of celestials and sages, standing in the sky, are shouting with rejoice."

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ध्रुवम् अद्य एव समूहं लब्ध लक्ष्याः प्लवम् गमाः ।

आरोक्ष्यन्ति इह दुर्गाणि लन्का द्वाराणि सर्वशः ॥ ६-६८-१६

16. dhruvam = It is certain (that); plavangamaaH = the monkeys; labdha lakSyaaH = having achieved their purpose; samhR^iSTaaH = will be rejoiced; adyaiva = and now itself; aarokSyanti = will ascend; durgaaNi = the inaccessible; laN^kaadvaaaraaNi = door-ways of Lanka; iha = here; sarvashaH = from all sides.

"It is doubly sure that the monkeys, having achieved their purpose, will be rejoiced and now itself will ascend the inaccessible door-ways of Lanka here from all sides."

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राज्येन न अस्ति मे कार्यम् किम् करिष्यामि सीतया ।

कुम्भ कर्ण विहीनस्य जीविते न अस्ति मे रतिः ॥ ६-६८-१७

17. me = to me; naasti = there is nothing; kaaryam = to be done; raajyena = with a kingdom; kim kariSyami = what shall I do; siitaayaa = with Seetha?; me = to me; kumbhakarNa hiinasya = bereft of Kumbhakarna; naasti = there is no; matiH = intention; jiivite = to live.

"I have nothing to do with a kingdom and what shall I do with Seetha? I have no intention to live, bereft of Kumbhakarna."

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यदि अहम् भ्रातृ हन्तारम् न हन्मि युधि राघवम् ।

ननु मे मरणम् श्रेयो न च इदम् व्यर्थ जीवितम् ॥ ६-६८-१८

18. aham = na hanmiyadi = If I cannot kill; raaghavam = Rama; bhraatR^ihantaaram = who killed my brother; yudhi = in battle; maraNam = death; shreyaH nanu = is indeed better; me = for me; idam = this; vyarthajiivitam = useless life; na = is not (preferable).

"If I cannot kill Rama, who killed my brother, in battle, I would indeed prefer death, but in no case this useless life which has no meaning."

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अद्य एव तम् गमिष्यामि देशम् यत्र अनुजो मम ।
न हि भ्रातृन् समुत्सृज्य क्षणम् जीवितुम् उत्सहे ॥ ६-६८-१९

19. **adyaiva** = now itself; **gamiSyaami** = I will go; **tam desham** = to that place; **yatra** = where; **mama anujaH** = my younger brother is there; **na utsache** = I do not wish; **jiivitum** = to live; **kSaNaM** = even for a moment; **samutsR^ijya** = leaving off; **bhraatR^iin** = my brothers.

"Now itself, I will go to that place, where my younger brother is there. I do not wish to live even for a moment, after abandoning my brothers."

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देवा हि माम् हसिष्यन्ति दृष्ट्वा पूर्वं अपकारिणम् ।
कथम् इन्द्रम् जयिष्यामि कुम्भ कर्ण हते त्वयि ॥ ६-६८-२०

20. **dR^iSTvaa** = seeing; **maam** = me; **puurvaapakaariNam** = who did harm to them in the past; **devaaH** = the celestials; **hasiSyanti hi** = will indeed mock me; **kumbhakarnaNa** = O Kumbhakarna!; **tvayi hate** = now that you are dead; **katham** = how; **jayiSyaami** = can I conquer; **indram** = Indra the lord of celestials?

"Seeing me, who did harm to them in the past, the celestials will indeed mock me. O Kumbhakarna! Now that you are dead, how can I conquer Indra the lord of celestials?"

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तद् इदम् माम् अनुप्राप्तम् विभीषण वचः शुभम् ।
यद् अज्ञानान् मया तस्य न गृहीतम् महात्मनः ॥ ६-६८-२१

21. **yat** = which words; **tasya mahaatmanaH** = of that great souled Vibhishana; **na gR^ihiitam** = were not accepted; **mayaa** = by me; **aJNaanaat** = due to ignorance; **tat** = such; **idam** = of these; **shubham** = auspicious; **vibhiiSaNavachaH** = words of vibhishana; **anupraaptam** = have come up to; **maam** = me.

"Those words of that great-souled Vibhishana, which I did not accept due to ignorance, have come true."

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विभीषण वचो यावत् कुम्भ कर्ण प्रहस्तयोः ।
विनाशो अयम् समुत्पन्नो माम् व्रीडयति दारुणः ॥ ६-६८-२२

22. **yaavat** = ever since; **ayam** = this; **daaruNaH** = cruel; **vinashaH** = end; **kumbhakarnaPrahastayoH** = of Kumbhakarna and Prahasta; **samutpannaH** = happened; (from that time); **vriiDayati** = it is creating a shame; **maam** = to me.

"Ever since this cruel end of Kumbhakarna and Prahasta has happened, I am feeling shameful."

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तस्य अयम् कर्मणः प्रातो विपाको मम शोकदः ।
यन् मया धार्मिकः श्रीमान् स निरस्तो विभीषणः ॥ ६-६८-२३

23. **yat** = since; **saH shriimaan vibhiiSaNaH** = that venerable Vibhishana; **dhaarmikaH** = the pious brother; **nirastaH** = was banished; **mayaa** = by me; **ayam vipaakaH** = this bitter

fruit; **tasya shokadaH karmaNaH** = of that painful deed (of mine); **praaptaH** = has come; **mama** = to me.

"Since that venerable Vibhishana, my pious brother was banished by me, this bitter fruit of that painful deed has come to me."

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इति बहु विधम् आकुल अन्तर् आत्मा ।
कृपणम् अतीव विलप्य कुम्भ कर्णम् ।
न्यपतद् अथ दश आननो भृश ।
स्तमनुजम् इन्द्र रिपुम् हतम् विदित्वा ॥ ६-६८-२४

24. **iti** = Having thus; **vilapya** = lamented; **atiiva kR^ipaNam** = very much piteously; **bahuvidham** = in various ways; **viditvaa** = on coming to know; **kumbhakarNam** = (that) Kumbhakarna; **tam anujam** = that younger brother; **indraripum** = the enemy of Indra; **hatam** = having been killed; **dashaananaH** = Ravana; the ten-headed demon; **aakulaantaraatmaa** = whose inner feelings were agitated; **nyapatat.api** = even sank down; **bhR^ishaartaH** = extremely disturbed.

Having thus lamented very much piteously in various ways on coming to know that Kumbhakarna, his younger brother and the enemy of Indra having been killed, Ravana the ten-headed demon, whose inner feelings were agitated, even sank down, extremely disturbed.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये युद्धकाण्डे अष्टषष्ठितमः सर्गः

Thus completes 68th Chapter of Yuddha Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

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Book VI : Yuddha Kanda - Book Of War

Chapter [Sarga] 69

Verses converted to UTF-8, Nov 09

Introduction

As Ravana is lamenting over the death of Kumbhakarna, Trishira (one of Ravana's sons) consoles him and says that he will go to the battle-field and kill Rama. Hearing the words of Trishira, Ravana's other sons (Devantaka, Narantaka and Atikaya) also come forward to join the fight. Then Ravana sends all them to the battle. He also sends Mahodara and Mahaparshva, his brothers to guard his sons. Mighty demons accompany them. The demons release arrows towards the monkeys, who see the demons coming in elephants, horses and chariots. The monkeys take huge rocks and trees to fight with the demons. Seeing several demons being killed in battle, Narantaka enters the field with his javelin and kills several monkeys. Meanwhile, those monkeys who were thrown down unconscious by Kumbhakarna earlier regain their consciousness and approach Sugreeva for help. Then, Sugreeva sends Angada for the fight. Narantaka hurls his javelin towards Angada's chest, but the javelin breaks and falls down. Angada strikes Narantaka's horse with his hand and the horse falls down dead. Then, Angada and Narantaka exchange the blows of their fists on each other in battle and finally, Narantaka dies.

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एवम् विलपमानस्य रावणस्य दुरात्मनः ।

श्रुत्वा शोक अभितप्तस्य त्रिशिरा वाक्यम् अब्रवीत् ॥ ६-६९-१

1. **shrutvaa** = hearing; **vaakyam** = the words; **raavaNasya duraatmanaH** = of the evil-minded Ravana; **vilapamaanasya** = who was lamenting; **shoka abhibhuutasya** = overcome as he was with grief; **evam** = in this way; **trishiraaH** = Trishira (one of his sons); **abraviit** = spoke; **vaakyam** = (the following) words.

Hearing the words of the evil-minded Ravana, who was thus lamenting, as he was overcome with grief, Trishira (one of his sons) spoke as follows:

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एवम् एव महा वीर्यो हतो नस् तात मध्यमः ।

न तु सत् पुरुषा राजन् विलपन्ति यथा भवान् ॥ ६-६९-२

2. **evam eva** = truly in such a manner; **mahaaviiryaH** = the highly valiant Kumbhakarna; **naH taatamadhyamaH** = the middle of our father and uncles; **hataH** = has been killed; **raajan** = O king!; **tu** = But; **satpuruSaaH** = a good persons; **bhavaan yathaa** = like you; **na vilapanti** = do not lament.

"Truly in such a manner, the highly valiant Kumbhakarna, (the middle of our father and uncles) has been killed. But good persons like you do not lament as you are doing, O king!"

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नूनम् त्रिभुवनस्य अपि पर्याप्तस् त्वम् असि प्रभो।

स कस्मात् प्राकृतः इव शोकस्य आत्मानम् ईदृशम् ॥ ६-६९-३

3. **prabho** = O Lord!; **tvam** = you; **paryaptaH asi** = are capable (of conquering); **tribhuvanasya api** = even the three worlds; **kasmaat** = why; **iidR^isham saH** = are you as such; **shochasi** = lamenting; **aatmaanam** = about yourself; **praakR^itaH iva** = as a common person?

"O Lord! You are capable of conquering even the three worlds. Why are you, as such, lamenting about yourself, as a common person?"

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ब्रह्म दत्ता अस्ति ते शक्तिः कवचः सायको धनुः।
सहस्र खर सम्युक्तो रथो मेघ सम स्वनः ॥ ६-६९-४

4. **te** = to you; **asti** = is; **shaktiH** = javelin; **brahmadatta** = given by Brahma; **kavacham** = an armour; **saayakaH** = arrow; **dhanuH** = the bow; **rathaH** = a chariot; **sahsra khara samyuktaH** = yoked to a thousand donkeys; **meghasamasvanaH** = with a sound resembling the rumbling of a cloud.

"You do continue to have a javelin given by Brahma, an armour, a bow and an arrow together with a chariot yoked to a thousand donkeys, emitting a sound resembling the rumbling of a cloud."

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त्वया असकृद् विशस्तेण विशस्ता देव दानवाः।
स सर्व आयुध सम्पन्नो राघवम् शास्तुम् अर्हसि ॥ ६-६९-५

5. **asakR^it** = several times; **devadaanavaaH** = the celestials and giants; **vishastaaH hi** = were indeed destroyed; **tvayaa** = by you; **shastreNa** = with your weapons; **saH** = you as such; **sarvaayudha sampannaH** = endowed with all weapons; **arhasi** = are worthy; **shaastum** = to kill; **raaghavam** = Rama.

"The celestials and giants were indeed destroyed several times by you with your various types of weapons. As such, you can punish Rama, when endowed with all weapons."

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कामम् तिष्ठ महा राज निर्गमिष्यामि अहम् रणम्।
उद्धरिष्यामि ते शत्रून् गरुडः पन्नगान् इह ॥ ६-६९-६

6. **mahaaraaja** = O monarch!; **tiSTha kaamam** = you stay on; **aham** = I; **nirgamiSyaami** = shall set out; **uddhariSyaami** = and eradicate; **te shatruun** = your enemies; **raNe** = in battle; **garuDah iva** = as Garuda the eagle; **pannagaaniva** = eradicates the serpents.

"You stay on, O monarch! I will set out and eradicate your enemies in battle, as Garuda the eagle eradicates the serpents."

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शम्बरो देव राजेन नरको विष्णुना यथा।
तथा अद्य शयिता रामो मया युधि निपातितः।

7. **nipaaitaH** = beaten down; **mayaa** = by me; **yathaa tathaa** = as; **shambaraH** = Shambara; **devarajaajena** = by Indra; **narakaH** = and as Naraka; **viSNu naa** = by Vishnu; **yudhi**; in battle; **adya** = today; **raamaH** = Rama; **shayitaa** = will be lain down; **mayaa** = by me.

"Beaten down by me, as Shambara by Indra and Naraka* by Vishnu, I will lay down Rama today in battle."

* This Naraka was not naraka, the son of Mother Earth, who died at the hands of Lord Krishna. He was procreated through Simhika and Viprachitti. His six brothers were Vatapi, Namuchi, Ilwala, Shrimara, Andhaka

श्रुत्वा त्रिशिरसो वाक्यम् रावणो राक्षस अधिपः।
पुनर् जातम् इव आत्मानम् मन्यते काल चोदितः ॥ ६-६९-८

8. **shrutvaa** = hearing; **vaakyam** = the words; **trishirasaH** = of Trishira; **raavaNaH** = Ravana; **raakSasaadhipaH** = the king of demons; **manyate** = considered; **aatmaanam** = himself; **jaatam iva** = as though born; **punaH** = anew; **kaalachoditaH** = as summoned by Death.

Hearing the words of Trishira, Ravana the king of demons considered himself as though born anew, after being summoned by Death.

श्रुत्वा त्रिशिरसो वाक्यम् देव अन्तक नर अन्तकौ।
अतिकायसः च तेजस्वी बभूवुर् युद्ध हर्षिताः ॥ ६-६९-९

9. **shrutvaa** = heaving; **naakyam** = the words; **trisharasaH** = of Trisharas; **devaantaka naraantakau** = Devantaka and Narantaka; **tejasvii atikaayashcha** = and the energetic Atikaya; **yuddhaharSitaaH** = were rejoiced of war.

Hearing the words of Trishira, Devantaka, Narantaka and the energetic Atikaya were rejoiced of war.

ततो अहम् अहम् इति एवम् गर्जन्तो नैरुत ऋषभाः ।
रावणस्य सुता वीराः शक्र तुल्य पराक्रमाः ॥ ६-६९-१०

10. **tataH** = then; **raavaNaaH sutaaH** = Ravana's sons; **viiraaH** = the brave ones; **shakratulya paraakramaaH** = whose prowess; was equal to Indra; **nairR^iturSabhaaH** = and the foremost of demons; **garjantaH** = roared; **aham aham ityeva** = asserting their superiority saying "I will lead; I will lead."

Then, the brave Ravana's sons, whose prowess was equal to Indra and the foremost of demons, roared asserting their superiority saying "I will lead, I will lead!"

अन्तरिक्ष चराः सर्वे सर्वे माया विशारदाः ।१
सर्वे त्रिदश दर्पघ्नाः सर्वे च रण दुर्मदाः ॥ ६-६९-११

11. **sarve** = all; **antarikSagataaH** = were capable of passing through the sky; **sarve** = all; **maayaa vishaaraaaaH** = were skilled in magic; **sarve** = all; **tridashadarpaghnaaH** = had humbled the pride of gods; **sarve** = all; **samaradurmadaaH** = were fierce in battle.

All of them were capable of passing through the sky. All were skilled in magic. All had humbled the pride of gods. All were fierce in battle.

सर्वे अस्त्र बल सम्पन्नाः सर्वे विस्तीर्ण कीर्तयः।
सर्वे समरम् आसाद्य न श्रूयन्ते स्म निर्जिताः ॥ ६-६९-१२
देवैरपि सगन्धर्वैः सकिम्नरमहोरगैः ।

12. **sarve** = all; **subala sampannaaH** = were endowed with great strength; **sarve** = all; **vistiirNa kiirtayaH** = were widely renowned; **sarve** = all; **na shrunyante sma** = were such

that they were never been heard of; **nirjitaH** = having been conquered; **daiverapi** = by even celestials; **sagandharvaiH** = or by Gandharvas; **sakimnara mahoragraiH** = or by Kinnaras or large serpents; **aasaadya samaram** = while encountering a combat.

All were endowed with great strength. All were widely renowned. All were such as had never been heard of having been conquered by celestials or Gandharvas or Kinnaras or large serpents while encountering a battle.

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सर्वे अस्त्र विदुषो वीराः सर्वे युद्ध विशारदाः ॥ ६-६९-१३

सर्वे प्रवर जिज्ञानाः सर्वे लब्ध वरास् तथा ।

13. **sarve** = all; **viiraaH** = were valiant ones; **astraviduSaH** = well-versed in weaponry; **sarve** = all; **yuddhavishaaradaaH** = were skilled in war-fare; **sarve** = all; **pravaraviJNaanaaH** = were greatly knowledgeable; **tathaa** = and; **sarve** = all; **labdhavaraaH** = had obtained boons.

All the demons were valiant ones, well-versed in weaponry. All were skilled in war-fare. All were greatly knowledgeable and all had obtained boons.

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स तैस् तथा भास्कर तुल्य वर्चसैः

सुतैर् वृतः शत्रु बल प्रमर्दनैः ।

रराज राजा मघवान् यथा अमरैर् ।

वृतो महा दानव दर्प नाशनैः वृतो ॥ ६-६९-१४

14. **raajaa** = that Ravana the king; **tathaavR^itaH taiH sutaiH** = surrounded by his sons; **bhaaskaratuladarshanaiH** = who tormented the strength and fortune of the enemies; **raraaja** = shone; **maghava yathaa** = like Indra; **vR^itaH** = surrounded; **amaraiH** = by celestials; **mahaadaanava darpanaashanaiH** = who can destroy the pride of gigantic demons.

That Ravana the king, surrounded by his sons, who were radiant as the sun and who tormented the strength and fortune of the enemies, shone like Indra surrounded by celestials who can destroy the pride of gigantic demons.

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स पुत्रान् सम्परिष्वज्य भूषयित्वा च भूषणैः ।

आशीर्भिसः च प्रशस्ताभिः प्रेषयाम् आस सम्युगे ॥ ६-६९-१५

15. **sampariSvajya** = embracing; **putraan** = his sons; **bhuuSayitvaacha** = embellishing them; **bhuuSaNaH** = with ornaments; **prashastaabhiH aashiirbhiH** = and blessing them profusely; **saH** = Ravana; **preSayaamaasa** = sent them; **raNe** = to battle.

Embracing his sons, embellishing them with ornaments and blessing them profusely, Ravana sent them to battle.

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युद्धोन्मत्तम् च मत्तं च भ्रातरौ च अपि रावणः ।

रक्षण अर्थम् कुमारानाम् प्रेषयाम् आस सम्युगे ॥ ६-६९-१६

16. **rakSaNaartham** = for the defence; **kumaaraaNaam** = of his sons; **raavaNaH** = Ravana; **preSayaamaasa** = sent; **yuddhonmattama** = YuddhonmattaH; **mattam cha api** = and even Matta; **bhraatarau** = his brothers; **samyuge** = to battle.

For the defense of his sons, Ravana sent Yuddhonmatta and Matta (better known as Mahodara and Mahaparshva), his brothers to the battle.

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ते अभिवाद्य महात्मानम् रावणम् रिपु रावणम् ।
कृत्वा प्रदक्षिणम् चैव महा कायाः प्रतस्थिरे ॥ ६-६९-१७

17. **te mahaakaayaaH** = those demons having colossal bodies; **abhivaadya** = paid obeisance; **kR^itvaachaiva pradakSiNam** = by circumambulating; **raavaNam** = Ravana; **loka raavaNam** = who caused the people to cry in terror; **pratasthire** = and departed.

Those demons with colossal bodies, paid obeisance (by circumambulating) to Ravana (who caused the people to cry in terror) and departed.

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सर्व ओषधीभिर् गन्धैः च समालभ्य महा बलाः ।
निर्जग्मुर् नैरृत श्रेष्ठाः षड् एते युद्ध कान्क्षिणः ॥ ६-६९-१८

18. **samaalabhya** = anointing their bodies; **sarvauSadhiibhiH** = with all types of herbs; **gandhaiH cha** = and perfumes; **ete** = these; **SaT** = six; **mahaabalaaH** = mighty; **nairR^itashreSThaaH** = and excellent demons; **nirjagmuH** = went away; **yuddha kaanikSiNaH** = eager to fight.

Anointing their bodies with all types of herbs and perfumes, those six mighty and excellent demons went away, eager to fight.

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त्रिशिराश्चातिकायश्च देवान्तकनरान्तकौ ।
महोदरमहापार्श्वौ निर्जग्मुः कालचोदिताः ॥ ६-६९-१९

19. **trishiraashcha** = Trishira; **atikaayashcha** = Atikaya; **devaantaka naraantakau** = Devantaka; Narantaka; **Mahodara mahaapaarshvau** = Mahodara and Mahaparshva; **kaala choditaaH** = under the clout of destiny; **nirjagmuH** = set out.

Trishira, Atikaya, Devantaka, Narantaka, Mahodara and Mahaparshva, under the clout of destiny; set out for the battle.

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ततः सुदर्शनम् नाम नील जीमूत सन्निभम् ।
ऐरावत कुले जातम् आरुरोह महा उदरः ॥ ६-६९-२०

20. **tataH** = thereupon; **mahodaraH** = Mahodara; **aaruroha** = mounted; **naagam** = an elephant; **sudarshanam** = called Sudarshana; **airaavatakule jaatam** = born in Airavata-race; **niila jiimuuta samnibham** = like unto a dark cloud.

Thereupon, Mahodara mounted an elephant called Sudarshana, like unto a dark-cloud and born in Airavata-race.

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सर्व आयुध समायुक्तम् तूणीभिसः च स्वलम्कृतम् ।
रराज गजम् आस्थाय सविता इव अस्त मूर्धनि ॥ ६-६९-२१

21. **alamkR^itaH** = (That Mahodara) adorned; **tuuniibhishchaapi** = with quivers; **sarvaayudha samaayuktaH** = endowed with all types of armoury; **aasthaaya** =

mounting; **gajam** = the elephants; **raraaja** = radiated; **saviteva** = like the sun; **astamuurdhani** = on the peak of Asthachala mountain.

That Mahodara, adorned with quivers, endowed with all types of armoury and mounting the elephant, shone like the sun on the peak of Ashtachala mountain.

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हय उत्तम समायुक्तम् सर्व आयुध समाकुलम् ।
आरुरोह रथ श्रेष्ठम् त्रिशिरा रावण आत्मजः॥ ६-६९-२२

22. **trishiraaH** = Trishira; **raavaNaatmajaH** = the son of Ravana; **aaruroha** = ascended; **rathashreSTham** = an exquisite chariot; **hayottama samaayuktam** = yoked to excellent horses; **sarvaayudha samaakulam** = and filled with all types of armoury.

Trishira, the son of Ravana, ascended an exquisite chariot, yoked to excellent horses and filled with all types of armoury.

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त्रिशिरा रथम् आस्थाय विरराज धनुर् धरः ।
सविद्युद् उल्कः सज्वालः स इन्द्र चापिव अम्बुदः ॥ ६-६९-२३

23. **trishiraH** = Trishira; **dhanurdharaH** = wielding a bow; **aasthaaya** = and mounting; **ratham** = the chariot; **viraraaja** = shone; **ambudaH iva** = like a cloud; **savidyudulkaH** = with glittering met ears; **sajvaalaH** = illuminations; **sendra chaapaH** = and a rain-bow.

Trishira, wielding a bow and mounting the chariot, shone like a cloud with glittering meteors, illuminations and a rain-bow.

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त्रिभिः किरीटैस् त्रिशिराः शुशुभे स रथ उत्तमे ।
हिमवान् इव शैल इन्द्रस् त्रिभिः कान्चन पर्वतैः ॥ ६-६९-२४

24. **saH** = that; **trishiraaH** = Trishira; **tribhiH kiriiTaiH** = with three diadems; **rathottame** = in that exquisite chariot; **shushubhe** = stood out; **himavaaniva** = like Mount Himavat; **shailendraH** = the king of mountains; **tribhiH** = with three; **kaaN^chana parvataiH** = golden hills.

That Trishira with three diadems in that exquisite chariot, stood out like Mount Himavat, the king of mountains with its three golden hills.

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अतिकायो अपि तेजस्वी राक्षस इन्द्र सुतस् तदा ।
आरुरोह रथ श्रेष्ठम् श्रेष्ठः सर्व धनुष्मताम् ॥ ६-६९-२५

25. **tadaa** = then; **atikaayaH** = Atikaya; **atitejasvii** = having very fiery energy; **raakSasendra sutaH** = the son of Ravana; **shreSThaH** = and the foremost; **sarvadhanuSmataam** = among the wielders of bow; **aaruroha** = mounted; **ratha shreSTham** = an excellent chariot.

Then, Atikaya, having very fiery energy, the son of Ravana and the foremost among the wielders of bow, mounted an excellent chariot.

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सुचक्र अक्षम् सुसम्युक्तम् सानुकर्षम् सकूबरम् ।

तूणी बाण आसनैर् दीप्तम् प्रास असि परिघ आकुलम् ॥ ६-६९-२६

26. (Atikaya mounted the chariot); **suchakraakSam** = having first-rate wheels and axles; **susamyuktam** = well-yoked; **svanukarSam** = with good carriage-bottom; **sukuubaram** = with good wooden pole; **tuuNiibaaNaasanaih** = with quivers and bows; **diiptam** = flashingly; **praasaasiparighaakulam** = full of missiles; swords and maces.

Atikaya mounted that chariot, having first-rate wheels and axles, well-yoked, having a good carriage and pole, filled with quivers and bows and flashingly full of missiles, swords and maces.

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स कान्चन विचित्रेण किरीटेन विराजता ।

भूषणैः च बभौ मेरुः प्रभाभिर् इव भास्वरः ॥ ६-६९-२७

27. **saH** = he; **babhau** = was radiant; **kirriTena** = with his diadem; **viraajataa** = shining; **kaaNchana vichitreNa** = in brilliant gold; **bhuuSaNaishcha** = and with ornaments; **meruH iva** = like Mount Meru; **bhaasayan** = causing to shine; **prabhaabhiH** = with its splendours.

He was radiant with his diadem, shining in brilliant gold and other ornaments, like Mount Meru, causing to shine with its splendours (by the sun).

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स रराज रथे तस्मिन् राज सूनूर् महा बलः ।

वृतो नैरृत शार्दूलैर् वज्र पाणिर् इव अमरैः ॥ ६-६९-२८

28. **tasmin rathe** = in that chariot; **saH mhaabalaH** = that mighty; **raajasunuH** = prince; **vR^itaH** = surrounded; **nairR^ita shaarduulaiH** = by excellent of demons; **raraaja** = shone; **vajrapaaNiH iva** = like Indra; **amaraiH** = surrounded by celestials.

In that chariot, Atikaya that mighty prince, surrounded by the foremost of demons, shone like Indra surrounded by celestials.

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हयम् उच्चैः श्रवः प्रख्यम् श्वेतम् कनक भूषणम् ।

मनो जवम् महा कायम् आरुरोह नर अन्तकः ॥ ६-६९-२९

29. **naraantakaH** = Narantaka; **aaruroha** = mounted; **hayam** = a horse; **uchchaishravaH prakhyam** = similar to Uchchairshrava; **shvetam** = white in colour; **kanakabhUUaSaNam** = adorned with gold ornaments; **manojavam** = with swift as thought; **mahaakaayam** = and having a gigantic body.

Narantaka mounted a white gigantic horse, similar to Uchchaishrava (the mount of Indra), adorned with gold ornaments and as swift as thought.

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गृहीत्वा प्रासम् उक्ल आभम् विरराज नर अन्तकः ।

शक्तिम् आदाय तेजस्वी गुहः शत्रुष्व् इव आहवे ॥ ६-६९-३०

30. **naraantakaH** = Narantaka; **gR^ihitvaa** = holding; **praasam** = a javelin; **ulkaabham** = resplendent like a meteor; **viraraaja** = appeared shining; **guhaH yathaa** = like Guha (the offspring of shiva); **aadaaya** = holding; **shaktim** = a spear; **tejasvii shikhigataH** = and riding a beautiful peacock.

Narantaka, holding a javelin, which was resplendent like a meteor, appeared shining, like Guha (the offspring of Shiva) holding a spear and riding a beautiful peacock.

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देव अन्तकः समादाय परिघम् वज्र भूषणम् ।
परिगृह्य गिरिम् दोर्भ्याम् वपुर् विष्णोर् विडम्बयन् ॥ ६-६९-३१

31. devaantakaH = Devantaka; samaadaaya = holding; parigham hema bhuuShitam = a glided iron-bar; vDambayan = (marched) resembling; viSNoH vapuH = an incarnation of Vishnu; parigR^ihya = holding; girim = Mount Mandara; dorbhyaam = in his arms.

Devantaka, holding a glided iron-bar, marched ahead, resembling an incarnation of Vishnu holding Mandara-mountain in his arms.

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महा पार्श्वो महा तेजा गदाम् आदाय वीर्यवान् ।
विरराज गदा पाणिः कुबेरः इव सम्युगे ॥ ६-६९-३२

32. mahaapaarshvaH = Mahaparshva; mahaatejaaH = with a great splendour; viiryavaan = possessing vigour; gadaapaaNiH = wielding a mace in his arm; samyuge = in battle; viraraaja = shone; kuberaH iva = like Kubera the lord of wealth.

Mahaparshva, possessing a great splendour and vigour and wielding a mace in his arm in battle, looked like Kubera the lord of wealth.

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ते प्रतस्थुर् महात्मानो बलैर् अप्रतिमैर् वृताः ।
तान् गजैसः च तुरमैसः च रथैसः च अम्बुद निस्वनैः ॥ ६-६९-३३
अनुजग्मुर् महात्मानो राक्षसाः प्रवर आयुधाः ।

33. te mahaatmaanaH = those distinguished demons; pratasthuH = set out (from Lanka); suraaH iva = like the gods; amaraavatyaaH = leaving Amaravati; mahaatmaanaH = mighty; raakSasaaH = demons; pravaraayudhaH = holding excellent weaponry; anuutpetuH = accompanied; taan = them; gajaishcha = on elephants; turaNgaishcha = horses; rathaishcha = and chariots; ambudaniH svanaiH = making rumbling sounds of clouds.

Those distinguished demons set out from. Lanka, like the gods leaving Amaravati. Mighty demons, holding excellent weaponry, accompanied them, mounting on elephants, horses and chariots making sounds of rumbling clouds.

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ते विरेजुर् महात्मानो कुमारः सूर्य वर्चसः ॥ ६-६९-३४
किरीटिनः श्रिया जुष्टा ग्रहा दीप्ताः इव अम्बरे ।

34. te mahaatmaanaH kumaaraaH = those mighty princes; suurya varchasaH = with brilliance of the sun; kiriiTinaH = wearing diadems; juSTaaH = possessed of; shriyaa = prosperity; virejuH = shone; diiptaaH grahaaH iva = like glowing planets; ambare = in the sky.

Those mighty princes, having sun's brilliance, wearing diadems and possessed of prosperity, shone like glowing planets in the sky.

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प्रगृहीता बभौ तेषाम् चत्राणाम् आवलिः सिता ॥ ६-६९-३५
शारद अभ्र प्रतीकाशाम् हंस आवलिर् इव अम्बरे ।

35. aavaliH = the row; teSaam shiraa vastraanaam = of their auspicious attire; pragR^ihiitaa = worn; babhau = shone; sharadabhra pratiikaashaaH = like an autumn cloud; hamsaavaliH iva = or like a flock of cranes; ambare = in the sky.

The row of auspicious attire worn by them, shone like an autumnal cloud or like a flock of cranes in the sky.

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मरणम् वा अपि निश्चित्य शत्रूणाम् वा पराजयम् ॥ ६-६९-३६
इति कृत्वा मतिम् वीरा निर्जग्मुः सम्युग अर्थिनः ।

36. nishchitya = Determined; maraNamvaapi = either to die even; paraajayamvaapi = or to vanquish; shatruuNaam = their enemies; viiraaH = those valiant demons; nirjagmuH = went forward; iti = thus; matim kR^itvaa = making their courageous resolve; samyugaarthinaH = eager to fight.

Determined either to die or to vanquish their enemies, those valiant demons went forward, thus making their courageous resolve, eager to fight.

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जगर्जुसः च प्रणेदुसः च चिक्षिपुसः च अपि सायकान् ॥ ६-६९-३७
जहृषुसः च महात्मानो निर्यान्तो युद्ध दुर्मदाः ।

37. mahaatmanaH = those mighty demons; niryataaH = set out; yuddhadurmadaaH = with a mad conception of war; jagarjushcha = roared; praNedushcha = and made a reverberating sound; jagR^ihuH cha = took up; saayakaan = arrows; chikSipushcha = and dispatched them.

Those mighty demons set out with a mad conception of war, roared and made a reverberatory sound, took up arrows and dispatched them.

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क्ष्वेडित आस्फोट निनदैः संचाल इव मेदिनी ॥ ६-६९-३८
रक्षसाम् सिंह नादैसः च पुस्फोट इव तदा अम्बरम् ।

38. medinii = the earth; samchachaaleva = appeared trembled; kSveDitaasphoTitaanaam = by their battle-cries and clapping of arms; ambaram = the sky; samsphoTitam iva = appeared breached; simhanaadaiH = by the lion's roars; rakSasaam = of the demons.

The earth trembled as it were, by their battle-cries and clapping of arms. The sky appeared breached, by the lion's roars of the demons.

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ते अभिनिष्क्रम्य मुदिता राक्षस इन्द्रा महा बलाः ॥ ६-६९-३९
ददृशुर् वानर अनीकम् समुद्यत शिला नगम् ।

39. te = those; mahaabalaaH = mighty; raakSasendraH = leaders of demons; abhiniSkramya = having set out; muditaa = were delighted and; dadR^ishuH = saw vaanaraaniikam = the army of monkeys; samudyata shilaayudham = having uplifted rocks as their weapons.

Those mighty leaders of demons, having set out, were delighted to see the army of monkeys having uplifted rocks as their weapons.

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हरयो अपि महात्मानो ददृशुर् नैरृतम् बलम् ॥ ६-६९-४०

हस्ति अश्व रथ सम्बाधम् किन्किणी शत नादितम् ।

नील जीमूत सम्काशम् समुद्यत महा आयुधम् ॥ ६-६९-४१

दीप्त अनल रवि प्रख्यैर् नैरृतैः सर्वतो वृतम् ।

40; 41. **mahaatmaanaH** = the mighty; **haroyo.api** = monkeys too; **dadR^ishuH** = saw; **balam** = the army; **raakSasam** = of demons; **niilajiimuuta samkaasham** = which appeared like a black cloud; **sarvataH diiptaanala raviprakhyaiH** = blazing like fire and the sun on all sides; **hastyashvaratha sambaadham** = abounding with elephants; horses and chariots; **kiN^kiNiishata naaditam** = made to resound with hundreds of small bells; **samudyata mahaayudham** = with well-raised great weapons.

The mighty monkeys too saw that army of demons, which appeared like a black cloud but blazing like fire and sun on all sides, abounding with elephants, horses and chariots, made to resound with hundreds of small bells and wielding well-raised great weaponry.

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तद् दृष्ट्वा बलम् आयान्तम् लब्ध लक्ष्याः प्लवम् गमाः ॥ ६-६९-४२

समुद्यत महा शैलाः सम्प्रणेदुर् मुहुर् मुहुः ।

अमृष्यमाणा रक्षांसि प्रतिनर्दन्त वान्राः ॥ ६-६९-४३

42. **dR^iSTvaa** = seeing; **tat** = that; **balam** = army; **aayaatam** = which arrived; **labdha lakSyaa** = and as they got the target; **plavaN^gamaaH** = the monkeys; **samudyatamahashai laaH** = having the uplifted great mountains; **sampraNeduH** = roared; **muhurmuhuH** = again and again; **vaanaraaH** = the monkeys; **amR^iShya maaNaaH** = not tolerating; **rakSaamsi** = the demons; **pratinardanta** = shouted; standing opposite to them.

Seeing that army which arrived and as they got the target for their fight, the monkeys, having the great mountains uplifted, roared again and again. The monkeys, not tolerating the demons, thus shouted, standing opposite to them.

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ततः समुद्भुष्ट रवम् निशम्य ।

रक्षो गणा वानर यूथपानाम् ।

अमृष्यमाणाः पर हर्षम् उग्रम् ।

महा बला भीमतरम् विनेदुः ॥ ६-६९-४४

44. **nishmya** = hearing; **samutkR^iShTaravam** = the enhanced noise; **vaanarayuuthapaanaam** = of the leaders of the army of monkeys; **rakSogaNaaH** = the troops of demons; **ugramahaabalaaH** = terrible in might; **tataH** = then; **amR^iSyamaaNaaH** = not tolerating; **paraharSam** = the rejoice of the enemies; **vineduH** = made a noise; **bhiimataram** = more terribly.

Hearing the enhanced noise of the leaders of the army of monkeys, the troops of demons who were terrible in might, not tolerating the rejoice of the enemies, then made a noise more terribly.

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ते राक्षस बलम् घोरम् प्रविश्य हरि यूथपाः ।

विचेरुर् उद्यतैः शैलैर् नगाः शिखरिणो यथा ॥ ६-६९-४५

45. **pravishya** = entering; **ghoram** = the terrific; **raakSasabalam** = army of demons; **te hariyuuthapaaH** = those leaders of monkeys; **udyataiH shailaiH** = with the mountains

raised; **vicheruH** = roamed about; **nagah yathaa**= like mountains; **shikhariNaH** = with their peaks.

Entering that terrific army of demons, those monkey-leaders, with their raised mountains, roamed about like mountains with their peaks.

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केचिद् आकाशम् आविश्य केचिद् उर्व्याम् प्लवम् गमाः ।
रक्षः सैन्येषु सम्क्रुद्धासः चेरुर् द्रुम शिला आयुधाः ॥ ६-६९-४६

46. **kechit** = some; **plavangamaaH** = monkeys; **aavishya** = entering; **aakaasham** = sky; **kechit samkR^iddhaaH** = and some others enraged; **urvyaam** = staying on earth; **druma shilaayudhaaH** = and taking trees and rocks as their weapons; **cheruH** = wandered; **rakSaH sainyeSu** = among the army of demons.

Some monkeys entering the sky and some others enraged, staying on earth with trees and rocks as their weapons, wandered among the army of demons.

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द्रुमांस्य विपुलस्कन्धान् गृह्य वानरपुमावाः ।
तद्युद्धमभवद्भोरं रक्षोवानरसम्कुलम् ॥ ६-६९-४७

47. **vaanarapungavaaH** = the foremost among the monkeys; **gR^ihya** = holding; **drumaancha** = trees; **vipulaskandhaan** = having extensive branches (roamed about the battle-field); **tat** = that; **yuddham** = battle; **rakSovaanarasamkulam** = filled with demons and monkeys; **abhavat** = was; **ghoram** = terrific.

The foremost among the monkeys, holding trees, having extensive branches, roamed about in the battle-field. That battle-front, filled with demons and monkeys, looked terrific.

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ते पादप शिला शैलैः चक्रुर् वृष्टिम् अनुत्तमाम् ।
बाण ओघैर् वार्यमाणासः च हरयो भीम विक्रमाः ॥ ६-६९-४८

48. **te harayaH** = those monkeys; **bhiima vikramaaH** = of terrific prowess; **vaaryamaaNaaH** = though impeded; **baaNaughaiH** = by a flood of arrows; **chakruH** = initiated; **anuupamaam vR^iSTim** = a matchless rain; **paadapashilaashailaiH** = of trees; rocks and mountains.

Those monkeys, of terrific prowess, though impeded by a flood of arrows, initiated a matchless rain of trees, rocks and mountains.

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सिंह नादान् विनेदुसः च रणे राक्षस वानराः ।
शिलाभिसः चूर्णयाम् आसुर् यातु धानान् प्लवम् गमाः ॥ ६-६९-४९

49. **raNe** = in the battle; **raakSasa vaanaraaH** = the demons and the monkeys; **vieduH** = made a noise; **simha naadaan** = of lion's roars; **plavangamaaH** = the monkeys; **chuurNayaamaasuH** = pounded; **yaatudhaanaan** = the demons; **shilaabhiH** = with rocks.

In the battle, the demons and the monkeys made a noise of lion's roars. The monkeys pounded the demons with rocks.

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निजघ्नुः सम्युगे क्रुद्धाः कवच आभरण आवृतान् ।
केचिद् रथ गतान् वीरान् गज वाजि गतान् अपि ॥ ६-६९-५०

50. **kruddhaaH** = the enraged mokeys; **nijaghnuH** = killed; **kavachaabharaNa vR^itaan** = demons wearing armours and ornaments; **kechit** = some; (killed); **viiraan rathagataan** = valiant demons; sitting; or standing in chariots; (as also); **gaja vaajigataanapi** = and those mounted on elephants and horses.

The enraged monkeys killed demons wearing armours and ornaments. Some killed valiant demons, sitting or standing in chariots and also those demons mounted on elephants and horses.

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निजघ्नुः सहसा आप्लुत्य यातु धानान् प्लवम् गमाः ।
शैल शृन्ग निपातैसः च मुष्टिभिर् वान्त लोचनाः ॥ ६-६९-५१
चेलुः पेतुसः च नेदुसः च तत्र राक्षस पुम्गावाः ।

51. **viiraan** = Valiant; **plavangamaaH** = monkeys; **nirjaghmuH** = struck; **yaatudhaanaan** = demons; **sahasaa** = vehemently; **te** = those; **raakSasapungavaaH** = foremost of demons; **tatra** = there; **cheluH** = trembled; **shaila shR^iNGaanvitaaNgaaH** = as their bodies were attacked by mountain-peaks; **muSTibhiH** = and blows of fists; **vaantalochanaaH** = and having their eyes ejected out; **petushcha** = fell down; **nedushcha** = and roared.

Valiant monkeys struck the demons vehemently. Those foremost of demons trembled, as their bodies were attacked by mountain-peaks and blows of fists, down and roared.

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राक्षसाश्च शरैस्तीक्ष्णैर्बिभिदुः कपिकुञ्जरान् ।
शूलामुद्गरखड्गैश्च जघ्नुः प्रासैश्च शक्तिभिः ॥ ६-६९-५२

52. **raakSasaashcha** = those demons also; **bibhiduH** = pierced; **kapikuN^jaraan** = the foremost of monkeys; **tiikSNaiH sharaiH** = with sharp arrows; **jaghnuH** = they struck; **shuula mudgarakhaDgaishcha** = with spears; mallets; swords; **shaktibhiH praasaishcha** = javelins and lances.

Those demons also pierced the foremost of monkeys with sharp arrows, striking them with spears mallets, swords, javelins and lances.

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अन्योन्यम् पातयामासुः परस्परजयैषिण ॥ ६-६९-५३
रिपुशोणितदिग्धाङ्गास्त्र वानरराक्षसाः ।

53. **vaanara raakSasaaH** = the monkeys and demons; **tatra** = there; **ripushoNita digdhaaNgaaH** = having their limbs smeared with the blood of their foes; **paatayaamasuH** = mowed; **anyonyam** = each other; **paraspara jayaiShiNaH** = with a desire to conquer each other.

There, the monkeys and demons having their limbs smeared with the blood of their foes, mowed each other with a desire to conquer each other.

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ततः शैलैसः च खड्गैसः च विसृष्टैर् हरि राक्षसैः ॥ ६-६९-५४
मुहूर्तेन आवृता भूमिर् अभवत् शोणित आप्लुता ।

54. **tataH** = thereupon; **muhuurtena** = within an instant; **bhuumiH** = the earth; **abhavat** = became; **aavR^itaa** = covered; **shoNitokSitaa** = and dampened with blood; **visR^iSTaiH**

shailaishoba = by the mountains; khaDgaishcha = and swords; hariraakSasaiH = of monkeys and demons.

Thereupon, within an instant, the battle-field became dampened with blood and covered by the mountains and swords thrown by the monkeys and demons.

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विकीर्ण पर्वत आकारै रक्षोभिर् अरि मर्दनैः ॥ ६-६९-५५

आसीद्वसुमती पूर्णा तदा युद्धमदान्वितैः ।

55. tadaa = then; vasumatii = the earth; aasiit puurNaa = became filled; rakSobhiH = with (dead bodies) of demons; yuddha madaanvitaiH = who had an ardent passion for battle; parvataakaaraiH = having colossal forms; abhimarditaiH = devastated; vikiirNasH = and scattered.

Then the battle-field became filled with dead bodies of demons, who had an ardent passion for battle, having their colossal bodies devastated and scattered all over.

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आक्षिप्ताः क्षिप्यमाणासः च भग्न शूलासः च वानरैः ॥ ६-६९-५६

पुनरङ्गैस्तदा चक्रासन्ना युद्धमद्भुतम् ।

56. aakSiptaaH = the demons already thrown down; kSipyamaaNaashcha = and still being thrown down; vaanaraiH = by the monkeys; tadaa = at that time; bhagnashuulaiH = with their spears broken; aasannaaH = we approached; chakruH = carried out; adbhutam = a wonderful; yuddham = combat; aN^gaiH = with their limbs (like arms and legs).

The demons, already thrown down and still being thrown down, with their spears broken by the monkeys at that time, approached the monkeys and carried out a wonderful combat with their limbs, arms and legs.

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वानरान् वानरैर् एव जग्नुस् ते रजनी चराः ॥ ६-६९-५७

राक्षसान् राक्षसैर् एव जघ्नुस् ते वानरा अपि ।

57. te = those; nairR^itashreSTaaH = foremost demons; jaghnuH = struck; vaanaraan = monkeys; vaanaraireva = with the very monkeys; vaanaraaH api = Monkeys also; jaghmuH = struck; raakSasaan = the demons; raakSasaireva = with the very demons.

Those foremost of demons struck the monkeys with their own corpses and the monkeys also struck the titans with their own dead bodies.

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आक्षिप्य च शिलास् तेषाम् निजघ्नू राक्षसा हरीन् ॥ ६-६९-५८

तेषाम् च आच्छिद्य शस्त्राणि जघ्नू रक्षांसि वानराः ।

58. tadaa = then; aakSipyaa = grabbing; shilaaH = the rocks; shailaan = and mountains; te raakSasaaH = those titans; jagmuH- struck; vaanaraaH cha = the apes too; aachchhidya = snatching away; teSaam shastraani = their weapons; jagnuH = struck; rakShaamsi = the titans.

Then, grabbing the rocks and mountains, those titans struck the monkeys with them. The apes too, snatching away their weapons, struck the titans.

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निर्जघ्नुः शैल शूल अस्त्रैर् विभिदुसः च परस्परम् ॥ ६-६९-५९

सिम्ह नादान् विनेदुसः च रणे वानर राक्षसाः ।

59. **vaanararaakSasaaH** = the monkeys and demons; **bibhiduH** = fractured; **parasparam** = each other; **shailashR^iN^gaiH** = with crags; **vinedushcha** = and made a noise; **simhanaadaiH** = with lion's roars.

The monkeys and demons fractured each other with crags and made a noise with lion's roars.

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चिन्न वर्म तनु त्राणा राक्षसा वानरैर् हताः ॥ ६-६९-६०

रुधिरम् प्रस्रुतास् तत्र रस सारम् इव द्रुमाः ।

60. **raakSasaaH** = the titans; **chhinnavarma tanutraaNaaH** = with their armours broken; **hataaH** = as struck; **vaanaraiH** = by the apes; **prasR^itaaH** = emitted; **rudhiram** = blood; **tatra** = at that place; **drumaaH iva** = like trees (emitting); **rasasaaram** = their sap.

The titans, having their armours broken, as struck by the apes, emitted blood at that place, like trees oozing their sap.

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रथेन च रथम् च अपि वारणेन च वारणम् ॥ ६-६९-६१

हयेन च हयम् केचिन् निजघ्नुर् वानरा रणे ।

61. **kechit** = some; **vaanaraaH** = monkeys; **raNe** = in the battle-front; **nirjaghuuH** = destroyed; **ratham** = chariot; **rathena** = with chariots; **vaaraNaam** = elephant; **vaaraNenaapi** = with the very elephants; **hayam** = and horse; **hayena** = by the very horse.

Some monkeys in the battle-front destroyed chariot with chariots, elephants with the very elephants and horse by the very horses.

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क्षुरप्रैर् अर्ध चन्द्रैसः च भल्लैसः च निशितैः शरैः ॥ ६-६९-६२

राक्षसा वानर इन्द्राणाम् चिच्चिदुः पादपान् शिलाः ।

62. **raakSasaaH** = the titans; **bibhiduH** = broke; **paadapaan** = the trees; **shilaaH** = and rocks; **vaanarendraaNaaH** = of monkeys-chiefs; **nishitaiH** = with their sharp; **sharaiH** = arrows; **kSurapraiH** = with hoe-shaped head; **ardhachandraiH** = those with crescent-shaped head; **bhallaishcha** = and those with spear-like head.

The titans broke the trees and rocks of monkey-chiefs with their sharp arrows with their hoe-shaped head, those arrows with crescent-shaped head and those with spear-like head.

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विकीर्णैः पर्वत अग्रैसः च द्रुमैसः चिन्नैसः च सम्युगे ॥ ६-६९-६३

हतैसः च कपि रक्षोभिर् दुर्गमा वसुधा अभवत् ।

63. **vasudhaa** = the earth; **abhavat** = became; **durgamaa** = difficult to be traversed; **vikiiirNaa** = as it was filled; **taiH** = with those; **parvataiH** = mountains; **chinnaiH drumaiH** = with broken trees; **kapirakShobhiH cha** = and with the apes and titans; **hataiH** = killed; **samyuge** = in battle.

The battle-field, filled with those mountains, broken trees and dead bodies of apes and titans, became difficult to be traversed.

ते वानरा गर्वितहृष्टचेष्टाः ।
 सम्ग्राममासाद्य भयं विमुच्य ।
 युद्धम् स्म सर्वे सह राक्षसै स्त्रै ।
 नानायुधैश्चक्रुर्दीनसत्त्वाः ॥ ६-६९-६४

64. aasaadya = reaching; samgraamam = the battle-field; vimuchya = and abandoning; bhayam = their fear; te vaanaraaH = all those monkeys; garvita hR^iShTacheShTaaH = with their thrilled martial acts full of pride; naanaayudhaiH = who were having various weapons (like trees; rocks; teeth and nails); adiinasattvaaH = and undepressed in spirit; chakruH sma = carried out; yuddham = battle raakSasaiH saha = with the demons.

Reaching the battle-field and abandoning their fear, all those monkeys, with their thrilling martial arts full of pride, nay, who were having various weapons (like trees, rocks, teeth and nails) and unrepressed in spirit, carried out battle with the demons.

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तस्मिन् प्रवृत्ते तुमुले विमर्दे ।
 प्रहृष्यमाणेषु वली मुखेषु ।
 निपात्यमानेषु च राक्षसेषु ।
 महर्षयो देव गणासः च नेदुः ॥ ६-६९-६५

65. valiimukheShu = (while) monkeys; prahR^iShyamaaNesShu = were rejoicing; tasmin tumule vimarde = in that tumultuous battle; pravR^itte = which commenced; raakShaseShu = and the demons; nipaatyamaaneShu = falling down; maharShayaH = the great sages; devagaNaaH = and troops of celestials; vineduH = emitted shouts (of triumph).

Seeing the monkeys rejoicing in that tumultuous battle which commenced and the demons falling down, the great sages and troop of celestials emitted shouts of triumph.

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ततो हयम् मारुत तुल्य वेगम् ।
 अरुह्य शक्तिम् निशिताम् प्रगृह्य ।
 नर अन्तको वानर राज सैन्यम् ।
 महा अर्णवम् मीन;इव आविवेश ॥ ६-६९-६६

66. tataH = then; aaruhya = mounting on; hayam = a horse; maarutatulyavegam = vying with the speed of the wind; pragR^ihya = and taking; naraantakaH = Narantaka; aavivesha = entered; ugram = the terrific; vaanarasainyam = army of monkeys; niinaH iva = as a fish; mahaarNavam = the ocean.

Meanwhile, mounting on a horse having speed equal to the wind, and taking a barbed javelin, Narantaka entered the terrific army of monkeys, as a fish entering the ocean.

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स वानरान् सप्त शतानि वीरः ।
 प्रासेन दीप्तेन विनिर्बिभेद ।
 एकः क्षणेन इन्द्र रिपुर् महात्मा ।
 जघान सैन्यम् हरि पुग्गवानाम् ॥ ६-६९-६७

67. saH = that; Narantaka; viiraH mahaatmanaH = the valiant and mighty demon; indraripuH = and the enemy of Indra; ekaH = alone; kShaNena = within an instant; nirbibheda = rent asunder; saptashataani = seven hundred; vaanaraan = monkeys; diiptena praasena = with that shining javelin; jaghaana = and killed; sainyam = the army; haripuNgavaanaam = of the foremost of monkeys.

That valiant and mighty Narantaka, the enemy of Indra, single-handedly within an instant, rent asunder seven hundred monkeys with that shining javelin and killed that army of the foremost of monkeys.

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ददृशुः च महात्मानम् ह्य पृष्ठे प्रतिष्ठितम् ।
चरन्तम् हरि सैन्येषु विद्या धर महर्षयः ॥ ६-६९-६८

68. vidyaadhara smaharshayaH = Vidhyadharas; the super natural beings and great sages; dadR^ishuH = saw; mahaatmaanam = the mighty Narantaka; haya pR^iSTa pratiShThitam = seated on the back of horse; charantam = and wandering; harisainyeShu = through the army of monkeys.

Vidhyadharas, the super natural beings and great sages, saw the mighty Narantaka, seated on the back of a horse and hacking a path way for himself through the army of monkeys.

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स तस्य ददृशे मार्गो मांस शोणित कर्दमः ।
पतितैः पर्वत आकारैर् वानरैर् अभिसम्वृतः ॥ ६-६९-६९

69. saH tasya maargaH = his path-way; abhisamvR^itaH = covered with; maamsashoNita kardamaH = a mire of flesh and blood; vaanaraiH = along with (heaps of dead bodies) of monkeys; patitaiH = fallen down; parvataakaaraiH = in the shape of hills; dadR^ishe = was seen.

His path-way was covered with a mire of flesh and blood, along with heaps of fallen-down dead-bodes of monkeys, looking like hills.

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यावद् विक्रमितुम् बुद्धिम् चक्रुः प्लवग पुम्गावाः ।
तावद् एतान् अतिक्रम्य निर्बिभेद नर अन्तकः ॥ ६-६९-७०

70. yaavat = whenever; plavagapuN^gavaaH = the foremost among the monkeys; buddhim chakruH = thought; vikramitum = of showing their valour; taavadeva = so often; naraantakaH = Narantaka; atikramya = overtook; nirbibheda = and cleaved; etaan = them.

Whenever the foremost of the monkeys thought of showing their valour, so often Narantaka overtook and cleaved them.

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ददाह हरि सैन्यानि वनानि इव विभावसुः ।
यावद् उत्पाटयाम् आसुर वृक्षान् शैलान् वन ओकसः ॥ ६-६९-७१
तावत् प्रासहताः पेतुर् वज्र कृत्ताः इव अचलाः ।

71. dadaaha = (He) burnt away; harisainyaani = the army of monkeys; vibhaavasuh = as the fire (burns away); vanaani = the forests; yaavat = even before; vanaukasaH = the monkeys; utpaaTayaamaasuH = uplift; vR^ikShaan = the trees; shailaan = and the mountains; praasahataah = they were struck by the javelin; petuH = and fell down; aachalaaH iva = like mountains; vajra kR^ittaaH = riven by lighting.

He burn away the army of monkeys, as the fire burns away the forests. Even before the monkeys get time to uplift the trees and mountains, the javelin struck them and they fell down, as mountains riven by lightning.

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ज्वलन्तं प्रासमुद्यम्य संग्रामान्ते नरान्तकः ॥ ६-६९-७२

दिक्षु सर्वासु बलवान् विचचार नर अन्तकः ।

प्रमृदन् सर्वतो युद्धे प्रावृट् काले यथा अनिलः ॥ ६-६९-७३

72; 73. **balavaan naraantakaH** = that mighty Narantaka; **naraantakaH** = the destroyer of men; **vichachaara** = roamed; **sarvaasudikShu** = in all directions; **yuddhe** = in the battle-field; **udyamya** = holding up; **jvalantan praasam** = his shining javelin; **pramR^idnan** = ravaging; **sarvataH** = on all sides; **anilaH iva** = like the wind; **praavR^iTkaale** = in a rainy season.

That mighty Narantaka, the destroyer of men, roamed in all directions in the battle-field, holding up his shiny javelin, ravaging in all directions like the wind ravaging the earth in a rainy season.

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न शेकुर् धावितुम् वीरा न स्थातुम् स्पन्दितुम् कुतः ।

उत्पतन्तम् स्थितम् यान्तम् सर्वान् विव्याध वीर्यवान् ॥ ६-६९-७४

74. **viiraaH** = the valiant monkeys; **na shekuH** = were unable; **bhaaShitum** = to talk; **na** = nor; **sthaatum** = to stand; **kutaH** = in what manner; **spanditum** = to move?; **viiryavaan** = that strong Narantaka; **vivyaadha** = struck; **sarvaan** = all; **utpatantam** = who were jumping up; **sthitam** = who were standing; **yaantam** = and who were marching.

Narantaka, a single demon, equal to so many demons, struck the armies of mokeys with his javelin, having the sun's splendour and they fell down on the earth.

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एकेन अन्तक कल्पेन प्रासेन आदित्य तेजसा ।

भिन्नानि हरि सैन्यानि निपेतुर् धरणी तले ॥ ६-६९-७५

75. **anantakalpena** = equal to so many demons; **ekena** = by Narantaka; a single demon; **harisainyaani** = the armies of mokeys; **bhagnaani** = having been struck; **praasena** = by his javelin; **aadityatejasaa** = having the sun's splendour; **(they) nipetuH** = fell down; **dharaNiitale** = on the earth.

Narantaka, a single demon, equal to so many demons, struck the armies of mokeys with his javelin, having the sun's splendour and they fell down on the earth.

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वज्र निष्पेष सदृशम् प्रासस्य अभिनिपातनम् ।

न शेकुर् वानराः सोढुम् ते विनेदुर् महा स्वनम् ॥ ६-६९-७६

76. **te vaanaraaH** = those monkeys; **na shekuH** = were unable; **soDhum** = to tolerate; **abhinipaatanam** = the down throw; **praasasya** = of the javelin; **vajra niShpeSha sadR^isham** = which was like the striking of a thunderbolt; **vineduH** = and shouted; **mahaasvanam** = with a great noise.

Those monkeys were unable to tolerate the down-onslaught of the javelin, which was similar to the striking of a thunderbolt and they shouted with a great uproar.

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पतताम् हरि वीराणाम् रूपाणि प्रचकाशिरे ।

वज्र भिन्न अग्र कूटानाम् शैलानाम् पतताम् इव ॥ ६-६९-७७

77. ruupaaNi = the images; patataam hariviiraaNaam = of the falling monkeys; prachakaashire = were flashing; patataam shailaanaam iva = like the falling mountains; vajra bhinnagrakuuTaanaam = with their peaks shattered by a thunderbolt.

The images of the falling monkeys were flashing like those of falling mountains, with their peaks shattered by a thunderbolt.

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ये तु पूर्वम् महात्मानः कुम्भ कर्णेन पातिताः ।

ते अस्वस्था वानर श्रेष्ठाः सुग्रीवम् उपतस्थिरे ॥ ६-६९-७८

78. ye = which; mahaatmanaH = great souled monkeys; paatitaH = were thrown down; puurvam = earlier; kumbhakarNena = by Kumbhakarna; te = those; vaanarashreShThaaH = foremost of monkeys; svasthaaH = regained their self; upatasthire = and approached; sugriivam = Sugreeva.

Those great-souled and the foremost of monkeys, who were earlier thrown down by Kumbhakarna, regained their self and approached Sugreeva.

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प्रेक्षमाणः सुग्रीवो ददर्श हरि वाहिनीम् ।

नर अन्तक भय त्रस्ताम् विद्रवन्तीम् इतस् ततः ॥ ६-६९-७९

79. saH = that; sugriivo prekSamaaNaH = Sugreeva looking on; dadR^ishe = saw; harivaahiniim = the army of monkeys; vidravantiim = running away; itastataH = hither and thither; naraantaka bhayatrastaam = as they were tormented of the fear of Narantaka.

That Sugreeva, while looking on, saw the army of monkeys running away hither and thither, as they were tormented of the fear of Narantaka.

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विद्रुताम् वाहिनीम् दृष्ट्वा स ददर्श नर अन्तकम् ।

गृहीत प्रासम् आयान्तम् हय पृष्ठे प्रतिष्ठितम् ॥ ६-६९-८०

80. dR^iShTvaa = seeing; vaahiniim = his army; vidrutaam = running away; saH = Sugreeva; dadarsha = saw; naraantakam = Narantaka; aayaantam = coming; hayapR^iShTha pratiShThitam = seated on the back of a horse; gR^ihiita praasam = taking a javelin.

To that Sugreeva who was seeing his army running away, Narantaka appeared, coming seated on the back of a horse, holding a javelin in his hand.

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दृष्ट्वोवाच महा तेजाः सुग्रीवो वानर अधिपः ।

कुमारम् अन्गदम् वीरम् शक्र तुल्य पराक्रमम् ॥ ६-६९-८१

81. dR^iShTvaa = after seeing (Narantaka); mahaatejaaH = the vastly splendoured; sugriivaH = Sugreeva; vaanaraadhipaH = the king of monkeys; uvaacha = spoke; viiram kumaaram = to the valiant prince; aN^agadam = Angada; shakratulya paraakramam = having a prowess equal to Indra.

After seeing Narantaka, the vastly splendoured Sugreeva, the king of monkeys spoke thus, to Angada, the valiant prince, having a prowess equal to Indra's (as follows):

गच्च एनम् राक्षसम् वीर यो असौ तुरगम् आस्थितः ।
क्षोभयन्तम् हरि बलम् क्षिप्रम् प्राणैर् वियोजय ॥ ६-६९-८२

82. gachcha = go out; praaNaiH viyojaya = and detach the lives; kShipram = quickly; evam viiram raakShasam = of this valiant demon; bhakShayantam = who is consuming; parabalam = the army of his enemies; yaH isau = and who; aasthitaH = mounted; tuvagam = a horse.

"Go out and quickly detach the lives of this valiant demon, who is riding a horse and consuming the army of his enemies."

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स भर्तुर् वचनम् श्रुत्वा निष्पपात अन्गदस् तदा ।
अनीकान् मेघ सम्काशान् मेघ अनीकाद् इव अंशुमान् ॥ ६-६९-८३

83. shrutvaa = hearing; vachanam = the words; bhartuH = of Sugreeva; his sovereign; viiryavaan saH aN^gadaH = that valiant Angada; tadaa = then; niShpapaata = came bouncing; aniikaat = from his army; amshumaaniva = as the sun; meghasamkaashaat = looking like (coming out) of a cloud.

Hearing the words of Sugreeva his sovereign, that valiant Angada then came bouncing from his army, as the sun coming out of a cloud.

Verse Locator

शैल सम्धत सम्काशो हरीणाम् उत्तमो अन्गदः ।
रराज अन्गद सम्नद्धः सधातुर् इव पर्वतः ॥ ६-६९-८४

84. aN^gadaH = Angada; hariiNaamuttamaH = the excellent of monkeys; shailasamghaatasamkaashaH = resembling a rocky mass; aN^gadasamnaddhaH = wearing bracelets on his upper arms; raraaja = shone; parvataH iva = like a mountain; sadhaatuH = with its metallic streaks.

Angada the excellent of monkeys, resembling a rocky mass, wearing bracelets on his upper arms, looked brilliant like a mountain with its metallic streaks.

Verse Locator

निरायुधो महा तेजाः केवलम् नख दम्ष्ट्रवान् ।
नर अन्तकम् अभिक्रम्य वालि पुत्रो अब्रवीद् वचः ॥ ६-६९-८५

85. vaaliputraH = Angada the son of Vali; niraayudhataH = bereft of arms; mahaatejaaH = having a great splendour; nakhadamShTravaan kevalam = and having only nails and teeth; abhikramya = approaching; naraantakam = Narantaka; abraviit = spoke; vachaH = (the following) words:

Angada the son of Vali, bereft of arms but only nails and teeth besides having a great splendour, approached Narantaka and spoke the following words:

Verse Locator

तिष्ठ किम् प्राकृतैर् एभिर् हरिभिस् त्वम् करिष्यसि ।
अस्मिन् वज्र सम स्पर्शे प्रासम् क्षिप मम उरसि ॥ ६-६९-८६

86. tiShTha = stop!; kim = what; tvam kariShyasi = can you do; ebhiH prakR^itaiH haribhiH = with these common monkeys?; kShipa = throw; praasam = the javelin; vajrasama

sparsham = having the sensation equal to a thunderbolt; **asmin mama urasi** = towards this; my chest.

"Stop! What can you do with these common monkeys? Throw your javelin, having the sensation equal to a thunderbolt, towards my chest."

[Verse Locator](#)

अन्गदस्य वचः श्रुत्वा प्रचुक्रोध नर अन्तकः ।
संदश्य दशनैर् ओष्ठम् निश्वस्य च भुजम्गवत् ॥ ६-६९-८७
अभिगम्याङ्गदं क्रुद्धो वालिपुत्रम् नरान्तकः ।
स प्रासमाविध्य तदाङ्गदाय ।
स प्रासम् आविध्य तदा अन्गदाय ।
समुज्ज्वलन्तम् सहसा उत्ससर्ज ।
स वालि पुत्रोर् असि वज्र कल्पे ।
बभूव भग्नो न्यपतत् च ॥ ६-६९-८८

87; 88. **shrutvaa** = hearing; **vachaH** = the words; **aN^gadasya** = of Angada; **naraantakaH** = Narantaka; **prachukrodha** = was very much enraged; **saH naraantakaH** = that Narantaka; **kruddhaH** = in anger; **samdashya** = tightly biting; **oshTham** = his lip; **dashanaiH** = with his teeth; **niH shvasya cha** = hissing; **bhujaN^gavat** = like a serpent; **abhigamya** = approaching; **aN^gadam** = Angada; **samaavidhya** = and firmly holding; **samujjvalantam praasam** = that highly radiant javelin; **sahasaa** = quickly; **utsasarja** = released; **tadaa** = then; **aN^gadaaya** = towards Angada; **saH** = that javelin; **bhagnaH babhuuva** = became broken into pieces; **vaaliputrorasi** = against Angada's chest; **vajrakalpe** = which was as hard as a diamond; **nyapatashcha** = and fell; **bhuumau** = to the earth.

Hearing the words of Angada, Narantaka was very much enraged. The enraged Narantaka, tightly biting his lip with his teeth, hissing like a serpent, approaching Angada and firmly holding that highly radiant javelin, then quickly released it towards Angada. That javelin broke against Angada's chest, that was as hard as a diamond and fell to the earth.

[Verse Locator](#)

तम् प्रासम् आलोक्य तदा विभग्नम् ।
सुपर्ण कृत्त उरग भोग कल्पम् ।
तलम् समुद्यम्य स वालि पुत्रस् ।
स्तुरमामस्य अभिजघान मूर्ध्नि ॥ ६-६९-८९

89. **tadaa** = then; **aalokya** = seeing; **vibhagnam praasam** = the broken javelin; **suparNa kR^ittoraga viirya kalpam** = having an ability equal to the ability of a serpent; which was cut off by Garuda the eagle; **saH valliputraH** = that Angada; **udyamya** = stretching out; **talam** = palm; **abhijaghaana** = struck; **muurdhini** = on the head; **turangamasya** = of the horse.

Then seeing his javelin shattered, like a serpent whose powerful coils were cut off by Garuda the eagle, Angada stretched out his palm and struck the head of the horse.

[Verse Locator](#)

निभग्न पादः स्फुटित अक्षि तारो ।
निष्क्रान्त जिह्वो अचल सन्निकाशः ।
स तस्य वाजी निपपात भूमौ ।
तल प्रहारेण विकीर्ण मूर्धा ॥ ६-६९-९०

90. saH vaaji = that horse; tasya = of his; achalasamnikaashaH = which was mountain-like; talaprahaareNa = struck by a blow of the palm; vishiirNamuurdhaa = had its head shattered; vibhagna paadaH = feet broken; sphuTitaakShitaaraH = eyes and pupils put out; niShkraantajihvaH = and tongue come out; nipapaata = fell down; bhuumau = on the earth.

That mountain-like Narantaka's horse, struck by a blow of the palm, had its head shattered, feet broken, eyes and pupils put out and tongue come out. It fell down on the earth.

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नर अन्तकः क्रोध वशम् जगाम ।
हतम् तुरगम् पतितम् निरीक्ष्य ।
स मुष्टिम् उद्यम्य महा प्रभावो ।
जघान शीर्षे युधि वालि पुत्रम् ॥ ६-६९-९१

91. samiikShya = seeing; turagam = his horse; patitam = fallen down; hatam = killed; naraantakaH = Narantaka; jagaama = got; krodhavasham = submissive to the will of anger; udyamya = raising; muShTim = his fist; saH mahaaprabhavaH = the exceedingly powerful Narantaka; jaghaana = struck; vaaliputram = Angada; shiirShe = on his head; yudhi = in the battle.

Seeing his horse fallen down dead, Narantaka was enraged. Raising his fist, that exceedingly powerful Narantaka in battle struck Angada on his head.

[Verse Locator](#)

अथ अन्गदो मुष्टि विभिन्न मूर्धा ।
सुस्राव तीव्रम् रुधिरम् भृश उष्णम् ।
मुहुर् विजज्वाल मुमोह च अपि ।
सम्ज्नाम् समासाद्य विसिष्मिये च ॥ ६-६९-९२

92. atha = then; aN^gadaH = Angada; muSTivishiirNau muurdhaa = having his head shattered by the blow of the fist; tiivram susraava = heavily oozed out; bhR^ishoShNoam rudhiram = very hot blood; muhuH = repeatedly; vijajvaala = felt a burning sensation; mumoha chaapi = and swooned; samaasaadya = on regaining; samJNnaam = consciousness; visiShmiyecha = he was surprised.

Then, Angada having his head shattered by the blow of the fist, heavily oozed out very hot blood, repeatedly felt a burning sensation and swooned. On regaining consciousness, he was surprised.

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अथ अन्गदो वज्र समान वेगम् ।
सम्बर्त्य मुष्टिम् गिरि शृङ्ग कल्पम् ।
निपातयाम् आस तदा महात्मा ।
नर अन्तकस्य उरसि वालि पुत्रः ॥ ६-६९-९३

93. atha = thereupon; mahaatmaa aN^gadaH = the great-souled Angada; vaaliputraH = the son of Vali; samvartya = clinching; muShTim = his fist; tadaa = and then; mR^ityusamaana vegam = with a force equal to death; nipaatayaamaasa = rushed it; upari = on the chest; naraantakasya = of Narantaka.

Thereupon, the great-souled Angada, the son of Vali, clinching his fist and then with a force equal to death, rushed it against the chest of Narantaka.

स मुष्टि निष्पिष्ट विभिन्न वक्षा ।
 ज्वालाम् वमन् शोणित दिग्ध गात्रः ।
 नर अन्तको भूमि तले पपात ।
 यथा अचलो वज्र निपात भग्नः ॥ ६-६९-९४

94. muShTi nirbhinna nimagna nakShaaH = with his chest-deeply sunk by the fist-blow; vaman = giving out; jvaalaaH = flames; shoNitadigdha gaatraaH = and with his limbs smeared by blood; saH naraantakaH = that Narantaka; papaata = fell down; achalaH yathaa = as a mountain; vajranipaatabhagnaH = broken up by the falling down of a thunderbolt.

Having his chest deeply sunk back by that fist-blow, giving out flames and with his limbs smeared by blood, that Narantaka fell down as a mountain is broken up by the fall of a thunderbolt.

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थदान्तरिक्षे त्रिदश उत्तमानाम् ।
 वन ओकसाम् चैव महा प्रणादः ।
 बभूव तस्मिन् निहते अग्र्य वीरे ।
 नर अन्तके वालि सुतेन सम्ख्ये ॥ ६-६९-९५

95. tasmin = (When) that; naraantake = Narantaka; agraviirye = of great prowess; nihate = was killed; vaalisntena = by Angada; samkhye = in battle; tridashottamaanaam = the chiefs of celestials; vanaukasaam chaiva = and the monkeys too; tadaa = then; babhuuva = emitted; mahaan = a great; praNaadaH = sound; (of triumph); antarikSa = in the sky.

When that Narantaka of great prowess was killed by Angada in battle, the chiefs of celestials and the monkeys too then emitted a great roar of triumph in the sky.

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अथ अन्गदो राम मनः प्रहर्षणम् ।
 सुदुष्करम् तम् कृतवान् हि विक्रमम् ।
 विसिष्मिये सो अपि अतिवीर्य विक्रमः ।
 पुनसः च युद्धे स बभूव हर्षितः ॥ ६-६९-९६

96. atha = then; saH aN^gadaH = that Angada; kR^itavaan = who showed; tam vikramam = that forcible means; suduShkaram = which was very difficult to do; raamamanaH praharShaNam = and which rejoiced Rama's intellect; visiShmaye = was surprised; atha = thereupon; saH api = Angada; bhiimakarmaa = who performed terrible acts punashcha = again; babhuuva = became; harShitaH = enthusiastic; yuddhe = in battle.

Then, that Angada, who showed that forcible means, which was very difficult to do, and which rejoiced Rama's intellect. So much so, Angada too was surprised. Thereupon Angada, of terrible acts, was infused with vigour and again showed enthusiasm in battle.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये युद्धकांडे एकोनसप्ततितमः सर्गः

Thus completes 69th Chapter of Yuddha Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

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Book VI : Yuddha Kanda - Book Of War

Chapter [Sarga] 70

Verses converted to UTF-8, Nov 09

Introduction

Mahodara, Trishira and Devantaka start attacking Angada. When Angada attacks them with trees, they chop off the trees and break away the rocks hurled at them. With a blow of Angada's palm, Devantakas's elephant falls down dead. Seeing Angada being surrounded by three valiant demons, Hanuma and Neela arrive there. With a blow of Hanuma's fist, Devantaka dies. Trishira and Mahodara attack Neela with their arrows. Mahodara dies in the hands of Neela. Meanwhile, Hanuma and Trisira fight at each other. Hanuma finally kills Trishira, by chopping off his three heads by Trishira's sword itself. Then, Mahaparshva, the demon comes to the battle field and attacks Rishabha, the monkey-warrior. By banging Mahaparshva's mace on Mahaparshva Rishabha kills him.

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नरान्तकम् हतम् दृष्ट्वा चुक्रुशुर् नैरृतर्षभाः।

देवान्तकः त्रिमूर्धा च पौलस्त्यः च महोदरः॥ ६-७०-०१

1. dR^iShTvaa = seeing; naraantakam = Narantaka; hatam = dying; devaantakaH = Devantaka; trimuurdhaacha = Trishira; mahodaraah cha = and Mahodara; paulastyaH = the son of Pulastya; nairR^itarShabhaaH = the foremost of demons; chukrushuH = wept.

Seeing Narantaka dying, Devantaka, Trishira and Mahodara the son of Pulastya the foremost of demons, wept.

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आरूढो मेघ सम्काशम् वारण इन्द्रम् महा उदरः ।

वालि पुत्रम् महा वीर्यम् अभिदुद्राव वीर्यवान् ॥ ६-७०-०२

2. aaruuDha = mounting; vaaraNendram = and excellent elephant; meghasamkaasham = resembling a cloud; mahodaraH = Mahodara; vegavaan = having a abhidudraava = attacked; vaaliputram = Angada; mahaaviiryam = of great energy.

Mounting an excellent elephant, resembling a cloud, Mahodara hurriedly attacked Angada of great energy.

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भ्रातृ व्यसन सप्तप्तस् तदा देव अन्तको बली ।

आदाय परिघम् दीप्तम् अग्नादम् समभिद्रवत् ॥ ६-७०-०३

3. balii = the strong; devaantakaH = Devantaka; bhraatR^ivyansasantaptaH = tormented over his brother's calamity; tadaa = then; samabhidravat = ran towards; aN^gadam = Angada; aadaaya = seizing; gharam parigham = a terrific iron rod.

The strong Devantaka, tormented at his brother's calamity, then taking a terrific iron rod, ran towards Angada.

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रथम् आदित्य सम्काशम् युक्तम् परम वाजिभिः ।
आस्थाय त्रिशिरा वीरो वालि पुत्रम् अथ अभ्ययात् ॥ ६-७०-०४

4. **atha** = thereupon; **viiraH** = the valiant trishiraaH = Trishira; **aasthaaya** = mounting; **ratham** = a chariot; **aaditya samkaasham** = resembling the sun; **yuktam** = and yoked; **parama vaajibhiH** = with excellent horses; **abhyagaat** = went towards; **vaaliputram** = Angada.

Thereupon, the valiant Trishira, mounting a chariot resembling the sun and yoked with excellent horses, marched towards Angada.

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स त्रिभिर् देव दर्पघ्नैर् नैरृत इन्द्रैर् अभिद्रुतः ।
वृक्षम् उत्पाटयाम् आस महा विटपम् अन्गदः ॥ ६-७०-०५

5. **saH** = that; **aN^gadaH** = Angada; **abhidrutaH** = being attacked; **tribhiH raakShasendraiH** = by the three chief demons; **devaradarpagnaiH** = who smashed the pride of celestials; **utpaaTayaamaasa** = uplifted; **vR^ikSham** = a tree; **mahaaviTapam** = with large boughs.

That Angada, being attacked by the three chief demons, who were capable of smashing the pride of celestials, uplifted a tree with its large boughs.

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देव अन्तकाय तम् वीरसःचिक्षेप सहसा अन्गदः ।
महा वृक्षम् महा शाखम् शक्रो दीप्तम् इव अशनिम् ॥ ६-७०-०६

6. **viiraH** = the valiant; **aN^gadaH** = Angada; **chikShepa** = hurled; **tam** = that; **mahaavR^ikSham** = large tree; **mahaashaakham** = with big branches; **sahasaa** = quickly; **devaantakaaya** = on Devantaka; **shakraH iva** = as Indra the lord of celestials (hurls); **diiptaam** = a blazing; **ashanim** = thunderbolt.

The valiant Angada hurled that large tree with big branches quickly on Devantaka as Indra the lord of celestials would a blazing thunderbolt.

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त्रिशिरास् तम् प्रचिच्चेद शरैर् आशी विष उपमैः ।
स वृक्षम् कृत्तम् आलोक्य;उत्पपात ततो अन्गदः ॥ ६-७०-०७

7. **trishiraaH** = Trishira; **prachichheda** = chopped off; **tam** = that tree; **sharaiH** = with arrows; **aashiiviShopamaiH** = resembling serpents; **aalokya** = seeing; **vR^ikSham** = the tree; **kR^ittam** = chopped off; **saH aN^gadaH** = that Angada; **tadaa** = then; **utpapaata** = sprang up on.

Trishira chopped off that tree with arrows looking like serpents. Seeing the tree chopped off, that Angada then sprang up.

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स ववर्ष ततो वृक्षान् शिलासःच कपि कुन्जरः ।
तान् प्रचिच्चेद सम्क्रुद्धस् त्रिशिरा निशितैःशरैः ॥ ६-७०-०८

8. tataH = thereupon; saH = that; kapikuN^jaraH = foremost of monkeys; vavarSha = streamed forth; vR^ikShaan = trees; shilaashcha = and rocks; samkruddhaH = the enraged; trishiraH = Trishira; taan prachichchheda = chopped them off; nishitaiH sharaiH = with sharp arrows.

Thereupon, that foremost of monkeys streamed forth trees and rocks. The enraged Trishira chopped them off with his sharp arrows.

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परिघ अग्रेण तान् वृक्षान् बभन्ज च सुर अन्तकः ।
त्रिशिरासःच अन्गदम् वीरम् अभिदुद्राव सायकैः ॥ ६-७०-०९

9. saH mahodaraH = that Mahodara; babhaN^ja = broke; taan = those; vR^ikShaan = trees; parighaagreNa = with the tip of his club; trishiraaH cha = Trishira too; saayakaiH = with his arrows; abhidudraava = attacked; viiram = the valiant; aN^gadam = Angada.

That Mahodra broke those trees with the tip of his club. Trishira too with his arrows attacked the valiant Angada.

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गजेन समभिद्रुत्य वालि पुत्रम् महा उदरः ।
जघान उरसि सम्क्रुद्धस् तोमरैर् वज्र सन्निभैः ॥ ६-७०-१०

10. gajena = with an elephant; samabhidrutya = marching ahead quickly; vaaliputram = towards Angada; mahodaraH = Mahodara; samkruddhaH = enraged; jaghaana = struck; urasi = on his chest; tomaraiH = with javelins; vajra samnibhaiH = looking like thunderbolts.

Marching ahead quickly towards Angada on an elephant, the enraged Mahodara struck on his chest with javelins looking like thunderbolts.

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देव अन्तकसःच सम्क्रुद्धःपरिघेण तदा अन्गदम् ।
उपगम्य अभिहत्य आशु व्यपचक्राम वेगवान् ॥ ६-७०-११

11. tadaa = then; samkruddhaH = the enraged; devaantakaH = Devantaka; vegavaan = having a swiftness; upagamy = approaching; aN^gadam = Angada; abhihatya = and striking; aashu = quickly; parigheNa = with a club; vyapachakraama = went off to a distance.

Then, the enraged Devantaka with a speed, approached Angada, struck him quickly with a club and went off to a distance.

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स त्रिभिर् नैरृत श्रेष्ठैर् युगपत् समभिद्रुतः ।
न विव्यथे महा तेजा वालि पुत्रःप्रतापवान् ॥ ६-७०-१२

12. abhidrutaH = (Eventhough) attacked; yugapat = at the same time; tribhiH nairR^ita shreShThaiH = by the three foremost of demons; saH vaaliputraH = that Angada; mahaatejaaH = of great splendour; prataapavaan = having prowess; na vivyathe = was unalarmed.

Eventhough attacked at the same time by those three foremost of demons, that Angada of great prowess and splendour, did not get alarmed.

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स वेगवान् महावेगम् कृत्वा परमदुर्जयः ।

तलेन भृशम् उत्पत्य जघान अस्य महा गजम् ॥ ६-७०-१३

13. saH = Angada; vegavaan = with a speed; parama durjayaH = and very much unconquerable; mahaavegam = acting; with a great swiftness; samabhidrutya = attacking well; jaghaana = struck; asya mahaagajam = his large elephant; talena = with his palm.

The speedy and quite unconquerable Angada, acting with a great swiftness and attacking well, struck Devantaka's elephant with his palm.

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तस्य तेन प्रहारेण नागराजस्य सम्युगे ।

पेततुर् लोचने तस्य विननाद स वारणः ॥ ६-७०-१४

14. tena tasya prahaareNa = by that blow of Angada; samyuge = in battle; tasya naagaraajasya nayane = the eyes of that royal elephant; petatuH = fell down; saH = that; kuN^jaraH = elephant; vinanaasha = died.

By that blow of Angada in battle, the eyes of that royal elephant fell down and that elephant died.

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विषाणम् च अस्य निष्कृष्य वालि पुत्रो महा बलः ।

देव अन्तकम् अभिद्रुत्य ताडयाम् आस सम्युगे ॥ ६-७०- १५

15. niShkR^iShya = pulling out; viShaaNam = a tusk; asya = of this elephant; samyuge = in battle; mahaabalaH = the mighty; vaaliputraH = Angada; abhidrutya = running quickly; devaantakam = towards Devantaka; taaDayaamaasa = struck him.

Pulling out a tusk of that elephant in battle, the mighty Angada ran towards Devantaka quickly and struck him.

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स विह्वलित सर्व अङ्गो वात उद्धतःइव द्रुमः ।

लाक्षा रस सवर्णम् च सुस्नाव रुधिरम् मुखात् ॥ ६-७०-१६

16. saH = that Devantaka; tejasvii = with vigour; vihvalaH = swayed to and fro; drumah iva = like a tree; vaatoddhuutaH = tossed up by wind; susraava = and emitted; mahat = a lot; rudhiram = of blood; laakShaarasa savarNam = with the colour of a lacquer.

That energetic Devantaka swayed to and fro in disorder, like a tree being tossed up by the wind and emitted plenty of blood with the colour of a lacquer.

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अथ आश्वास्य महा तेजाःकृच्छ्राद् देव अन्तको बली ।

आविध्य परिघम् घोरम् आजघान तदा अन्गदम् ॥ ६-७०-१७

17. atha = thereafter; balii = the strong; devaantakaH = Devantaka; mahaatejaaH = of great splendour; aashvasya = recovering his breath; kR^ichchhraat = with difficulty; tadaa = then; aajaghaana = struck; aN^gadam = Angada; vegaat = violently; aavidhya = by firmly holding; parigham = an iron rod.

Thereafter, the strong Devantaka of great splendour, recovering his breath with a great difficulty, then struck Angada violently, by firmly holding an iron rod.

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परिघ अभिहतसःच अपि वानर इन्द्र आत्मजस् तदा ।
जानुभ्याम् पतितो भूमौ पुनर् एव उत्पपात ह ॥ ६-७०-१८

18. tadaa = then; vaanarendraatmajaH = Angada the son of king Vali; parighaabhihataH = struck by the iron rod; patitaH = fell down; jaanubhyaam = on his knees; bhuumau = on the earth; punareva = but again; utpapaataha = jumped up.

Then, Angada the son of king Vali, struck by the iron rod, fell down on his knees on the earth, but again jumped up.

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तमुत्पतन्तम् त्रिशिरास् त्रिभिर् आशी विष उपमैः ।
घोरैर् हरि पतेःपुत्रम् ललाटे अभिजघान ह ॥ ६-७०-१९

19. trishiraaH = Trishira; abhijaghaanaha = struck; ghoraiH tribhiH baaNaiH = with his three terrific arrows; ajahmagaiH = which were straight-going; lalaaTe = on the forehead; tam utpatantam = of the rising Angada; haripateH putram = the son of Vali.

While Angada, the son of Vali was jumping up, Trishira struck him with three terrific and straight-going arrows on his forehead.

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ततो अन्नादम् परिक्षिप्तम् त्रिभिर् नैरृत पुमवैः ।
हनूमान् अपि विज्जाय नीलसःच अपि प्रतस्थतुः ॥ ६-७०-२०

20. viJ^Naaya = Noticing; aN^gadam = Angada; parikShiptam = being surrounded; tribhiH nairR^itapuNgavaiH = by three demon warriors; hanuman = Hanuma; niilashchaapi = and Neela; tataH = then; atha = moreover; pratasthatuH = went on march.

Noticing Angada being surrounded by the three demon-warriors, Hanuma and Neela went there.

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ततसःचिक्षेप शैल अग्रम् नीलस् त्रिशिरसे तदा ।
तद् रावण सुतो धीमान् बिभेद निशितैःशरैः ॥ ६-७०-२१

21. tataH = thereupon; niilaH = Neela; tadaa = then; chikShepa = hurled; shailaagram = a mountain-peak; trishirase = on Trishira; dhiimaan = the intelligent; raavaNasutaH = Trishira the son of Ravana; bibheda = broke; tat = it; nishitaiH sharaiH = with his sharp arrows.

Thereupon, Neela then hurled a mountain-peak on Trishira. The intelligent Trishira the son of Ravana broke it by using his sharp arrows.

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तद् बाण शत निर्भिन्नम् विदारित शिला तलम् ।
सविस्फुलिङ्गम् सज्वालम् निपपात गिरेःशिरः ॥ ६-७०-२२

22. tat = that; gireH shiraH = mountain-peak; baaNa shatanirbhinnam = broken into pieces by a multitude of arrows; vidaarita shilaatalam = with its rocks split up; nipapaata = fell down; savishphuliN^gam = with sparks of fire; sajvaalam = and flames.

That mountain-peak, broken into pieces by a multitude of arrows, with its split up rocks, fell down with sparks of fire and flames.

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स विजृम्भितम् आलोक्य हर्षाद् देव अन्तकस् तदा ।
परिघेण अभिदुद्राव मारुत आत्मजम् आहवे ॥ ६-७०-२३

23. aalokya = seeing; maarutaatmajam = Hanuma; vijR^imbhitam = rushing; harShaata = with joy; aahave = in battle; saH balii = that strong; devaantakaH = Devantaka; abhidudraava = ran towards him; parigheNa = with his iron rod.

Seeing Hanuma rushing with enthusiasm in the battle-front, that strong Devantaka ran towards him with his iron rod.

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तम् आपतन्तम् उत्पत्य हनूमान् मारुत आत्मजः ।
आजघान तदा मूर्ध्नि वज्र वेगेन मुष्टिना ॥ ६-७०-२४

24. tadaa = then; hanuman = Hanuma; kapikuN^jaraH = the foremost of monkeys; utpatya = jumping up; aajaghaana = struck; muurdhni = on the head; tam = of that Devantaka; aapatantam = rushing on him; muShTina = with his fist; vajrakalpena = equal to a thunder-bolt.

Then, Hanuma the foremost of monkeys, while jumping up, struck on the head of Devantaka rushing upon him with his fist equal to a thunder-bolt.

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शिरसि प्राहरद्वीरस्तदा वायुसुतो बली ।
नादेनाकम्पयच्चैव राक्षसान् स महाकै ॥ ६-७०-२५

25. tadaa = then; viiraH = the valiant; balii = and strong; vaayusutaH = Hanuma; praaharat = struck (him); shirasi = on his head; saH = that; mahaakapiH = great ape; raakShasaan akampayachhaiva = made the demons shake; naadena = by the sound.

Then, the valiant and the strong Hanuma struck him on his head. That great ape made the demons shake with the sound.

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स मुष्टि निष्पिष्ट विकीर्ण मूर्धा ।
निर्वान्त दन्त अक्षि विलम्बि जिह्वः ।
देव अन्तको राक्षस राज सूनूर् ।
गत असुर् उर्व्याम् सहसा पपात ॥ ६-७०-२६

26. saH = that; devaantakaH = Devantaka; raakShasaraaja suunuH = the son of Ravana; muShTiniShpiShTa vibhinnamuurdhaa = with his head crushed and broken by the blow of the fist; niryaanta dantaakShivilambijihvaH = with his teeth and eyes coming out and with his tongue hanging down; sahasaa = swiftly; papaata = fell down; gataasuH = dead; urvyaam = on the earth.

That Devantaka, the son of Ravana, with his head crushed and broken by the blow of the fist, with his teeth and eyes coming out and with his tongue hanging down, swiftly fell down dead on the earth.

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तस्मिन् हते राक्षस योध मुख्ये ।
महा बले सम्यति देव शत्रौ ।

क्रुद्धस् त्रिमूर्धा निशित अग्रम् उग्रम् ।
ववर्ष नील उरसि बाण वर्षम् ॥ ६-७०-२७

27. **tasmin** = he; **mahaablae raakShasayuudhamukhye** = the mighty chief of demon-warriors; **devashatrau** = and the enemy of celestials; **hate** = being killed; **samyati** = in battle; **kruddhaH** = the enraged; **trimuurdhaa** = Trishira; **vavarSha** = showered; **ugram** = a terrible; **nishitaagram baaNa varSham** = rain of sharp-pointed arrows; **niilorasi** = on Neela's chest.

When that Devantaka the mighty chief of demon-warriors and the enemy of celestials was killed in battle, the enraged Trishira showered a terrible rain of sharp-pointed arrows on Neela's chest.

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महोदरस्तु सम्क्रुद्धः कुञ्जरं पर्वतोपमम् ।
भूयः समधिरुह्यशु मन्दरं रश्मिमानिव ॥ ६-७०-२८
ततो बाणमयं वर्ष नीलस्योपर्यपातयत् ।
गिरौ वर्षं तडिच्चक्रम् स गर्जन्निव तोयदः ॥ ६-७०-२९

28; 29. **samadhiruhya** = mounting; **bhuuyaH** = again; **kuN^jaram** = an elephant; **parvatopamam** = resembling a mountain; **rashmimaan iva** = like the sun; **mandaram** = ascending Mount Mandara; **saH samkruddhaH mahodarastu** = that enraged Mahodara on his part; **a paatayat** = arrows to fall; **aashu** = quickly; **niilasya upari** = on Neela; **garjan toyadaH iva** = like a rumbling cloud; **varSham** = (showers) rain; **taDichchakram** = with circle of lightning; **girau** = on a mountain.

Again mounting an elephant resembling a mountain, as the sun mounting Mandara Mountain, that enraged Mahodara on his part, caused rain of arrows to fall quickly on Neela, like rumbling cloud with a circle of lightning, showers rain on a mountain.

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ततः शरौघैरभिवर्ष्यमाणो ।
विभिन्न गात्रःकपि सैन्य पालः ।
नीलो बभूव अथ विसृष्ट गात्रो ।
विष्टम्भितस् तेन महा बलेन ॥ ६-७०-३०

30. **tataH** = thereupon; **abhivR^iShyamaaNah sharaughaiH** = by the rain of a multitude of arrows; **gaatraH** = the body; **niilaH** = of Neela; **kapisainya paalaH** = the commander of the army of monkeys; **babhuuva vibhinna** = became blown up; **atha** = and then; **visR^iShTagaatraH** = with his loosened limbs; **viShTambhitaH** = paralyzed; **mahaabalena tena** = by the mighty Mahodara.

Thereupon, by the rain of a multitude of arrows, the body of Neela the commander of the army of monkeys became blown up. Thus the mighty Mahodara then made his loosened limbs paralyzed.

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ततस् तु नीलःप्रतिलभ्य सम्ज्जाम् ।
शैलम् समुत्पाट्य सवृक्ष षण्डम् ।
ततःसमुत्पत्य भृश उग्र वेगो ।
महा उदरम् तेन जघान मूर्ध्नि ॥ ६-७०-३१

31. tataH = thereupon; pratilabdhasamJNaH = after obtaining consciousness; niilaH tu = Neela; samutpaaTya = uplifting; shailam = a mountain; savR^ikShakhaN^Dam = consisting of a number of trees; tataH = then; samutpatya = jumping up mahogrovegaH = with a great speed; jaghaana = struck; tena = with it; muurdhni = on the head; mahodaram = of Mahodara.

After regaining consciousness, Neela uplifted a mountain consisting of a number of trees and then jumping up with a great speed, struck with it on the head of Mahodara.

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ततः स शैल अभिनिपात भग्नो ।

महा उदरस् तेन सह द्विपेन ।

विपोथितो भूमि तले गत असुः ।

पपात वर्ज अभिहतो यथा अद्रिः ॥ ६-७०-३२

32. saH mahodaraH = that Mahodara; tataH = then; shaila nipaata bhagnaH = shattered by the fall of the mountain; vipothitaH = and crushed; tena mahaadvipena = by that large elephant too; gataasuH = lost his life; papaata = and fell down; bhuumitale = on the earth's surface; adriH yathaa = like a mountain; vajraabhihataH = struck by a thunderbolt.

That Mahodara, then shattered by the fall of that mountain and crushed by that large elephant too, lost his life and fell down on the earth like a mountain struck by a thunderbolt.

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पितृव्यम् निहतम् दृष्ट्वा त्रिशिरासःचापम् आददे ।

हनूमन्तम् च सम्क्रुद्धो विव्याध निशितैःशरैः ॥ ६-७०-३३

33. dR^iShTvaa = seeing; pitR^ivyam = Mahodara; his young paternal uncle; nihitam = killed; trishiraaH = Trishira; samkruddhaH = was enraged aadade = seized hold of; chaapam = his bow; vivyaadha = and struck; hanuumantam = Hanuma; nishitaiH = with sharp; sharaiH = arrows.

Seeing Mahodara his young paternal uncle killed. Trishira was enraged seized hold of his bow and struck Hanuma with sharp arrows.

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स वायुसूनुः कुपितश्चिक्षेप शिखरं गिरेः ।

त्रिशिरास्तच्छरैस्तीक्ष्णैर्बिभेद बहुधा बली ॥ ६-७०-३४

34. saH kupitaH vaayu suunuH = (while) that enraged Hanuma; chikShepa = hurled; gireH shikharam = a mountain peak; balii = the strong; trishiraaH = Trishira; bibheda = broke (it); bahudhaa = into many pieces; tiikShNaiH sharaiH = with his sharp arrows.

While that enraged Hanuma hurled a mountain-peak, the strong Trishira broke it into several pieces with his sharp arrows.

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तद्व्यर्थम् शिखरं दृष्ट्वा द्रुमवर्षं तदा कपिः ।

विससर्ज रणे तस्मिन् रावणस्य सुतं प्रति ॥ ६-७०-३५

35. dR^iShTvaa = seeing; tat = that; shikharam = mountain-peak; vyartham = becoming useless; kapiH = Hanuma; tadaa = then; visasajja = released; druma varSham = a shower of trees; raavanasya sutam prati = towards Trishira; tasmin raNe = in that battle.

Seeing that mountain-peak becoming useless, Hanuma then hurled a volley of trees towards Trishira in that battle-field.

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तमापतन्तमाकाशे द्रुमवर्षं प्रतापवान् ।
त्रिशिरा निशितैर्बाणैश्चिच्छेद च ननाद च ॥ ६-७०-३६

36. **prataapavaan** = the valiant; **trishiraaH** = Trishira; **chichheda** = chopped off; **tam** = that; **druma varSham** = volley of trees; **patantam** = descending on him; **nishitaiH baaNaiH** = with sharp arrows; **aakaashe** = in the sky (itself); **nanaada cha** = and roared aloud.

The valiant Trishira chopped off that volley of trees descending on him, with his sharp arrows in the sky itself and roared aloud.

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हनूमांस् तु समुत्पत्य हयांस् त्रिशिरसस् तदा ।
विददार नखैः क्रुद्धो गज इन्द्रम् मृग राङ् इव ॥ ६-७०-३७

37. **tadaa** = then; **kruddhaH** = the enraged; **hanuman tu** = Hanuma on his part; **samutpatya** = bouncing up; **vidadaara** = tore asunder; **trishirasah** = Trishira's; **hayam** = horse; **mR^igaraaT iva** = as a lion (tears asunder); **naagendram iva** = a large elephant; **nakhaiH** = with nails.

Then, the enraged Hanuma on his part, bouncing up, tore asunder with his nails, Trishira's horse, as a lion tears asunder a large elephant.

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अथ शक्तिम् समादाय काल रात्रिम् इव अन्तकः ।
चिक्षेप अनिल पुत्राय त्रिशिरा रावण आत्मजः ॥ ६-७०-३८

38. **atha** = thereupon; **trishiraaH** = Trishira; **raavaNaatmajaH** = the son of Ravana; **samaasaadya** = seizing hold of; **shaktim** = a spear; **antakaH iva** = as Yama the lord of death; **kaala raatrim** = gets hold of a night of all-destroying time; **chikShepa** = and hurled it; **anilaputraaya** = on Hanuma.

Thereupon, Trishira the son of Ravana seizing hold of a spear, as Yama the lord of death takes in his service Kalaratri, a night of all-destroying time, hurled it on Hanuma.

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दिवि क्षिप्ताम् इव उल्काम् ताम् शक्तिम् क्षिप्ताम् असम्गताम् ।
गृहीत्वा हरि शार्दूलो बभन्ज च ननाद च ॥ ६-७०-३९

39. **gR^ihiitvaa** = seizing hold; **taamshaktim** = of that spear; **ulkaalaniiva** = like a meteor; **kShiptaam** = moving speedily; **divaH** = in the sky; **asamgataam** = even without descending on him; **harishreshThaH** = Hanuma the foremost of monkeys; **babhaN^ja cha** = broke it; **nanaada cha** = and roared too.

Capturing that spear coming like a meteor in the sky, Hanuma the foremost of monkeys broke it, even without its descending on him and roared too.

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ताम् दृष्ट्वा घोर सम्काशाम् शक्तिम् भग्नाम् हनूमता ।
प्रहृष्टा वानर गणा विनेदुर् जलदाऽइव ॥ ६-७०-४०

40. dR^iShTva = seeing; taam shaktim = that spear; ghora samkaasham = with a terrific form; bhagnaam = broken up; hanuumataaH = by Hanuma; vaanaragaNaaH = the monkey-troops; prahR^iShTaaH = were very much delighted; vineduH = and roared aloud; jaladaaH yathaa = like rumbling clouds.

Seeing that spear of a terrific form broken up by Hanuma, the monkey-troops were very much delighted and roared aloud like rumbling clouds.

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ततःखड्गम् समुद्यम्य त्रिशिरा राक्षस उत्तमः ।
निचखान तदा रोषाद् वानर इन्द्रस्य वक्षसि ॥ ६-७०-४१

41. tataH = thereupon; samudyamya = lifting up; khaDgam = a sword; trishiraaH = Trishira; raakShasottamaiH = the foremost of demons; tadaa = then; nichakhaana = dug; khaDgam = the sword; vakShaasi = into the breast; vaanarendrasya = of Hanuma.

Thereupon, lifting up a sword, Trishira the foremost of demons them dug it into Hanuma's breast.

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खड्ग प्रहार अभिहतो हनूमान् मारुत आत्मजः ।
आजघान त्रिमूर्धानम् तलेन उरसि वीर्यवान् ॥ ६-७०-४२

42. khaDga prahaaraabhihataH = hurt by the thrust of the sword; viiryavaan = the valiant; hanuman = Hanuma; maarutaatmajah = the son of wind-god; aajaghaana = struck; trimuurdhaanam = Trishira; urasi = on his breast; talena = with his palm.

Hurt by the thrust of the sword, the valiant Hanuma the son of wind-god, struck Trishira on his breast, with his palm.

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स तल भिहतस् तेन स्रस्त हस्त अम्बरो भुवि ।
निपपात महा तेजास् त्रिशिरास् त्यक्त चेतनः ॥ ६-७०-४३

43. talaabhihataH = struck by Hanuma's palm; saH trishiraaH = that Trishira; mahaatejaaH = of great splendour; nipapaata = fell down; bhuvi = on the earth; tyakta chetanaH = unconscious; srasta hastaayudhaH = with the weapons slipping from his hand.

Struck by Hanuma's palm, that Trishira of great splendour fell down unconscious on the earth with the weapons slipping from his hand.

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स तस्य पततःखड्गम् समाच्चिद्य महा कपिः ।
ननाद गिरि सम्काशस् त्रासयन् सर्व नैरृतान् ॥ ६-७०-४४

44. saH mahaakapiH = that large ape; girisamkaashaH = equal to a mountain in size; aachchhidya = snatching away; tasya = his; tam patataH = that falling khaDgam = sword; nanaada = roared loudly; traasayan = frightening; sarvaraakShasaan = all the demons.

Hanuma, that large ape, equal to a mountain in size, snatching away that falling sword of Trishira, roared loudly frightening all the demons there.

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अमृष्यमाणस् तम् घोषम् उत्पपात निशा चरः।

उत्पत्य च हनूमन्तम् ताडयाम् आस मुष्टिना ॥ ६-७०-४५

45. amR^iShyamaaNaH = unable to bear; tam ghoSham = that roar; nishaacharaH = that demon; utpapaata = jumped up; utpatya = after jumping up; (he) taaDayaamaasa = struck; hanuumantam = Hanuma; muShTinaa = with his fist.

Unable to bear that roar, the demon jumped up and struck Hanuma with his fist.

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तेन मुष्टि प्रहारेण संचुकोप महा कपिः ।

कुपितसःच निजग्राह किरीटे राक्षस ऋषभम् ॥ ६-७०-४६

46. mahaakapiH = Hanuma the great ape; samchukopa = was enraged; muShTi prahaareNa = by the blow of his fist; kupitaH cha = enraged as he was; nijagraaha = he seized hold of; raakShasarShabham = that foremost of demons; kiriiTe = by his head covered with diadem.

Enraged as he was by the blow of Trishiras's fist, Hanuma seized hold of Trishira the foremost of demons by his head covered by his diadem.

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स तस्य शीर्षाण्य् असिना शितेन ।

किरीट जुष्टानि सकुण्डलानि ।

क्रुद्धःप्रचिच्चेद सुतो अनिलस्य ।

त्वष्टुःसुतस्य इव शिरांसि शक्रः ॥ ६-७०-४७

47. saH = that; kruddhaH = enraged; anilasya sutaH = Hanuma the son of wind-god; prachichchheda = chopped off; shitena asinaa = with the sharp sword; tasya shiirShaaNi = his (three) heads; kiriiTa juShTaani = furnished with diadems; sakuN^Dalaani = and ear-rings; shakraH iva = like Indra the lord of celestials (chopped off); shiraamsi = the heads; tvaShTuH sutasya = of Vishvarupa the son of Tvashta.

That enraged Hanuma the son of wind-god chopped off with that sharp sword, his three heads furnished with diadems and ear-rings, like Indra the lord of celestials chopped off the heads of Vishvarupa the son of Tvashta.

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तान्यायत अक्षाण्य् अग सन्निभानि ।

प्रदीप्त वैश्वानर लोचनानि ।

पेतुःशिरांसि इन्द्र रिपोर् धरण्याम् ।

ज्योतीम्षि मुक्तानि यथा अर्क मार्गात् ॥ ६-७०-४८

48. taani shiraamsi = those heads; indraripoH = of Trishira the enemy of Indra; aayataakShaaNi = having longish organs of senses; aga samnibhaani = which were mountain-like; pradiipta vaishvaanara lochanaani = and having fire-like blazing eyes; petuH = fell; pR^ithivyaam = on earth; jyotiimShi yathaa = like planets and stars; muktaani = drop; arkamaargaat = from the track of the sun.

Those mountain-like heads of Trishira the enemy of Indra, having longish organs of senses and having fire-like blazing eyes, fell down on earth, as planets and stars drop from the track of the sun.

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तस्मिन् हते देव रिपौ त्रिशिर्षे ।

हनूमत शक्र पराक्रमेण ।

नेदुःप्लवग्माःप्रचचाल भूमी ।

रक्षांस्य् अथो दुद्रुविरे समन्तात् ॥ ६-७०-४९

हतम् त्रिशिरसम् दृष्ट्वा तथैव च महा उदरम् ।

हतौ प्रेक्ष्य दुराधर्षो देव अन्तक नर अन्तकौ ॥ ६-७०-५०

चुकोप परम अमर्षी महा पार्श्वो महा बलः ।

49; 50. dR^iSTva = seeing; Trishira = Trishira; hatam = killed; athaapi = and even; Mahodara (killed); prekShya devaantaka naraantakau = as also seeing Devantaka and Narantaka; duraadharShau = the invincible ones; hatau = killed; mattaH = Matta; raakShasa puN^gavaH = the foremost of demons; chukopa = was enraged; paramaamarShii = with indignation.

When that Trishira, the enemy of celestials, having a prowess equal to that of Indra was killed, the monkeys made a loud noise. The earth trembled. Then, the demons ran away everywhere. Seeing Trishira, Mahodara and the invincible Devantaka killed, Matta (Mahaparshva) was enraged with indignation.

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जग्राह अर्चिष्मतीम् च अपि गदाम् सर्व आयसीम् शुभाम् ॥ ६-७०-५१

हेम पट्ट परिक्षिप्ताम् मांस शोणित लेपनाम् ।

विराजमानाम् वपुषा शत्रु शोणित रन्जिताम् ॥ ६-७०-५२

तेजसा सम्प्रदीप्त अग्राम् रक्त माल्य विभूषिताम् ।

ऐरावत महा पद्म सार्वभौम भय आवहाम् ॥ ६-७०-५३

51. 52. 53. tadaa = then; jagraaha = (he) was holding; gadaam = a mace; archiShmatiim = which was resplendent; sarvaayasiim = completely made of iron; hema parikShiptaam = wound round with golden wires; maamsashoNita phenilaam = filled with a forth of flesh and blood; viraaajamaanam = shining; vipulaam = large; shatrushoNita tarpitaam = satiated with the blood of advesaries; sampradiiptaagraam = the upper most part of it blazing; tejasaa = with splendour; raktamaalyavibhuuShitaam = decked with garlands of ed flowers; airavata mahaapadma saarvabhauma bhayaavahaam = and which frightened the elephants supporting different quarters like Airavata; Mahapadma and Sarvabhauma.

Then, Mahaparshva was holding a large mace, which was resplendent, completely made of iron, wound round with golden wires, filled with a froth of flesh and blood, satiated with the blood enemies, the upper most part of which was blazing with splendour, decked with red coloured garlands and which frightened the elephants supporting the quarters like Airavata, Mahapadma and Sarvabhauma.

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गदाम् आदाय सम्क्रुद्धो महा पार्श्वो महा बलः ।

हरीन् समभिदुद्राव युग अन्त अग्निर् इव ज्वलन् ॥ ६-७०-५४

54. aadaaya = taking; godaam = the mace; samkruddhaH = the enraged; mattaH = Matta; raakShasapuN^gavaH = the foremost of demons; samabhidudraava = went quickly; harrin = to the monkeys; jvalan yugaantaagniriva = like the blazing fire at the end of the world.

Taking that mace, the enraged Matta, the foremost of demons, went quickly to the monkeys like the blazing fire at the end of the world.

अथ ऋषयःसमुत्पत्य वानरो रवण अनुजम् ।

महा पार्श्वम् उपागम्य तस्थौ तस्य अग्रतो बली ॥ ६-७०-५५

55. **atha** = then; **balii** = the strong; **R^iShabhaH** = Rishabha; **vaanaraH** = a monkey; **utpatya** = jumping up; **tasthau** = stood; **agrataH** = in front; **tasya** = of him; **upaagamya** = having approached; **mattaaniikam** = Mattanika; **raavaNaanujam** = the younger brother of Ravana.

Then, a strong monkey called Rishabha came jumping and stood in front of that Mattanika (Mahaparshva), the younger brother of Ravana.

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तम् पुरस्तात् स्थितम् दृष्ट्वा वानरम् पर्वत उपमम् ।

आजघान उरसि क्रुद्धो गदया वज्र कल्पया ॥ ६-७०-५६

56. **kruddhaH** = enraged; **dR^ishTvaa** = in seeing; **vaanaram** = that R^ishabha; **parvatopamam** = looking like a mountain; **sthtam** = standing; **purastaat** = before him; **ajaghaana** = (Mahaparshva) struck; **urasi** = in his breast; **gadayaa** = with a mace; **vajrakalpayaa** = equaling a thunderbolt.

Enraged in seeing that Rishabha, looking like a mountain, standing before him, Mahaparshva struck him upon his breast with a mace equaling a thunderbolt.

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स तया अभिहतस् तेन गदया वानर ऋषभः ।

भिन्न वक्षाःसमाधूतःसुस्राव रुधिरम् बहु ॥ ६-७०-५७

57. **abhihataH** = struck; **tayaa gadayaa** = by that mace; **tena** = by him; **saH** = that; **vaanararShabhaH** = Rishabha; the foremost of monkeys; **bhinnavakShaaH** = had his breast broken; **samaadhuutaH** = was trembled; **susraava** = and exuded; **rudhiram** = blood; **bahu** = profusely.

When he struck with his mace, the breast of that Rishabha the foremost of demons was broken. He then trembled and exuded blood profusely.

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स सम्प्राप्य चिरात् सम्ज्जाम् ऋषभो वानर ऋषभः ।

क्रुद्धो विस्फुरमाण ओष्ठो महा पार्श्वम् उदैक्षत ॥ ६-७०-५८

58. **saH R^iShabhaH** = that Rishabha; **vaanareshvaraH** = the supreme monkey; **praapya** = regained; **samjJNaam** = his consciousness; **chiraat** = after a long while; **kruddhaH** = and enraged as he was; **visphura maaNauShThaH** = with his lips quivering; **udaikShata** = looked towards; **mahaapaarshvam** = Mahaparshva.

That Rishabha, the supreme monkey regained his consciousness after a long while and enraged as he was with his lips quivering, looked towards Mahaparshva.

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स वेगवान् वेगवदभ्युपेत्य ।

तं राक्षसम् वानरवीरमुख्य ।

संवर्त्य मुष्टिम् सहसा जघान् ।

बाह्वतरे शैलनिकाशरूपः ॥ ६-७०-५९

59. **vegavaan** = that swift; **vaanaraviira mukhyaH** = Rishabha; the chief of monkey-warriors; **shailanikaasharuupaH** = with a mountain-like form; **vegavat** = speedily; **abhyupetya** = approaching; **samvartya** = and tightening; **muShTim** = his fist; **jaghaana** = struck; **sahasaa** = quickly; **baahvantare** = on the chest; **tam raakShasam** = of that demon.

That Rishabha, the supreme monkey regained his consciousness after a long while and enraged as he was with his lips quivering, looked towards Mahaparshva.

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स कृत्तमूलः सहसेव वृषः ।
क्षितौ पपात क्षतजोक्षिताङ्गह ।
ताम् चास्य घोरात् यमदण्डकल्पाम् ।
गदां प्रगृह्याशु तदा ननाद ॥ ६-७०-६०

60. **kShatajokShitaaNgaH** = with his body drenched in blood; **saH** = that Mahaparshva; **papaata** = fell; **sahasaa** = suddenly; **kShitau** = on the ground; **vR^ikShaH iva** = like a tree; **kR^ittamuulaH** = with its root cut off; **tadaa** = then; **pragR^ihya** = taking; **aashu** = quickly; **asya taam gadaam** = his mace; **ghoraam yamadaN^Da kalpaan** = which was looking like a terrific Yama's rod; **nanaada** = he roared loudly.

With his body drenched in blood, that Mahaparshva suddenly fell unconscious on the ground, like a tree with its root cut off. Then, taking quickly Mahaparshva's mace, which was looking like Yama's rod, he roared loudly.

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मुहूर्तमासीत्स गतासुकल्पः ।
प्रत्यागाअत्मा सहसा सुरारिः ।
उत्पत्य संध्याभ्रसमानवर्ण ।
स्तं वारिराजात्मजमाजघान ॥ ६-७०-६१

61. **saH** = that Mahaparshva; **aasiit** = remained; **gataasukalpaH** = as though he was dead; **muhuurtaH** = for a while; **utpatya** = springing; **sahasaa** = suddenly; **suraariH** = that demon; **samdhyaabhrasamaana varNaH** = whose colour resembled an evening cloud; **pratyaagataatmaa** = after regaining his consciousness; **aajaghaana** = struck; **tam** = that; **vaariraajaatmajam** = Rishabha; the son of Varuna the lord of waters.

Mahaparshva remained as though he was dead for a while. Springing suddenly after regaining his consciousness, that demon, whose colour resembled his consciousness, that demon, whose colour resembled an evening cloud, struck that Rishabha, the son of Varuna the lord of waters.

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स मूर्चितो भूमितले पपात ।
मुहूर्तमुत्पत्य पुनः ससम्भ्रः ।
तामेव तस्याद्रिवराद्रिकल्पाम् ।
गदाम् समाविध्य जघान समख्ये ॥ ६-७०-६२

62. **saH** = that Rishabha; **papaata** = fell; **murchhitaH** = unconscious; **muhuurtam** = for a while; **bhuumitale** = on the ground; **utpatya** = rising; **sasamJNaH** = after regaining consciousness; **samaavidhya** = and tightly holding; **taam gadaameva** = just that mace; **tasya** = of his; **adrivaraadrikalpam** = which was looking like a large mountain-peak; **jaghaana** = he banged (Mahaparshva); **samkhye** = in the battle.

That Rishabha fell unconscious for a while on the ground. Rising after regaining consciousness and tightly holding just the same mace, which was looking like a large mountain-peak, banged it on Mahapatra in the battle-field.

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सा तस्य रौद्रा समुपेत्य देहम् ।
रौद्रस्य देवाध्वरविप्रशत्रोः ।
बिभेद वक्षः क्षतजम् च भूरि ।
सुस्राव धात्वम्भ इवादिराजः ॥ ६-७०-६३

63. **sau raudraa** = that terrific mace; **samupetya** = reaching; **deham** = the body; **tasya** = of that Mahaparshva = roudrasya = the fierce demon; **devaadhvaraviprashatro** = the enemy of celestials; sacrifices and Brahmanas; **bibheda** = broke; **vakShaH** = his chest; **susraava** = (He) exuded; **bhuuri kShatajam** = copious blood; **adriraajaH iva** = like a supreme mountain; **dhaatvambhaH** = exuding; water full of minerals.

That terrific mace, reaching the body of Mahaparshva, the fierce demon, the enemy of celestials, sacrificial rites and Brahmanas, broke his chest. Mahaparshva started exuding copious blood, as a supreme mountain exudes water full of minerals.

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अभिदुद्राव वेगेन गदां तस्य महात्मनः ।
ताम् गृहीत्वा गदाम् भीमाम् आविध्य च पुनःपुनः ॥ ६-७०-६४
मत्त अनीकम् महा पार्श्वम् जघान रण मूर्धनि ।

64. **mahaatmaa** = the great-souled; **saH** = Rishabha; **abhidudraava** = quickly ran towards; **gadaam** = the mace; **tasya mahaatmanaH** = of that mighty Mahaparshva; **gR^ihiivaa** = seizing; **taam bhiimaam gadaam** = that dreadful mace; **aavidhya** = and striking on the floor; **punaH punaH** = again and again; **jaghaana** = he struck; **mattaniikam** = Mattanika (Mahaparshva); **raNamuurdhani** = in the battle-front.

The great souled Rishabha quickly ran towards the mace of that mighty Mahaparshva. Seizing that dreadful mace and striking it repeatedly on the floor, he struck it on Mahaparshva in the battle-front.

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स स्वया गदया भिन्नो विकीर्ण दशन ईक्षणः ।
निपपात महा पार्श्वो वज्र आहतः, इव अचलः ॥ ६-७०-६५

65. **bhagnaH** = struck; **svayaa gadayaa** = by his own mace; **saH mattaH** = that Mahaparshva; **vishiirNa dashanekShaNaH** = with his teeth and eyes fallen out; **nipapaata** = fell down; **achalaH iva** = like a mountain; **vajraahataH** = struck by a thunderbolt.

Struck by his own mace, that Mahaparshva with his teeth and eyes fallen out, fell down like a mountain struck by a thunderbolt.

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विदीर्णनयने भूमौ गतस्त्वे गतायुषि ।
पतिते राक्षसे तस्मिन् विद्रुतं राक्षसम् बलम् ॥ ६-७०-६६

66. **tasmin raakShase** = (When) that demon; **gata sattve** = depleted his strength; **vidiirNanayane** = with his eyes burst open; **gataayuShi** = his long life gone away; **patite** = and fallen; **bhuumau** = on the ground; **raakShasam balam** = the demoniac army; **vidrudatam** = ran away.

When that demon depleted his strength, burst open his eyes, with his long life gone away and fallen down on the ground, the army of demons ran away.

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तस्मिन् हते भ्रातरि रावणस्य ।
तन् नैरृतानाम् बलम् अर्णव आभम् ।
त्यक्त आयुधम् केवल जीवित अर्थम् ।
दुद्राव भिन्न अर्णव सम्निकाशम् ॥ ६-७०-६७

67. **tasmin** = (When) that Mahaparshva; **ravaNasya bhaatari** = the brother of Ravana; **hate** = was killed; **tat balam** = that army; **nairR^itaanaam** = of demons; **arNavaabham** = which was as extensive as an ocean; **tyaktaayudham** = abandoning their weapons; **dudraava** = ran away; **kevala jiivitaartham** = just considered with their lives; **bhinnaarNavasamnikaasham** = like a sea which has burst its shores.

When that Mahaparshva was killed, that army of demons, which was as extensive as an ocean, abandoning their weapons in the battle-field, fled for mere lives, like a sea which has burst its shores.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये युद्धकाण्डे सप्ततितमः सर्गः

Thus completes 70th Chapter of Yuddha Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

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Book VI : Yuddha Kanda - Book Of War

Chapter [Sarga] 71

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Introduction

Seeing Atikaya, the colossal demon, coming towards him on a chariot, Rama asks Vibhishana who he is Vibhishana introduces Atikaya, as being a son of Ravana and Dhanyamali (another consort of Ravana). When some commanders of monkeys try to attack Atikaya, he chops off trees and crags hurled at him. Without fighting further with the monkeys, Atikaya, moves forward to Rama and challenges him for a fight. Then Lakshmana with his bow and arrows begins to fight with Atikaya. By a sharp arrow struck by Atikaya in Lakshmana's chest, Lakshmana is enraged and releases an arrow employed with a missile of fire and Atikaya attacks it with an arrow employed with a solar missile. On the advice the wind-god appeared before him, Lakshmana finally hurls an arrow employed with a missile of Brahma and chips off the head of Atikaya.

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स्वबलम् व्यथितम् दृष्ट्वा तुमुलं लोमहर्षणम् ।
भ्रातृंश्च निहतान्दृष्ट्वा शक्रतुल्यपराक्रमान् ॥ ६-७१-१
पितृव्यौ चापि सन्दृश्य समरे संनिषूदितौ ।
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चुकोप च महातेजा ब्रह्मदत्तवरो युधि ।
अतिकायोऽद्रिसङ्काशो देवदानवदर्पहा ॥ ६-७१-३

1; 2; 3. dR^iShTvaa = seeing; svabalam = his own army; tumulam = making a tumultuous sound; romaharShaNam = with excessive fear; vyathitam = seeing; dR^iShTvaa = seeing; bhraatR^iin = his brothers; shakratulya paraakramaan = having a prowess equal to that of Indra the lord of celestials; nihataan = having been killed; atikaayaH = Atikaya; mahaatejaaH = of great splendour; brahmadattavaraH = having boons bestowed by Brahma the lord of creation; adrisamkaashaH = having appearance of a mountain; devadaanavadarpahaa = and who removed the pride of celestials and ogres; yudhi = in battle; samdR^ishya = and seeing; pitR^ivyaau = his paternal uncles; bhraatarau = and his brothers; raakShasa shreShTau = the foremost of demons; yudhhaumattamcha = and Yuddhaumatta; mattam cha = and Matta; samnipaatitau = having been fallen down; chukopacha = was enraged.

Seeing his own army making a tumultuous sound tottering with excessive fear, seeing his brothers having a prowess equal to that of Indra the lord of celestials having been killed, and seeing his paternal uncles as also Yuddhonmatta and Matta (Mahodara and Mahaparshva) his brothers and the foremost of demons having been fallen down, Atikaya of great splendour, having boons bestowed by Brahma the lord of creation, having appearance of a mountain and who removed the pride of celestials and ogres, was enraged.

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स भास्करसहस्रस्य सङ्घातमिव भास्वरम् ।
रथमास्थाय शक्रारिरभिदुद्राव वानरान् ॥ ६-७१-४

4. saH = that Atikaya; shakraariH = the enemy of Indra the lord of celestials; aaruhya = mounting; ratham = a chariot; bhaasvaram = shining; bhaaskara sahasrasya samghaatamiva = like a cluster of thousand suns; abhidudraava = ran; vaanaraan = towards the monkeys.

That Atikaya, the enemy of Indra the lord of celestials, mounting a chariot shining like a cluster of thousand suns, ran towards the monkeys.

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स विस्फार्य तदा चापम् किरीटी मृष्टकुण्डलः ।
नाम संश्रावयामास ननाद च महास्वनम् ॥ ६-७१-५

5. saH = He; kiriTii = wearing a crown; mR^iShTakuNDalaH = and well-cleansed ear-rings; visphaarya = drawing; chaapam = his bow; naama samshraavayaamaasa = making his name loudly heard; nanaada cha = roared; mahaasvanam = with a big noise.

Wearing a crown and well-cleansed ear-rings as also drawing his bow, he roared with a big noise, making his name loudly heard.

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तेन सिम्हप्रणादेन नामविश्रावणेन च ।
ज्याशब्देन च भीमेन त्रासयामास वानरान् ॥ ६-७१-६

6. tena simhapraNaadena = by that lion-like roar; naama vishraavaNena = making his name loudly heard; bhiimena jyaashabdena cha = and by that terrific sound of the bow-string; traasayaamaasa = it created terror; vaanaraan = to the monkeys.

By that lion-like roar, making his name loudly heard and by that terrific sound of the bow-string, it created terror to the monkeys.

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ते दृष्ट्वा देहमाहात्म्यम् कुम्भकर्णोऽयमुत्थितः ।
भयार्ता वानराः सर्वे संश्रयन्ते परस्परम् ॥ ६-७१-७

7. dR^iShTvaa = seeing; dehamaahaatmyam = the bulkiness of his body; sarve = all; te vaanaraaH = those monkeys; kumbhakarnaNaH utthitaH = thinking that Kumbhakarna woke up (again); samshrayante = took refuge; parasparam = with each other; bhayaartaH = afflicted as they were; with fear.

Seeing the bulkiness of his body, all the monkeys, thinking that Kumbhakarna woke up again, took refuge with each other, afflicted as they were, with fear.

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ते तस्य रूपमालोक्य यथा विष्णोस्त्रिविक्रमे ।
भयाद्धानरयोधास्ते विद्रवन्ति ततस्ततः ॥ ६-७१-८

8. aalokya = seeing; tasya ruupam = his form; viShNoH iva = looking like Vishnu; trivikrame = who strided over the three worlds in three steps; te = those; te = renowned; vaanarayodhaaH = monkey-warriors; bhayaat = with fear; vidravanti = ran away; tatstataH = hither and thither.

Seeing his form appearing like Vishnu who strided over the three worlds in three steps, the those renowned monkey-warriors with fear, ran away hither and thither.

तेऽतिकायम् समासाद्य वानरा मूढचेतसः ।

शरण्यम् शरणम् जग्मुर्लक्ष्मणाग्रजमाहवे ॥ ६-७१-९

9. atikaaya samaasaadya = (when) Atikaya was to be attacked; vaanaraaH = the monkeys; muuDhachetasaH = were bewildered in mind; sharaNam jagmuH = and sought refuge; lakSmaNaagrajam = with Rama; aahave = in battle; sharaNyam = who affords protection.

When Atikaya was to be attacked, the monkeys were bewildered in mind and sought in the battle, a refuge with Rama, who affords protection.

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ततोऽतिकायम् काकुत्स्थो रथस्थं पर्वतोपमम् ।

ददर्श धन्विनम् दूराद्गर्जन्तं कालमेघवत् ॥ ६-७१-१०

10. tataH = then; kaakutthsaH = Rama; dadarsha = saw; duuraat = from a distance; parvatopamam = who resembled a mountain; rathastham = stationed in a chariot; garjantam = and rumbling; kaala meghavat = like a cloud; appearing at the time of universal dissolution.

Then, Rama saw from a distance, Atikaya, who resembled a mountain in size, stationed in a chariot, armed with a bow and rumbling like a cloud appearing at the time of universal dissolution.

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स तम् दृष्ट्वा महाकायम् राघवस्तु सुविस्मितः ।

वानरान्सान्त्वयित्वा च विभीषणमुवाच ह ॥ ६-७१-११

11. dR^iShTvaa = seeing; tam = that Atikaya; mahaakaayam = having a colossal body; saH = that; raaghavastu = Rama for his part; suvismitaH = was quite surprised; saantvayitavaa cha = and consoling; vaanaraan = the monkeys; uvaacha ha = spoke; vibhiiShaNam = to Vibhishana (as follows):

Seeing that Atikaya, having a colossal body, Rama for his part was quite surprised and after consoling the monkeys, spoke to Vibhishana (as follows):

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कोऽसौ पर्वतसङ्काशो धनुष्मान्हरिलोचनः ।

युक्ते हयसहस्रेण विशाले स्यन्दने स्थितः ॥ ६-७१-१२

12. kaH = who; asau = is he; parvatasamkaashaH = resembling a mountain (in size); dhanuShmaan = armed with a bow; harilochanaH = brown-eyed; sthitaH = and seated; vishaale syandane = in a spacious chariot; yukte = yoked; haya sahasreNa = with a thousand horses?

"Who is he, resembling a mountain in size, armed with a bow, brown-eyed and seated in a spacious chariot yoked with a thousand horses?"

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य एष निशितैः शूलैः सुतीक्ष्णैः प्रासतोमरैः ।

अर्चिष्मद्भिर्वृतो भाति भूतैरिव महेश्वरः ॥ ६-७१-१३

13. yaH eShaH = who; archiShmadbhiH = with resplendent; nishitaiH = and sharp; shuulaiH = spikes; sutiikShNaiH = with very sharply; praasa tomaraiH = barbed javelins and lances; bhaati = and shining; maheshvaraH iva = like lord Shiva; bhuutaiH vR^itaH = surrounded by genii.

He is shining like Lord Shiva surrounded by genii, with resplendent and sharp spikes, with very sharply barbed javelins and lances.

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कालजिह्वाप्रकाशाभिर्य एषोऽभिविराजते ।

आवृतो रथशक्तीभिर्विद्युद्भिरिव तोयदः ॥ ६-७१-१४

14. yaH eShaH = who; abhiviraajate = is shining; toyadaH iva = like a cloud; vidyudbhiH = with lightings; aavR^itaH = and moving round; rathashaktiibhiH = with staffs which support the banners of the war-chariot; kaala jihvaa prakaashaabhiH = with appearances of tongues of the time-spirit.

"He is shining like a lightening cloud and moving round with staffs which support the banners of the war-chariot, appearing like tongues of the Time-Spirit."

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धनूंसी चास्य सज्यानि हेमपृष्ठानि सर्वशः ।

शोभयन्ति रथश्रेष्ठम् शक्रपातमिवाम्बरम् ॥ ६-७१-१५

15. dhanuumShicha = bows; sajjaani = adhered; hema pR^iShThaani = with golden backs; asya ratha shreSTham = in his excellent chariot; shobhayanti = are shining; sarvashaH = on all sides; shakra chaapam iva = like a rainbow; ambaram = in the sky.

"Bows adhered with golden backs in his excellent chariot are shining on all sides like a rainbow in the sky."

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य एष रक्षः शार्दूलो रणभूमिम् विराजयन् ।

अभ्येति रथिनाम् श्रेष्ठो रथेनादित्यतेजसा ॥ ६-७१-१६

ध्वजशृङ्गप्रतिष्ठेन राहुणाभिविराजते ।

सूर्यरश्मिप्रभैर्बाणैर्दिशो दश विराजयन् ॥ ६-७१-१७

16; 17. yaH = which; rakShashshaarduulaH = excellent of demons; shreShThaH = the eminent; rathinaam = of charioteers; viraaayan raNa bhuumin = making the battle-field to shine; abhyeti = coming; rathena = in a chariot; aaditye varchasaa = with splendour of the sun; baaNaiH = and with arrows; suurya rashmi prabhaiH = having gleams of sunbeams; viraaayan = shining; dashadishaH = in ten directions; abhiviraajate = embellishing a brilliance; raahuNaa = by an emblem of Rahu; dhvajashR^iNga pratiShThena = installed on the point of his standard.

"That warrior of demons, the eminent of charioteers, making the battle-front to shine, is coming in a chariot with the splendour of the sun, with arrows having gleams of sun-beams, shining in ten directions and embellishing brilliance by an emblem of Rahu installed on the point of his standard."

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त्रिणतं मेघनिर्हादम् हेमपृष्ठमलङ्कृतम् ।

शतक्रतुधनुःप्रख्यम् धनुश्चास्य विराजते ॥ ६-७१-१८

18. asya = his; dhanuH = bow; trinatham = triply curved; hema pR^iShTham = golden backed; alamkR^itam = and decorated; megha samnaadam = having a rumbling sound of the cloud; viraajate = is shining; shatakratudhanuH prakhyam = like a rainbow.

"His triply curved, golden backed and decorated bow, having a rumbling sound of the cloud, is shining like a rain-bow."

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सध्वजः सपताकश्च सानुकर्षो महारथः ।

चतुःसादिसमायुक्तो मेघस्तनितनिस्वनः ॥ ६-७१-१९

19. mahaarathaH = his large chariot; sadhvajaH = with its flag; sapataakashcha = and emblem; saanukarShaH = with its axle-tree at the bottom; meghastamita niH svanaH = having the sound of a cloud's lightning; chatussaadisamaayuktaH = consists of four charioteers.

"His large chariot, with its flag and emblem, with its axle-tree at the bottom, and having the sound of a cloud's lightning, consists of four charioteers."

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विंशतिर्दश चाष्टौ च तूणीररथमास्थिताः ।

कार्मुकाणि च भीमानि ज्याश्च काञ्चनपिङ्गलाः ॥ ६-७१-२०

20. vimshati = twenty; tuuNyaH = quivers; dashacha = ten; bhiimaani = terrific; kaarmukaaNi cha = bows; aShTou cha = and eight; ज्याश्च = bow-strings; kaaN^chana piN^gaLaaH = golden and reddish brown in colour; aasthitaH = are abiding; asya ratham = in his chariot.

Twenty quivers, ten terrific bows and eight bow-strings, golden and reddish brown in colour, are abiding in his chariot."

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द्वौ च खड्गौ रथगतौ पार्श्वस्थौ पार्श्वशोभिनौ ।

चतुर्हस्तत्सरुचितौ व्यक्तहस्तदशायतौ ॥ ६-७१-२१

21. rathagatau = on that chariot are hanging; dvau = two; khaDgau cha = swords; vyakta hastadashaayatau = clearly measuring ten cubits in length; chaturhastatsaruchitou = shone upon by hilts measuring four cubits; pradiiptau = are casting their splendour; paarshvashobhitau = on his two sides.

"On that chariot are hanging two swords, clearly measuring ten cubits in length and provided with measuring four cubits, casting their splendour on his two sides."

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रक्तकण्ठगुणो धीरो महापर्वतसंनिभः ।

कालः कालमहावक्त्रो मेघस्थ इव भास्करः ॥ ६-७१-२२

22. dhiiraH = this brave warrior; rakta kaNTha guNaH = with a red garland adorning his neck; mahaaparvata sannibhaH = resembling a large mountain; kaalaH = black in colour; kaala mahaavaktraH = having a mouth as large as Death; bhaaskaraH iva = looks like the sun; meghasthaH = veiled by a cloud.

"This brave warrior, with a red garland adorning his neck, resembling a large mountain black in colour and having a month as large as Death, looks like the sun veiled by a cloud."

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काञ्चनाङ्गदनद्धाभ्यां भुजाभ्यामेष शोभते ।

शृङ्गाभ्यामिव तुङ्गाभ्याम् हिमवान्पर्वतोत्तमः ॥ ६-७१-२३

23. **bhujjaabhyaam** = with his arms; **kaaN^chanaaN^gada naddhaabhyaam** = adorned with gold armlets; **eShaH** = he; **shobhate** = shines; **himavaan iva** = like the Himalaya parvatottamaH = the highest mountain; **tuN^gaabhyaam shR^iN^gaabhyaam** = with its two lofty peaks.

"With his arms adorned with gold armlets, he shines like the Himalaya, the highest mountain with its two lofty peaks."

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कुण्डलाभ्याम् तु यस्यैतद्भाति वक्त्रम् शुभेक्षणम् ।

पुनर्वस्वन्तरगतं पूर्णबिम्बमिवैन्दवम् ॥ ६-७१-२४

24. **subhiiShaNam** = his awfully dreadful; **vaktram** = face; **ubhaabhyaam** = with two; **kuN^Dalaabhyaam** = ear-rings; **bhaati** = is shining; **paripuurnNaH nishaakaraH** = like a full moon; **punarvasvantaragataH** = appearing between the two stars constituting the constellation; Punarvasu.

"His awfully dreadful face, with two ear-rings, is shining like a full moon appearing between the two stars constituting the constellation, Punarvasu."

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आचक्ष्व मे महाबाहो त्वमेनम् राक्षसोत्तमम् ।

यम् दृष्ट्वा वानराः सर्वे भयार्ता विद्रुता दिशः ॥ ६-७१-२५

25. **mahaabaaho** = O the long armed!; **dR^iShTvaa** = by seeing; **yam** = whom; **sarve** = all; **vaanaraaH** = the monkeys; **bhayaartaaH** = afflicted with fear; **vidrutaaH** = ran away; **dishaH** = in different direction; **tvam** = you; **aachakShva** = tell; **me** = me; **enam raakShasottamam** = about this foremost of demons.

"O the long armed! Tell me who this foremost of demons is! On seeing him all the monkeys, afflicted with fear, are running away in different directions."

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स पृष्ठो राजपुत्रेण रामेणामिततेजसा ।

आचक्ष्व मे महातेजा राघवाय विभीषणः ॥ ६-७१-२६

26. **pR^iShTaH** = questioned (thus); **raameNa** = by Rama; **raja putreNa** = the prince; **amita tejasaa** = having an unlimited splendour; **saH** = that; **vibhiiShaNaaH** = Vibhishana; **maahaatejaaH** = of great splendour; **aachakShe** = replied; **raaghavaaya** = to Rama (as follows):

Thus asked by Rama, the prince having an unlimited splendour, that Vibhishana of great brilliance, replied to Rama as follows:

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दशग्रीवो महातेजा राजा वैश्रवणानुजः ।

भीमकर्मा महोत्साहो रावणो राक्षसाधिपः ॥ ६-७१-२७

27. **raajaa** = the king; **raavaNaH** = Ravana; **dashagriivaH** = the ten-necked; **mahaatejaaH** = having great brilliance; **vaishraavaNaanujaH** = the brother of Kumbha the lord of wealth; **bhiima karma** = doing terrific deeds; **mahotsaahaaH** = having great power; **raakShasashvaraH** = is the lord of demons.

"The ten-necked king Ravana, having great brilliance, the brother of Kubera the lord of wealth, doing terrific deeds and possessing a great power, is the lord of demons."

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तस्यासीद्दीर्यवान्पुत्रो रावणप्रतिमो रणे ।
वृद्धसेवी श्रुतधरः सर्वास्त्रविदुषाम् वरः ॥ ६-७१-२८

28. **tasya** = to him; **aasiit** = there is; **putraH** = a son; **viiryavaan** = who is valiant; **raavaNapratiMaH** = equal to Ravana; **raNe** = in combat; **vR^iddha sevii** = who serves elders; **varaH** = excellent; **shrutidharaH** = among those holding that which is heard; **sarvaastra viduShaam** = and who is skilled in the use of weaponry.

"To him, there is a valiant son, equal to Ravana in combat, who serves elders, holding that which is heard from them and skilled in the use of weaponry."

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अश्वपृष्ठे रथे नागे खड्गे धनुषि कर्षणे ।
भेदे सान्त्वे च दाने च नये मन्त्रे च संमतः ॥ ६-७१-२९

29. **sammataH** = (He) is respected; **mantre cha** = for his counsel; **ashvapR^iShThe** = for his rides on a horse-back; **naaga pR^iShThe** = and an elephant-back; **khaDge dhanuShi karShaNe** = for his drawing out of sword and bow; **bhede saantvecha daanecha** = for his strategy of winning over to his side by sowing dissention; **negotiation naye** = and for his steering capacity of an army.

"He is respected for his counsel, for his rides on the backs of horses and elephants, for his drawing out of the sword and the bow, for his strategy winning over to his side by sowing dissention negotiation and bribery and for his steering capacity of an army."

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यस्य बाहुम् समाश्रित्य लङ्का भवति निर्भया ।
तनयम् धान्यमालिन्या अतिकायमिमम् विदुः ॥ ६-७१-३०

30. **samaashritya** = resting; **yasya baahum** = on whose arm; **laN^kaa** = Lanka; **bhavati nirbhayaa** = is feeling fearless; **viduH** = (they) know; **imam** = him; **atikaayam** = as Atikaya; **tanayam** = the son; **dhaanyamaalinyaaH** = of Dhanyamali.

"He is Atikaya, the son of Dhanyamali. Lanka is feeling fearless, by resting on his arm."

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एतेनाराधितो ब्रह्मा तपसा भावितात्मना ।
अस्त्राणि चाप्यवाप्तानि रिपवश्च पराजिताः ॥ ६-७१-३१

31. **etena** = by him; **bhaavitaatmanaa** = who purified his soul by meditating on the universal soul; **aaraadhitaH** = was worshipped; **brahmaa** = Brahma the lord of creation; **astraaNicha** = and the missiles too; **avaaptaani** = obtained; **ripavashcha** = and enemies; **paraajitaaH** = conquered.

"He, who purified his soul by meditating on the universal soul, worshipped Brahma the lord of creation, obtained missiles too and conquered the enemies."

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सुरासुरैरवध्यत्वम् दत्तमस्मै स्वयम्भुवा ।
एतच्च कवचम् दिव्यम् रथश्रेष्ठोऽर्कभास्करः ॥ ६-७१-३२

32. svayambhuvaa = by Brahma; asmai dattam = to him was given (a boon); avadhyatvam = of not being killed; suraasuraiH = by celestials and demons; (and also); etat = this; divyam = wonderful; kavacham cha = armour; rathashcha = and the chariot; ravibhaasvaraH = shining like the sun.

"Brahma, the lord of creation, granted a boon, exempting him from death at the hands of celestials and demons as also this wonderful armour and the chariot shining like the sun."

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एतेन शतशो देवा दानवाश्च पराजिताः ।
रक्षितानि च रक्षामि यक्षाश्चापि निषूदिताः ॥ ६-७१-३३

33. etena = by him; devaaH = celestials; daanavaashcha = and ogres; paraajitaaH = were conquered; shatashaH = hundreds of times; yakShaashcha api = even Yakshas the super natural beings; niShuuditaH = were destroyed; rakShaamsi = the demons; rakShitaani = were defended.

"He conquered the celestials and the ogres several times, destroyed Yakshas the supernatural beings and defended the demons."

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वज्रम् विष्टम्भितं येन बाणैरिन्द्रस्य धीमतः ।
पाशः सलिलराजस्य युद्धे प्रतिहतस्तथा ॥ ६-७१-३४
एषोऽतिकायो बलवान् राक्षसानामथर्षभः ।
स रावणस्य सुतो धीमान् देवदनव दर्पहा ॥ ६-७१-३५

34; 35. yena = by whom; baaNaiH = with his arrows; yuddhe = in battle; vajram = the thunderbolt; dhiimataH indrashcha = of the intelligent Indra; viShTambhitam = was paralyzed; tathaa = and; paashaH = the noose; salilaraajasya = of Varuna; the lord of waters; pratihataH = was struck down; eShaH = he as such; atikaayaH = is Atikaya; balavaan = a strong demon; atha = and; R^iShabhaH = the foremost; raakShasaanaam = among demons; saH = He; dhiimaan = the wise demon; raavaNa sutaH = is the son of Ravana; devadaanava darpahaa = who took off the pride from celestials and ogres.

"He is Atikaya, who paralyzed the thunderbolt of the intelligent Indra with his arrows. He struck down the noose of Varuna, the seizer of transgressors. This wise Ravana's son, who is strong and the foremost of demons took off the pride of celestials and ogres."

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तदस्मिन् क्रियताम् यत्नः क्षिप्रं पुरुषपुङ्गव ।
पुरा वानरसैन्यानि क्षयं नयति सायकैः ॥ ६-७१-३६

36. puruShapuN^gava = O Rama; the foremost of men!; tat = therefore; yatnaH = let the effort; kriyataam = be made; kShipram = quickly; asmin = in his case; puraanayati = (otherwise) he will shortly bring in.

"O Rama, the foremost of men! Therefore let the effort to destroy him be made quickly. Otherwise shortly, he will bring in destruction for our army of monkeys, with his arrows."

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ततोऽतिकायो बलवान्प्रविश्य हरिवाहिनीम् ।
विस्फारयामास धनुर्ननाद च पुनः पुनः ॥ ६-७१-३७

37. pravishya = entering; harivaahiniim = the army of monkeys; balavaan = the strong; atikaayaH = Atikaya; tataH = then; visphaaryaamaasa = stretched; dhanuH = his

bow; **nanaada cha** = and roared; **punaH punaH** = again and again.

Entering the army of monkeys, the strong Atikaya then stretched his bow and roared again and again.

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तं भीमवपुषम् दृष्ट्वा रथस्थम् रथिनां वरम् ।
अभिपेतुर्महात्मानो ये प्रधानाः ये वनौकसः ॥ ६-७१-३८

38. **dR^iShTvaa** = seeing; **tam** = him; **bhiimavapuSham** = with a terrific body; **rathastham** = seated in the chariot; **varam** = and excellent; **rathinaam** = among the charioteers; **vanaukasaH** = were chiefs; **mahaatmanaH** = and powerful; **abhipetuH** = rushed towards him.

Seeing him with a terrific body, seated in the chariot, as the excellent one among the charioteers, powerful chiefs of monkeys rushed towards him.

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कुमुदो द्विविदो मैन्दो नीलः शरभ एव च ।
पादपैर्गिरिशृङ्गैश्च युगपत्समभिद्रवन् ॥ ६-७१-३९

39. **paadapaiH** = with trees; **girishR^iN^gaiH** = and with mountain-peaks; **kumudaH** = Kumuda; **dvividaH** = Dvivida; **maindaH** = Mainda; **niilaH** = Nila; **sharbhaH eva cha** = and Sharabha; **samabhidraavan** = ran (to attack him); **yugavata** = at once.

Taking trees and mountain peaks, Kumuda, Dvivida, Mainda, Nila and Sharabha marched forwards quickly to attack him at once.

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तेषाम् वृक्षांश्च शैलांश्च शरैः काञ्चनभूषणैः ।
अतिकायो महातेजाश्चिच्छेदास्त्रविदाम् वरः ॥ ६-७१-४०

40. **atikaayaH** = Atikaya; **mahaatejaaH** = of great splendour; **astavidaam varaH** = the foremost among those skilled in weaponry; **chichchheda** = chopped off; **teShaam** = their; **vR^ikShaam** = trees; **shailaam cha** = and crags; **sharaiH** = with his arrows; **kanaka bhuuShaNaiH** = decked with gold.

Atikaya of great splendour, the foremost among those skilled in weaponry, chopped off their trees and crags with his arrows decked with gold.

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तांश्चैव सरान्स हरीज्शरैः सर्वायसैर्बली ।
विव्याधाभिमुखः सङ्ख्ये भीमकायो निशाचरः ॥ ६-७१-४१

41. **saH** = he; **balii** = the strong; **vishaaradaH** = the skilled; **bhiimakaayaH** = with a terrific body; **vivyaadha** = struck; **sarvaan** = all; **taan** = those; **hariin** = monkeys; **abhimukhaan** = facing in front of him; **samkhye** = in battle; **sharaiH** = with arrows; **sarvaayasaiH** = fully made of iron.

That strong and skilled Atikaya with a terrific body, struck all those monkeys, facing in front of him in battle with arrows fully made of iron.

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तेऽर्दिता बाणवर्षेण भिन्नगात्राः प्लवङ्गमाः ।
न शेकुरतिकायस्य प्रतिकर्तुं महारणे ॥ ६-७१-४२

42. **te paraajitaH** = those overthrown monkeys; **arditaH** = injured; **baaNa varSeNa** = by the shower of arrows; **atikaayasya** = of Atikaya; **bhinnagaatraaH** = with their blown out bodies; **mahaahave** = in that great battle; **na shekuH** = were unable; **pratikartum** = to retaliate (on him).

Those overthrown monkeys, injured with their blown out bodies, by the shower of Atikaya's arrows in that great battle, were unable to retaliate on him.

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तत्सैन्यम् हरिवीराणाम् त्रासयामास राक्षसः ।
मृगयूथमिव क्रुद्धो हरिर्यौवनमास्थितः ॥ ६-७१-४३

43. **raakShasaH** = that demon; **yauvanadarpitaH** = who was arrogant of his youth; **traasayaamaasa** = frightened; **tat** = that; **sainyam** = army; **hariviiraaNaam** = of monkey-warriors; **kruddhaH hariH** = as an enraged lion (frightens) **mR^igayuuthamiva** = a herd of deers.

That demon, who was arrogant of his youth, frightened that army of monkey-warriors, as an enraged lion frightens a herd of deers.

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स राषसेन्द्रो हरिसैन्यमध्ये ।
नायुध्यमानं निजघान कम् चित् ।
उपेत्य रामम् सधनुः कलापी ।
सगर्वितम् वाक्यमिदं बभाषे ॥ ६-७१-४४

44. **saH** = that; **raakShasendraH** = chief of demons; **na nijaghaana** = did not strike; **kamchit** = whomsoever; **hariyuuthamadhye** = of the monkey-warriors; **ayudhyamaanam** = who could not fight; **saH** = that Atikaya; **sadhanuH kalaapii** = with his bow and quiver of arrows; **utpatya** = going up quickly; **raamam** = towards Rama; **babhaaShe** = spoke; **idam** = these; **garvitam vaakyam** = haughty (to him) words.

That chief of demons did not strike whomsoever of the monkey-warriors who were unable to fight. That Atikaya, with his bow and quiver of arrows, going up quickly towards Rama, spoke haughty words (to him) as follows:

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रथे स्थितोऽहम् शरचापपाणि ।
न प्राकृतम् कं चन योधयामि ।
यस्यास्ति शक्तिर्व्यवसाय युक्ता ।
ददातुं मे क्षिप्रमिहाद्य युद्धम् ॥ ६-७१-४५

45. **aham** = I; **sthitaH** = am seated; **rathe** = in the chariot; **shara chaapapaaNiH** = with arrows and bow in my hand; **na yodhayaami** = I would not give battle; **kamchana praakR^itam** = with any common warrior; **yasya asti** = he who has; **shaktiH** = ability; **vyavasaaya yuktaH** = and energy; **dadaatu** = can give; **yuddham** = a fight; **adya** = now; **iha** = here; **me** = to me; **shiighram** = quickly.

"I am seated in the chariot with arrows and a bow in my hand. I would not give battle with any common warrior. He who has ability and energy can give his fight to me now and here quickly."

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तत्तस्य वाक्यं ब्रुवतो निशम्य ।

चुकोप सौमित्रिरमित्रहन्ता ।

अमृष्यमाणश्च समुत्पपात ।

जग्राह चापम् च ततः स्मयित्वा ॥ ६-७१-४६

46. nishamya = hearing; tasya tat vaakyam = those of his words thus spoken; saumitriH = Lakshmana; amitrahantaa = the annihilator of enemies; chukopa = was enraged; tataH = then; smayitvaa = smiling; amR^iShyamaaNaH = and unable to bear his words; samutpapaata = rose up quickly; jagraaha = and took up; chaapam = his bow.

Hearing his words, Lakshmana the annihilator of enemies was enraged. Then, unable to bear his words and smiling, he rose up quickly and took up his bow.

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क्रुद्धः सौमित्रिरुत्पत्य तूणादाक्षिप्य सायकम् ।

पुरस्तादतिकायस्य विचकर्ष महद्भुः ॥ ६-७१-४७

47. kruddhaH = the enraged; saumitriH = Lakshmana; utpatya = coming forward quickly; aakShipya = and taking off; saayakam = an arrow; tuuNaat = from the quiver; an arrow; chakarSha = pulled out; mahat = his great; dhanuH = bow; parastaat = in front; atikaayasya = of Atikaya.

The enraged Lakshmana, coming forward quickly and taking off an arrow from his quiver pulled out his great bow in front of Atikaya.

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पूरयन्स महीम् शैलानाकाशं सागरम् दिशः ।

ज्याशब्दो लक्ष्मणस्योग्रस्त्रासयन्नजनीचरान् ॥ ६-७१-४८

48. saH = that; ज्याaashabdaH = twang of the bow; lakShmaNasya = of Lakshmana; puurayan = filling; sarvaam = the entire; mahiim = earth; aakaasham = sky; saagaram = ocean; dishaH = and quarters; ugraH = was angry; traasayan = frightening; rajanii charaan = the demons.

That twang of the bow of Lakshmana, filling the entire quarters, earth, sky and the ocean, was angry, frightening the demons.

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सौमित्रेश्चापनिर्घोषम् श्रुत्वा प्रतिभयम् तदा ।

विसिष्मिये महातेजा राक्षसेन्द्रात्मजो बली ॥ ६-७१-४९

49. shrutvaa = hearing; saumitreH chaapanirghoSham = the twang of Lakshmana's bow; pratibhayam = which was terrible; balii = the strong; raakShasendraatmajaH = Atikaya; mahaatejaH = of great splendour; tadaa = then; visiShmiye = was surprised.

Hearing the terrific twang of Lakshmana's bow, the strong Atikaya of great splendour, was surprised.

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तदातिकायः कुपितो दृष्ट्वा लक्ष्मणमुत्थितम् ।

आदाय निशितं बाणमिदम् वचनमब्रवीत् ॥ ६-७१-५०

50. dR^iShvaa = seeing; lakShmaNam = Lakshmana; utthitam = coming forth (for battle); atikaayaH = Atikaya; tadaa = then; kupitaH = was enraged; aadaaya = and

taking; **nishitam baaNam** = a sharp arrow; **abraviit** = spoke; **idam vachanam** = the following words.

Seeing Lakshmana standing in front of him for the battle, Atikaya then was enraged and taking a sharp arrow, spoke the following words:

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बालस्त्वमसि सौमित्रे विक्रमेष्वविचक्षणः ।
गच्छ किम् कालसदृशं माम् योधयितुमिच्छसि ॥ ६-७१-५१

51. **saumitre** = O Lakshmana; **tvam asi** = you are; **avichakShaNah** = ignorant; **vikrameShu** = of a fight; **baalaH** = you are a minor; **gachchha** = go away; **kim** = why; **ichchhasi** = do you wish; **yodhayitum** = to fight; **maam** = with me; **kaala samkaasham** = who is like Yama the Lord of Death.

"O Lakshmana! You are still a boy. You are ignorant of a fight. Why do you wish to fight with me, who is like Yama the Lord of Death? Go away."

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न हि मद्बाहुसृष्टानामस्त्राणाम् हिमवानपि ।
सोढुमुत्सहते वेगमन्तरिक्षमथो मही ॥ ६-७१-५२

52. **vegam** = to the speed; **baaNaanaam** = of arrows; **madbaahusR^iShTaanaam** = discharged by my arms; **himavaanapi** = even the Himalaya mountains; **na utsahate hi** = would not be able; **soDhum** = to endure; **antarikSham atho mahii** = nor the sky nor the earth.

"Even the Himalayan Mountains or the sky or the earth would be unable to endure the speed of arrows released by my arms."

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सुखप्रसुप्तम् कालाग्निं प्रबोधयितुमिच्छसि ।
न्यस्य चापं निवर्तस्व मा प्राणाञ्जहि मद्गतः ॥ ६-७१-५३

53. **ichhasi** = you wish; **vibodhayitum** = to arouse; **kaalaagnim** = a fire that is to destroy the world; **sukhaprasuptam** = which is sleeping happily; **nivartasya** = go back; **nyasya** = keeping; **chaapam** = your bow; **maajahi** = do not kill; **praaNaan** = your lives; **madgataH** = having approached me with hostile intentions.

"You wish to arouse a fire of dissolution, when it is sleeping happily. Placing your bow here, go back. Do not lose your life, by fighting against me."

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अथ वा त्वं प्रतिष्ठब्धो न निवर्तितुमिच्छसि ।
तिष्ठ प्राणान्परित्यज्य गमिष्यसि यमक्षयम् ॥ ६-७१-५४

54. **tvam na ichhasi** = If you do not wish; **nivartitum** = to go back; **athavaa** = rather; **pratistabdhaH** = with obstinance; **tiShTha** = stay back; **parityajya** = abandoning; **praaNaan** = your lives; **gamiShyasi** = you will go; **yamakShayam** = to the abode of Yama.

"If you do not go back, with an obstinance, then you rather stay back. Abandoning your lives, you will reach the abode of Yama."

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पश्य मे निशितान् बाणान् रिदरुपनिषूदनान् ।

ईश्वरायुधसङ्काशांस्तप्तकाञ्चनभूषणान् ॥ ६-७१-५५

55. **pashya** = see; **nishitaan baaNaan** = my sharp arrows; **tapta kaaNchana bhuuShaNaan** = decked with pure gold; **me ripudarpa niShuudanaan** = which can remove the pride of my enemies; **iishvaraayudha samkaashaan** = which are like the weapons of Ishvara the lord of destruction.

"See my sharp arrows decked with pure gold, which can remove the pride of my enemies and which are like the weapons of Ishvara the lord of destruction."

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एष ते सर्पसङ्काशो बाणः पास्यति शोणितम् ।

मृगराज इव क्रुद्धो नागराजस्य शोणितम् ॥ ६-७१-५६

56. **eShaH baaNaH** = this arrow; **sarpasamkaashaH** = looking like a serpent; **pasyati** = will drink; **te shoNitam** = your blood; **mR^igaraajaH iva** = like a lion; **naagaraajasya shoNitam** = (drinking) the blood of an elephant; **ityevam uktvaa** = thus speaking; **samkruddhaH** = Atikaya was enraged; **samdadhe** = and fixed; **sharam** = an arrow; **dhanuShi** = on his bow.

"This arrow looking like a serpent will drink your blood as a lion drinks the blood of an elephant. "Thus speaking, Atikaya was enraged and fixed an arrow on his bow.

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श्रुत्वातिकायस्य वचः सरोषं ।

सगर्वितम् सम्यति राजपुत्रः ।

स सञ्चुकोपातिबलो मस्वी ।

उवाच वाक्यम् च ततो महार्थम् ॥ ६-७१-५७

57. **shrutvaa** = hearing; **vachaH** = the words; **atikaayasya** = of Atikaya; **saroSham** = filled with anger; **sagarvitam** = and arrogance; **samyati** = in battle; **raajaputraH** = Lakshmana; **samchukopa** = was enraged; **tataH** = thereafter; **saH** = that Lakshmana; **atibalaH** = with great strength; **manasvii** = wisdom; **bR^ihachchhriiH** = and great glory; **uvaacha cha** = spoke also; **vaakyam** = (the following) words:

Hearing the words of Atikaya, filled with anger and arrogance in that battle-field, Lakshmana was enraged. Thereafter, that Lakshmana, having a great strength wisdom and great glory, also spoke as follows:

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न वाक्यमात्रेण भवान्प्रधानो ।

न कथनात्सत्पुरुषा भवन्ति ।

मयि स्थिते धन्विनि बाणपाणौ ।

विदर्शयस्वात्मबलम् दुरात्मन् ॥ ६-७१-५८

58. **duraatman** = O the evil minded one!; **vaakyamaatre** = just by mere words; **bhavaan** = you; **na** = cannot be; **pradhaanaH** = a very important person; **katthanaat** = by of boasting themselves; **na bhavanti** = people cannot become; **satpuruShaaH** = good persons; **nidarshayatva** = you show; **aatmabalam** = your strength; **mayi** = in me; **sthite** = who is standing; **baaNa paaNau** = with an arrow in hand; **dhanvini** = and wielding a bow.

"O the evil-minded! Just by uttering mere words, you cannot be a very important person. People cannot become good persons, just by boasting of themselves. You rather show your

strength in me, who is standing with an arrow in hand and wielding a bow."

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कर्मणा सूचयात्मानं न विकत्थितुमर्हसि ।
पौरुषेण तु यो युक्तः स तु शूर इति स्मृतः ॥ ६-७१-५९

59. **suuchaya** = reveal; **aatmaanam** = yourself; **karmaNaa** = by your deeds; **na arhasi** = you do not deserve; **vikatthitum** = to boast of yourself; **yaH** = whoever; **yuktaH pauruSheNa** = is with a valour; **saH** = he alone; **smR^itaH** = is declared; **shuuraH iti** = as a warrior.

"Reveal yourself by your deeds. You do not deserve to boast of yourself. A person with valour alone is declared as a warrior."

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सर्वायुधसमायुक्तो धन्वी त्वम् रथमास्थितः ।
शरैर्वा यदि वाप्यस्त्रैर्दर्शयस्व पराक्रमम् ॥ ६-७१-६०

60. **tvam** = you; **aasthitaH** = are seated; **ratham** = in a chariot; **sarvaayudha samaayuktaH** = with all the weapons; **dhanvii** = and wielding a bow; **darshayasva** = show; **paraakramam** = your prowess; **sharaiH vaa** = either by your arrows; **yadi vaapi** = or even; **astraiH** = by your weapons.

"You are seated in a chariot, with all the weaponry and wielding a bow. Show your prowess either by your arrows or even by your weapons."

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ततः शिरस्ते निशितैः पातयिष्याम्यहम् शरैः ।
मारुतः कालसम्पक्वम् वृन्तात्तालफलं यथा ॥ ६-७१-६१

61. **tataH** = thereupon; **nishitaiH sharaiH** = with sharp arrows; **aham** = I; **paatayiShyaami** = shall strike down; **te shiraH** = your head; **nishitaiH sharaiH** = by my sharp arrows; **taalaphalam yathaa** = as a fruit of a fan-palm; **kaala sampakvam** = ripened by time; (is fallen down); **maarutaH** = by wind; **vR^intaat** = from its stalk.

"Thereupon, with sharp arrows, I shall strike down your head like a fruit of a fan-palm, ripened by its time, is fallen down from its stalk by the gust of a wind."

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अद्य ते मामका बाणास्तप्तकाञ्चनभूषणाः ।
पास्यन्ति रुधिरम् गात्राद्बाणशल्यान्तरोत्थितम् ॥ ६-७१-६२

62. **maamakaaH baaNaaH** = (these) arrows of mine; **taptakaaNchana bhuuShaNaH** = decked with pure gold; **paasyanti** = will drink; **rudhiram** = blood; **baaNashalyaantarothitam te gaatraat** = coming forth from the holes formed in your body by the sharp points of my arrows.

"Today, these arrows of mine decked with pure gold, will drink blood oozing forth from the holes formed in your body by the sharp points of my arrows."

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बालोऽयमिति विज्ञाय न मावज्ञातुमर्हसि ।
बालो वा यदि वा वृद्धो मृत्युम् जानीहि सम्युगे ॥ ६-७१-६३
बालेन विष्णुना लोकास्त्रयः क्रान्तास्त्रिविक्रमैः ।

63. viN^aaya = thinking; iti = that; ayam = he; baalaH = is a boy; na cha arhasi = you ought not; avaJNaatum = to disregard (me); baalovaa = either as a boy; vR^iddhovaa = or as an old man; jaanihi = you indeed perceive (me); samyuge = in the battle front; mR^ityum = as the god of Death; baalena viShNuunaa = by Vishnu as a boy; trayaH = the three; lokaaH = worlds; kraantaaH = were occupied; trivikramaiH = by his three strides.

"Thinking me to be a boy, you need not disregard me. Either as the boy or as the aged, you indeed know me in battle-front as the god of Death. Vishnu, as a boy occupied the three worlds just with his three strides, Didn't he?"

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लक्ष्मणस्य वचः श्रुत्वा हेतुमत्परमार्थवत् ॥ ६-७१-६४

अतिकायः प्रचुक्रोध बाणम् चोत्तममाददे ।

64. shrutvaa = hearing; hetuvat = the reasonable; paramaarthavat = and highly meaningful; vachaH = words; lakShmaNasya = of Lakshmana; atikaayaH = Atikaya; prachukrodhaH = was very much enraged; aadadecha = and took out; uttamam = an excellent; baaNam = arrow.

Hearing the reasonable and highly meaningful words of Lakshmana, Atikaya was very much enraged and took out an excellent arrow.

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ततो विद्याधरा भूता देवा दैत्या महर्षयः ॥ ६-७१-६५

गुह्यकाश्च महात्मानस्तद्युद्धम् ददृशुस्तदा ।

65. tataH = then; vidyaadharaaH = Vidyadharas the supernatural beings bhuutaaH = Bhutas the spirits; devaaH = the celestials; daityaaH = the demons; maharShayaH = the great sages; guhyakaaH = Guhyakas a class of demi = gods; mahaatmanaH = the great souled; dadR^ishuH = saw; tat = that; yuddham = battle.

Then, Vidyadharas the supernatural beings, Bhutas the spirits, Devas the celestials, Daityas the demons, Maharshies the great sages and Guhyakas a class of demi-gods, all the great souled ones saw that battle.

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ततोऽतिकायः कुपितश्चापमारोप्य सायकम् ॥ ६-७१-६६

लक्ष्मणस्य प्रचिक्षेप सङ्क्षिपन्निव चाम्बरम् ।

66. tataH = thereafter; kupitaH = the enraged; atikaayaH = Atikaya; aaropya = stringing; saayakam = an arrow; chaapam = to his bow; prachikShepa = dispatched (the arrow); lakShmaNaaya = towards Lakshmana; ambaram samkShipan iva = as though he were shrinking up the space in between.

Thereafter, the enraged Atikaya, stringing an arrow to his bow, dispatched it towards Lakshmana, as though he were shrinking up the space in between.

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तमापतन्तं निशितम् शरमाशीविषोपमम् ॥ ६-७१-६७

अर्धचन्द्रेण चिच्छेद लक्ष्मणः परवीरहा ।

67. lakShmaNaH = Lakshmana; paraviirahaa = the annihilator of enemy-warriors; chichheda = chopped off; tam = that; ashiivishopamam = serpent-like; nishitam = sharp; sharam = arrow; aapatantam = which was falling down on him; ardhaachandraNa = with his crescent pointed arrow.

Lakshmana, the annihilator of enemy-warriors, chopped off that serpent-like sharp arrow, which was falling down on him, with his crescent-pointed arrow.

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तं निकृत्तम् शरम् दृष्ट्वा कृत्तभोगमिवोरगम् ॥ ६-७१-६८
अतिकायो भृशम् क्रुद्धः पञ्चबाणान्समाददे ।

68. dR^iSTvaa = seeing; tam sharam = that arrow; nikR^ittam = which was chopped off; kR^itta bhogam uragam iva = as a snake's hood severed into pieces; atikaayaH = Atikaya; bhR^isham = was very much; kR^iddhaH = enraged; samaadadhe = and fitted; paN^cha = five; baaNaan = arrows (to his bow).

Seeing that arrow which was chopped off as a snake's hood severed into pieces, Atikaya was very much enraged and fitted five arrows to his bow.

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ताञ्शरान्सम्प्रचिक्षेप लक्ष्मणाय निशाचरः ॥ ६-७१-६९
तानप्राप्ताञ्शरैस्तीक्ष्णैश्चिच्छेद भरतानुजः ।

69. nishaacharaH = that demon; samprachikShepa = hurled; taan sharaan = those arrows; lakShmaNaaya = towards Lakshmana; apraaptaan = even before they reached him; bharataanujaH = Lakshmana; taan chichheda = chopped them off; shिताiH baaNaiH = with his sharp arrows.

That demon hurled those arrows towards Lakshmana. Even before they reached him, Lakshmana chopped them off with his sharp arrows.

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स तांश्चित्त्वा शरैस्तीक्ष्णैर्लक्ष्मणः परवीरहा ॥ ६-७१-७०
आददे निशितं बाणम् ज्वलन्तमिव तेजसा ।

70. chhitvaa = cutting off; taan = those arrows; shिताiH baaNaiH = with his sharp arrows; saH lakShmaNaH = that Lakshmana; paraviirahaa = the annihilator of enemy-warriors; aadade = took up; nishitam baaNam = a sharp arrow; jvalantamiva tejasaa = as though it was blazing with a glow.

Cutting off those arrows with his sharp arrows that Lakshmana, the destroyer of enemy-warriors, took up a sharp arrow, as though it was blazing with a glow.

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तमादाय धनुः श्रेष्ठे योजयामास लक्ष्मणः ॥ ६-७१-७१
विचकर्ष च वेगेन विससर्ज च सायकम् ।

71. aadaaya = taking; tam saayakam = that arrow; lakShmaNaH = Lakshmana; yojayaamaasa = harnessed it; dhanuH shreShThe = on his excellent bow; vichakarShacha = stretched it; vegena = with force; visasarja = and discharged it.

Taking that arrow, Lakshmana harnessed it on his excellent bow, stretched it with force and released it.

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पूर्णयितविसृष्टेन शरेणानत पर्वणा ॥ ६-७१-७२
ललाटे राक्षसश्रेष्ठमाजघान स वीर्यवान् ।

72. saH viiryavaan = that valiant Lakshmana; nataparvaNaa shareNa = by a flat-jointed arrow; puurNaayatavisR^iShTena = stretched and released fully; aajaghaana = struck it; lalaaTe = on the forehead; raakShasashreShTham = of that foremost of demons.

That valiant Lakshmana, by a flat-jointed arrow released fully, struck it on the forehead of that excellent demon.

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स ललाटे शरो मग्नस्तस्य भीमस्य रक्षसः ॥ ६-७१-७३
ददृशे शोणितेनाक्तः पन्नगेन्द्र इवाहवे ।

73. saH sharaH = that arrow; magnaH = sunken; lalaaTe = into the forehead; tasya = of that; bhiimasya = terrible; rakShasaH = demon; aktaH = coated; shoNitena = with blood; dadR^ishe = appeared; pannagendraH iva = like a serpent-king; achare = on a mountain.

That arrow, sunken into the forehead of that terrible demon, smeared with blood, appeared like a serpent-king on a mountain.

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राक्षसः प्रचकम्पे च लक्ष्मणेषु प्रकम्पितः ॥ ६-७१-७४
रुद्रबाणहतं भीमम् यथा त्रिपुरगोपुरम् ।

74. raakShasaH = the demon; lakShmaNeShu prapiiDitaH = tormented by Lakshmana's arrow; atha = then; prachakampa = trembled violently; ghoram tripuragopuram yathaa = like the terrific town-gate of Tripura City built of gold; silver and iron in the sky; air and earth by Maya for the demons; rudra baaNahatam = struck by the arrow of Shiva.

The demon, tormented by Lakshmana's arrow, then trembled violently as when the terrific town-gate of Tripura City, (built of gold, silver and iron in the sky, air and earth by Maya for the demons) was struck by Shiva's arrow.

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चिन्तयामास चाश्वस्य विमृश्य च महाबलः ॥ ६-७१-७५
साधु बाणनिपातेन श्वाघनीयोऽसि मे रिपुः ।

75. mahaabalaH = that demon of great strength; aashvasya = recovering his breath; vimR^ishya = reasoningly; chintayaamaasa = reflected; saadhu = well!; baaNanipaaten = by flying down and arrow; asi = you have become; me = to me; shlaaghaniyaH = a commendable; ripuH = enemy.

That demon of great strength, recovering his breath, reasoningly reflected as follows: "Well! By flying down an arrow, you have become a commendable enemy for me."

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विचार्यैवम् विनम्यास्यं विनम्य च भुजावुभौ ॥ ६-७१-७६
स रथोपस्थमास्थाय रथेन प्रचचार ह ।

76. evam = thus; vidhaaya = speaking; saH = Atikaya; vidaarya = widely opening; aasyam = him mouth; vinamya = bending down; mahaabhujau = with his large shoulders; aasthaaya = ascended; rathopastham = the top of his chariot; prachacharaaha = roamed about hither and thither; rathena = with his chariot.

Thus speaking with his mouth wide open, Atikaya bent down with his large shoulder, ascended the top of his chariot and roamed about hither and thither by his chariot.

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एकम् त्रीन्यञ्च सप्तेति सायकान्नाक्षसर्षभः ॥ ६-७१-७७

आददे सन्दधे चापि विचकर्षोत्ससर्ज च ।

77. **raakShasarShabhaH** = that foremost of demons; **aadade** = took out; **ekam** = one; **triin** = three; **paN^cha** = five; **sapteti** = and seven; **saayakaan** = arrows; **samdadhe cha api** = fixing the arrows to the bow; **vichakarSha** = and stretching it; **utsasarja cha** = released (the arrows).

Atikaya, the foremost of demons, seized hold of one, three, five and seven arrows and fixed them to his bow, stretched it and released the arrows.

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ते बाणाः कालसङ्काशा राक्षसेन्द्रधनुश्च्युताः ॥ ६-७१-७८

हेमपुङ्खा रविप्रख्याश्चक्रुर्दीप्तमिवाम्बरम् ।

78. **te** = those arrows; **raakShasendradhanuH chyutaaH** = released from the bow of the leader of demons; **kaalasamkaashaaH** = appearing as Death; **hemapuN^khaaH** = with golden shafts; **raviprakhyaaH iva** = shining like the sun; **chakruH ambaram diiptam** = set the sky ablaze.

Those arrows, released from the bow of Atikaya, the leader of demons, appearing as Death, with golden shafts and shining like the sun, set the sky ablaze.

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ततस्तान्नाक्षसोत्सृष्टाञ्शरौघान्नावणानुजः ॥ ६-७१-७९

असम्भ्रान्तः प्रचिच्छेद निशितैर्बहुभिः शरैः ।

79. **tataH** = thereupon; **raaghavaanujaH** = Lakshmana; **asambhraantaH** = coolly; **prachichchheda** = chopped off; **taan** = those; **sharaughaan** = gluts of arrows; **raakShasotsR^iShTaan** = released by the foremost of demons; **bahubhiH nishitaiH sharaiH** = by the multitude of his sharp arrows.

Thereupon, Lakshmana coolly chopped off those gluts of arrows released by that foremost of demons, by the multitude of his sharp arrows.

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ताञ्शरान्युधि सम्प्रेक्ष्य निकृत्तान्नावणात्मजः ॥ ६-७१-८०

चुकोप त्रिदशेन्द्रारिर्जग्राह निशितम् शरम् ।

80. **samprekShya** = perceiving; **taan sharaan** = those arrows; **nikR^ittan** = being chopped off; **yuddi** = in battle; **raavaNaatmajaH** = Atikaya; **tridashendraari** = the enemy of Indra the lord of celestials; **chukopa** = was enraged; **jagraaha** = and took out; **nishitam sharam** = a sharp arrow.

That Atikaya, of great splendour, fixing that arrow to his bow and by instantly releasing it, struck the approaching Lakshmana in the middle of his chest.

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स सन्धाय महातेजास्तं बाणम् सहसोत्सृजत् ॥ ६-७१-८१

ततः सौमित्रिमायान्तमाजघान स्तनान्तरे ।

81. **saH** = that Atikaya; **mahaatejaH** = of great splendour; **samdhaaya** = fixing; **tam** = that; **baaNam** = arrow (to his bow); **sahasaa** = instantly; **utsR^ijat** = released; **tena** = and by it; **aajaghaana** = struck; **aayaantam** = the approaching; **saumitrim** = Lakshmana; **stanyaantare** = in the middle of his chest.

That Atikaya, of great splendour, fixing that arrow to his bow and by instantly releasing it, struck the approaching Lakshmana in the middle of his chest.

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अतिकायेन सौमित्रिस्ताडितो युधि वक्षसि ॥ ६-७१-८२
सुस्राव रुधिरम् तीव्रं मदं मत्त इव द्विपः ।

82. **taaDitaH** = struck; **atikaayena** = by Atikaya; **vakShasi** = in his chest; **yudhi** = in the battle; **saumitriH** = Lakshmana; **susraava** = oozed out; **rudhiram** = blood; **tiivram** = severely; **madam iva** = like the fluid exuding; **mattaH dvipaH** = from a rutting elephant.

Struck in battle by Atikaya in his chest, Lakshmana oozed out blood severely, like the fluid exuding from a rutting elephant.

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स चकार तदात्मानम् विशल्यं सहसा विभुः ॥ ६-७१-८३
जग्राह च शरम् तीष्णमस्त्रेणापि समादधे ।

83. **saH vibhuH** = that powerful Lakshmana; **tadaa** = then; **sahasaa** = quickly; **chakaara** = made; **aatmaanam** = himself; **vishalya** = freed from the arrow-head; **jagraaha** = and took up; **tiikShNam** = a sharp; **sharam** = arrow; **samdadhe cha** = and fixed it; **astreNa** = with a missile.

That powerful Lakshmana, then quickly made himself freed from that arrow-head, took up a sharp arrow and fixed it with a missile.

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आग्नेयेन तदास्त्रेण योजयामास सायकम् ॥ ६-७१-८४
स जज्वाल तदा बाणो धनुश्चास्य महात्मनः ।

84. **tadaa** = then; **yojayaamaasa** = (Lakshmana) employed; **agneyena astreNa** = the missile of fire; **saayakam** = on his arrow; **asya mahaatmanaH baaNaH** = that arrow of the great souled Lakshmana; **dhanushcha** = and the bow too; **jajvaala** = caused a flame to blaze.

When Lakshmana employed the missile of fire on his arrow, that arrow of the great souled Lakshmana and as also the bow, caused a flame to blaze.

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अतिकायोऽतितेजस्वी सौरमस्त्रम् समाददे ॥ ६-७१-८५
तेन बाणं भुजङ्गाभम् हेमपुङ्खमयोजयत् ।

85. **atikaayaH** = Atikaya; **atitejasvii** = of great splendour; **samaadade** = took-up; **sauram astram** = a solar missile; **ayojayat** = and employed; **tena** = it; **tam baaNam** = on that arrow; **hema puNkham** = with a golden shaft; **bhujangaabham** = and looking like a serpent.

Atikaya of great splendour took up a solar missile and employed it on that arrow, having a golden shaft as also looking like a serpent.

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ततस्तम् ज्वलितं घोरम् लक्ष्मणः शरमाहितम् ॥ ६-७१-८६
अतिकायाय चिक्षेप कालदण्डमिवान्तकः ।

86. **lakShmaNaH** = (Meanwhile) Lakshmana; **chikShepa** = hurled; **atikaayaaya** = at Atikaya; **jvalitam** = that blazing; **ghoram** = and awful; **sharam** = arrow; **aahitam** =

employed; **tat** = with that; **astram** = mystic missile; **antakaH** = as Yama the lord of Death; (would hurl); **kaala daN^Damiva** = his rod of destruction.

Meanwhile, Lakshmana hurled at Atikaya, that blazing and awful arrow employed with that mystic missile as Yama the lord of Death would hurl his rod of destruction.

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आग्नेयेनाभिसम्युक्तम् दृष्ट्वा बाणं निशाचरः ॥ ६-७१-८७

उत्ससर्ज तदा बाणम् दीप्तम् सूर्यास्त्रयोजितम् ।

87. **dR^iShTvaa** = seeing; **baaNam** = the arrow; **agneyaastraabhisamyuktam** = charged with a missile of fire **nishaacharaH** = the demon; **tadaa** = then; **usasarja** = released; **raudram** = and awful; **baaNam** = arrow; **suuryaashtra yojitam** = charged with the solar missile.

Seeing that arrow charged with a mystic missile of fire, Atikaya the demon then released the awful arrow charged with the solar missile.

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तावुभावम्बरे बाणावन्योन्यमभिजघ्नतुः ॥ ६-७१-८८

तेजसा सम्प्रदीप्ताग्रौ क्रुद्धाविव भुजम् गमौ ।

88. **tau** = those; **ubhau** = two; **baaNau** = arrows; **tejasau sampradiiptaagrau** = with their points blazing in splendour; **abhijaghuutuH** = struck; **anyonyam** = at each other; **ambare** = in the sky; **kruddhau bhujangamau iva** = like two enraged serpents.

Those two arrows, having their points blazed in splendour, struck at each other in the sky, like two enraged serpents.

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तावन्योन्यम् विनिर्दह्य पेततुर्धरणीतले ॥ ६-७१-८९

निरर्चिषौ भस्मकृतौ न भ्राजेते शरोत्तमौ ।

तावुभरु दीप्यमानौ स्म न भ्राजेते महीतले ॥ ६-७१-९०

89; 90. **tau** = those two arrows; **vinirdadhya** = completely burning; **anyonyam** = one another; **petatuH** = fell down; **pR^ithiviitale** = on the ground; **sharottamau** = those excellent arrows; **bhasmakR^itau** = both reduced to ashes; **nirarchiShau** = without a flame; **na bhraajete** = were not radiant; **tau** = those; **ubhau** = two arrows; **diipyamaanau** = blazing; **na bhraajete** = were not radiant; **mahiitale** = on the earth's surface.

Those two excellent arrows, eventhough they were both blazing, did not radiate any longer on the earth's surface, in that they were without a flame and had been reduced to ashes.

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ततोऽतिकायः सङ्क्रुद्धस्त्वस्त्रमैषीकमुत्सृजत् ।

तत्प्रचिच्छेद सौमित्रिरस्त्रमैन्द्रेण वीर्यवान् ॥ ६-७१-९१

91. **tataH** = thereupon; **atikaayaH** = Atikaya; **samkruddhaH** = enraged; **utsR^ijat** = released; **aiShiikam** = an arrow made of cane; **tvaaShTram** = presided over by Tvashta (the architect of gods); **tataH** = then; **viiryavaan** = the valiant; **saumitraiH** = Lakshmana; **chichheda** = chopped off; **astram** = that missile; **aindreNa** = by his missile presided over by Indra the lord of celestials.

Thereupon, the enraged Atikaya released an arrow made of cane (a missile) presided over by Tvashta (the architect of gods). Then, the valiant LakShmana chopped off that missile, by his missile presided over by Indra the lord of celestials.

ऐषीकं निहतम् दृष्ट्वा कुमारो रावणात्मजः ।

याम्येनास्त्रेण सङ्क्रुद्धो योजयामास सायकम् ॥ ६-७१-९२

92. dR^iShTvaa = seeing; aiShiikam = his arrow made of cane; nihatam = struck down; kumaaraH = that young; raavaNaatmajaH = Atikaya; samkruddhaH = was quite enraged; yojayaamaasa = and fixed; saayakam = his arrow; yaamyena astreNa = with a missile presided over by Yama the lord of retribution.

Seeing his arrow made of cane struck down, that young Atikaya was quite enraged and fixed his arrow with a missile presided over by Yama the lord of retribution.

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ततस्तदस्त्रम् चिक्षेप लक्ष्मणाय निशाचरः ।

वायव्येन तदस्त्रम् तु निजघान स लक्ष्मणः ॥ ६-७१-९३

93. tataH = thereupon; nishaacharaH = Atikaya; chikShepa = hurled; tat = that; astram = missile; lakShmaNaaya = on Lakshmana; saH lakShmaNaH = that Lakshmana; tat nijaghaana = struck it down; vaayuvyena astreNa = by a missile presided over by the wind-god.

Thereupon, Atikaya hurled that missile on Lakshmana. That Lakshmana struck it down by a missile presided over by the wind-god.

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अथैनम् शरधाराभिर्धाराभिरिव तोयदः ।

अभ्यवर्षत सङ्क्रुद्धो लक्ष्मणो रावणात्मजम् ॥ ६-७१-९४

94. atha = then; samkruddhaH = the furious; lakShmaNaH = Lakshmana; abhyavarShata = showered forth; sharadhaaraabhiH = hails of arrows; enam raavaNaatmajam = on this Atikaya; toyadaH iva = as a cloud; dhaaraabhiH iva = showers hails of down-pour.

Then, the furious Lakshmana showered forth hails of arrows on Atikaya, as a rainy cloud showers hails of down-pour.

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तेऽतिकायम् समासाद्य कवचे वज्रभूषिते ।

भग्नाग्रशल्याः सहसा पेतुर्बाणा महीतले ॥ ६-७१-९५

95. sanaasaadya = reaching; atikaayam = Atikaya; te baaNaaH = those arrows; bhagnaagra shalyaa = with the points of their shafts shattered; kavache = on the armour; vajrabhuuShite = adorned with diamonds; sahase = and instantly; petuH = fell; mahiitale = on the earth's surface.

Reaching Atikaya, those arrows with the points of their shafts shattered on his armour, adorned with diamonds and instantly fell on the earth's surface.

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तान्मोघानभिसम्प्रेक्ष्य लक्ष्मणः परवीरहा ।

अभ्यवर्षत बाणानाम् सहस्रेण महायशाः ॥ ६-७१-९६

96. abhisamprekShya = seeing; taan = those arrows; moghaan = becoming unsuccessful; mahaayashaaH = the greatly famous; lakShmaNaH = Lakshmana; paraviirahaa = the annihilator of enemy-warriors; abhyavarShata = showered forth; baaNaanaam = arrows; sahasreNa = in thousand.

Seeing those arrows becoming unsuccessful, the highly famous Lakshmana the annihilator of enemy-warriors, showered forth arrows in thousands.

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स वर्ष्ममाणो बाणौघैरतिकायो महाबलः ।
अवध्यकवचः सङ्ख्ये राक्षसो नैव विव्यथे ॥ ६-७१-९७

97. atikaayaH = Atikaya; saH mahaakaayaH raakShasaH = that mighty demon; vR^iShyamaaNah = (though) deluged; baaNaughaiH = with a flood of arrows; na vivyathe = was not agitated; samkhye = in battle; avadhyakavachaH = because of the inviolability of his armour.

Atikaya, that mighty demon, though deluged with a flood of arrows, was not agitated in battle because of the inviolability of his armour.

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शरं चाशीविषाकारं लक्ष्मणाय व्यपासृजत् ।
स तेन विद्धः सौमित्रिर्मर्मदेशे शरेण ह ॥ ६-७१-९८
मुहूर्तमात्रं निःसंज्ञो ह्यभवच्छत्रुतापनः ।

98. vyapaasR^ijat = (Atikaya) released; sharam = an arrow; aashiiviShaakaaram = having a serpent-like form; lakShmaNaaya = on Lakshmana; viddhaH = struck; tena shareNa = by that arrow; marmadeshe = on his vital parts; saH saumitriH = that Lakshmana; shatrutaapanaH = the tormentator of his enemies; abhavat = became; niH samjNaH = unconscious; muhuurtamaatram = just for a moment.

Atikaya released an arrow having a serpent-like form on Lakshmana. Struck by that arrow on his vital parts, that Lakshmana, the tormentator of his enemies, felt unconscious just for a moment.

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ततः संज्ञामुपालभ्य चतुर्भिः सायतोत्तमैः ॥ ६-७१-९९
निजघान हयान् संख्ये सारथिम् च महाबलः ।
ध्वजस्योन्मथनम् कृत्वा शरवर्षे ररिंदमः ॥ ६-७१-१००

99; 100. upaalabhya = having regained; samjJNaam = his consciousness; mahaabalaH = the mighty Lakshmana; arimdamaH = the annihilator of enemies; sharavarShaiH = with his flood of arrows; unmathanam kR^itvaa = throwing down; dhvajasya = the flag-staff; nijaghaana = killed; saarathim = the charioteer; hayaan = and the horses; samkhye = in combat; chaturbhiH saayakottamaiH = with his four excellent arrows.

Having regained his consciousness, the mighty Lakshmana, the annihilator of enemies, with his flood of arrows threw down the flag-staff and killed the horses and the charioteer in combat, with his four excellent arrows.

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असंभ्रान्तः स सौमित्रिस्तान् शरानभिलक्षितान् ।
मुमोच लक्ष्मणो बाणान् वधार्थं तस्य रक्षसः ॥ ६-७१-१०१

101. asambhraantaH = free from flurry; saH lakShmaNaH = that Lakshmana; saumitriH = the son of Sumitra; mumocha = released; taan sharaan = those arrows; abhilakShitaan = aiming at him; vadhaartham = for killing; tasya rakShasaH = of that demon.

Free from flurry, that Lakshmana, the son of Sumitra, released those arrows, exactly aiming at that demon, for the purpose of killing him.

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न शशाक रुजम् कर्तुम् युधि तस्य नरोत्तमः ।

अथैनमभ्युपागम्य वायुर्वाक्यमुवाच ह ॥ ६-७१-१०२

102. **narottamaH** = Lakshmana; the best among men; **na shashaaka** = was not able; **kartum rujam** = to afflict any injury; **tasya** = to him; **yuddhi** = in battle; **atha** = thereupon; **vaayuH** = the wind-god; **upaagamya** = approaching; **enam** = him; **uvaacha ha** = spoke; **vaakyam** = (the following) words:

Lakshmana, the best among men, was not able to afflict any injury to Atikaya in battle. Then, the wind-god came to him and spoke to him as follows:

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ब्रह्मदत्तवरो ह्येष अवध्य कवचावृतः ।

ब्राह्मेणास्त्रेण भिन्ध्येनमेष वध्यो हि नान्यथा ॥ ६-७१-१०३

अवध्य एष ह्यन्येषामस्त्राणाम् कवची बली ।

103. **eShaH** = he; **brahmadattavaraH** = endowed with a boon by Brahma the lord of creation; **avadhya kavachaavR^itaH** = is cloaked with an inviolable armour; **bhindi** = split; **enam** = him; **brahmeNa astreNa** = with a missile of Brahma; **eShaH** = he; **na vadhyaH** = cannot be killed anyathaa = by any other way; **baliiH** = the mighty; **eShaH** = Atikaya; **kavachii** = with that armour; **avadhyaH** = cannot be destroyed; **anyeShaam** = by other; **astraaNaam** = missiles.

"He, endowed with a boon by Brahma the lord of creation, is cloaked by inviolable armour. Split him with a missile of Brahma. He cannot be killed by any other means. The mighty Atikaya, with that armour, cannot be destroyed by other missiles."

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ततः स वायोर्वचनं निशम्य ।

सौमित्रिरिन्द्रप्रतिमानवीर्यः ।

समाददे बाणममोघवेगं ।

तद्ब्राह्मस्त्रम् सहसा नियोज्य ॥ ६-७१-१०४

104. **tataH** = then; **nishamya** = hearing; **vachanam** = the words; **vaayoH** = of the wind-god; **saumitriH** = Lakshmana; **indra pratimaana viiryaH** = having a prowess equal to that of Indra; **niyujya** = fixing; **tat** = that; **braahmaam astram** = missile presided over by Brahma; **samaadadhe** = directed; **baaNam** = the arrow; **ugravegam** = with a terrific force; **sahasaa** = quickly.

Then, hearing the words of the wind-god, Lakshmana having a prowess equal to that of Indra the lord of celestials, adjusting his arrow with a missile presided over by Vrahma, quickly directed the arrow with a terrific force.

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तस्मिन्वरास्त्रे तु नियुज्यमाने ।

सौमित्रिणा बाणवरे शिताग्रे ।

दिशः सचन्द्रार्कमहाग्रहाश् च ।

नभश्च तत्रास ररास चोर्वी ॥ ६-७१-१०५

105. niyujyamaane = while fixing; varaastre = that excellent missile; baanavare = on that superior arrow; shitaagre = with a sharp point; saumitriNaa = by Lakshmana; dishaH cha = (all) the quarters; chandraarka mahaagrahaashcha = moon; sun and the great planets; nabhashcha = as also the sky; tatraasa = were frightened; urviicha = earth also; raaraasa = made an uproar.

While fixing that excellent missile on that superior sharp-pointed arrow by Lakshmana, all the quarters, the sun, the moon, the great planets and the sky were frightened. Earth also made an uproar.

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तं ब्रह्मणोऽस्त्रेण नियुज्य चापे ।
शरम् सुपुङ्खं यमदूतकल्पम् ।
सौमित्रिरिन्द्रारिसुतस्य तस्य ।
ससर्ज बाणम् युधि वज्रकल्पम् ॥ ६-७१-१०६

106. niyujya = having charged; brahmaNaH astraH = the missile of Brahma; tam sharam = on that arrows; sapuN^kham = with the feathers and all; yama duutakalpam = equal to a messenger of Yama the lord of Death; chaape = over the bow; saumitriH = Lakshmana; sasarja = released; baaNam = that arrows; vajrakalpam = similar to a thunder bolt; tasya indraarisutasya = on that son of Ravana.

Having charged the missile of Brahma on that arrow with the feathers and all, equal to a messenger of Yama the lord of Death over his bow, Lakshmana released that arrow looking like a thunderbolt on Atikaya, the son of Ravana.

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तम् लक्ष्मणोत्सृष्टममोघवेगं ।
समापतन्तम् ज्वलनप्रकाशम् ।
सुवर्णवज्रोत्तमचित्रपुङ्खं ।
तदातिकायः समरे ददर्श ॥ ६-७१-१०७

107. atikaayaH = Atikaya; dadarsha = saw; tam baaNam = that arrow; lakShmaNotskR^iShTavivR^iddha vegam = released with augmented force by Lakshmana; shvasanogravegam = moving so fastly as the wind; suparNavajrottamchitra puNkham = having beautiful wings with variegated feathers; looking like an excellent thunderbolt; samaapatantam = approaching him; samara = in battle.

Atikaya saw that arrow, released with augmented force by Lakshmana, moving so fastly as the wind, having beautiful wings with variegated feathers and looking like a thunderous thunderbolt, approaching him in battle.

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तं प्रेक्षमाणः सहसातिकायो ।
जघान बाणैर्निशितैरनेकैः ।
स सायकस्तस्य सुपर्णवेगस् ।
तदातिवेगेन जगाम पार्श्वम् ॥ ६-७१-१०८

108. prekShyamaaNaH = seeing; tam = that arrow; atikaayaH = Atikaya; sahasaa = quickly; jaghaana = struck; anekaiH = with several; nishitaiH = sharp; baaNaiH = arrows; saH tasya saayakaH = that arrow of Lakshmana; suvarNavegaH = with a speed equal to Garuda the eagle; tathaa = thus; jagaama = reached; paarshvam = his proximity.

Seeing that arrow, Atikaya quickly struck with several sharp arrows. That Lakshmana's arrow, with a speed equal to Garuda the eagle, thus reached Atikaya's proximity.

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तमागतं प्रेक्ष्य तदातिकायो बाणं प्रदीप्तान्तककालकल्पम् ।
जघान शक्त्यृष्टिगदाकुठारैः शूलैर्हलैश्चाप्यविपन्नचेष्टः ॥ ६-७१-१०९

109. prekShya = seeing; tam baaNam = that arrow; pradiiptaantakakaala kalpam = blazing and looking like Yama the lord of Death and black in colour; aagatam = approaching; atikaayaH = Atikaya; tadaa = then; jaghaana = struck it; shaktyR^iShTigadaa kuThaaraiH = with spike; spear; mace axe; sharaishchaapi = and arrows.

Seeing that blazing arrow, looking like Yama the lord of Death and black in colour, approaching him, Atikaya then struck it with spike, spear, mace, axe and arrows.

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तान्यायुधान्यद्भुतविग्रहाणि ।
मोघानि कृत्वा स शरोऽग्निदीप्तः ।
प्रसह्य तस्यैव किरीटजुष्टं ।
तदातिकायस्य शिरो जहार ॥ ६-७१-११०

110. tadaa = then; saH sharaH = that arrow; agnidiiptaH = blazing like fire; moghaani kR^itvaa taani aayudhaani = made in vain; those weapons; adbhuta vigrahaani = of wonderful form; pragR^ihya = taking; shiraH = his head; jahaara = carried it away.

Then, that arrow, blazing like fire, made in vain those weapons of wonderful form and taking Atikaya's head, carried it away.

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तच्छिरः सशिरस्त्राणम् लक्ष्मणेषुप्रपीडितम् ।
पपात सहसा भूमौ शृङ्गम् हिमवतो यथा ॥ ६-७१-१११

111. tat = that; shiraH = head; sashirastraanaNam = with its diadem; lakShmaNeShu pramaditam = destroyed by Lakshmana; papaata = fell down; sahasaa = quickly; bhuumau = on the ground; shR^iNgam yathaa = like a peak; himavataH = of the Himalayan mountain.

That head with its diadem, chopped off by Lakshmana, quickly fell down on the ground, like a peak of the Himalayan Mountain.

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तं भूमौ पतितं दृष्ट्वा विक्षिप्ताम्बरभूषणम् ।
बभूवुर्व्यथिताः सर्वे हरशेषा निशाचराः ॥ ६-७१-११२

112. dR^iShTvaa = seeing; tam = that Atikaya; patitam = who fell; bhuumau = on the ground; vikShiptaambara bhuuShaNam = with his clothes and ornaments scattered away; sarve = all; hataseShaaH = the surviving; nishaacharaaH = demons; babhuuvuH = became; vyathitaaH = perturbed.

Seeing Atikaya falling on the ground, with his clothes and ornaments scattered away, all the surviving demons became perturbed.

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ते विषण्णमुखा दीनाः प्रहारजनितश्रमाः ।

विनेदुरुच्चैर्बहवः सहसा विस्वरैः स्वरैः॥ ६-७१-११३

113. **bahavaH** = many; **te diinaaH** = of those depressed demons; **viShaNNa mukhaaH** = dejected in countenance; **prahaarajanita shramaaH** = with a fatigue born of fighting; **sahasaa** = suddenly; **vineduH** = began to shout; **uchchaiH** = loudly; **svaraiH** = with their voices; **visvaraiH** = in discordant notes.

Many of those depressed demons, dejected as they were, showing fatigue born of fighting, in their faces, suddenly began to shout loudly, with their voices in discordant notes.

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ततस्तत्परितो याता निरपेक्षा निशाचराः ।

पुरीमभिमुखा भीता द्रवन्तो नायके हते ॥ ६-७१-११४

114. **naayake hate** = as their leader was dead; **nishaacharaaH** = the demons; **tataH** = then; **bhiitaaH** = were frightened; **nirapekShaaH** = and being indifferent to fight; **yaataaH** = went; **dravantaH** = running away; **abhimukhaaH** = with their faces turned towards; **tat puriim** = that city; **paritaH** = all around.

As their leader was dead, the demons were then frightened and becoming indifferent to fight, went running away all around, with their faces turned towards that City of Lanka.

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प्रहर्षयुक्ता बहवस्तु वानरा ।

प्रबुद्धपद्मप्रतिमानास्तदा ।

अपूजयन्लक्ष्मणमिष्टभागिनं ।

हते रिपौ भीमबले दुरासदे ॥ ६-७१-११५

115. **bhiima bale duraasade ripau hate** = after the dangerous demon with terrific strength was killed; **bahavaH** = the multitude was killed; **bahavaH** = the multitude; **vaanaraaH** = of monkeys; **tadaa** = then; **praharShayuktaaH** = were endowed with a great delight; **praphullapadmpratimaananaaH** = with their faces; **apuujiyan** = and worshipped; **lakShmaNam** = Lakshmana; **iShTabhaaginam** = who was blessed with the fulfillment of his desire.

When the dangerous demon with the terrific strength was killed, the multitude of monkeys then were endowed with a great delight, with their faces looking like full blown lotuses and worshipped Lakshmana who got his desire fulfilled.

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अतिबल मतिकायमभ्रकल्पं ।

युधि विनिपात्य स लक्ष्मणः प्रहृष्टः ।

त्वरितमथ तदा स रामपार्श्वं

कपिनिवहैश्च सुपूजितो जगाम ॥ ६-७१-११६

116. **vinipaatya** = throwing down; **yudhi** = in battle; **atikaayam** = that Atikaya; **atibalam** = who was exceedingly strong; **abhrakalpam** = and looking like a cloud; **saH lakShmanaH** = that Lakshmana; **tadaa** = then; **prahR^iShTaH** = was greatly delighted; **supuujitaH** = and while he was being worshipped; **kapinivahaiH** = by the multitude of monkeys; **atha** = thereupon; **tvaritam** = quickly; **jagaama** = hastened towards; **raama paarshvam** = the vicinity of Rama.

Throwing down in battle, that Atikaya who was exceedingly strong and looking like a cloud, Lakshmana was greatly delighted and while he was being worshipped by the multitude of monkeys, thereupon quickly hastened towards the proximity of Rama.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये युद्धकाण्डे एकसप्ततितमः सर्गः

Thus, this is the 71st chapter in Yuddha Kanda of Valmiki Ramayana, the First Epic poem of India.

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Introduction

Having been informed that Atikaya, Dhumraksha, Akampana, Prahasta, Kumbhakarna and other mighty demons are killed in battle, Ravana felt anxious. He is surprised as to how Rama and Lakshmana got released from the bind of arrows, made by Indrajit, his son earlier. He feels that no demon is capable of defeating Rama, Lakshmana, Sugreeva and Vibhishana. He enjoins demons to protect the City of Lanka and even Ashoka garden, where Seetha has been kept in capture. He asks the army not to be indifferent to the movements of the monkey-warriors. After issuing the necessary instruction to his army, he enters deep into his palace and remains boarding over the loss of Atikaya, his son.

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अतिकायं हतं श्रुत्वा लक्ष्मणेन महात्मना ।
उद्वेगमगमद्राजा वचनम् चेदमब्रवीत् ॥ ६-७१-१

1. shrutvaa = hearing; atkaayam = Atikaya; hatam = killed; mahaatmanaa lakShmaNena = in the hands of the high souled Lakshmana; raajaa = the king; agamat = got; udvegam = an anxiety; abraviit = and spoke; idam = these; vachanam = words:

Hearing Atikaya having been killed in the hands of the great-souled Lakshmana, Ravana was worried and spoke as follows:

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धूम्राक्षः परमामर्षी सर्वशस्त्रभृतां वरः ।
अकम्पनः प्रहस्तश्च कुम्भकर्णस्तथैव च ॥ ६-७१-२
एते महाबला वीरा राक्षसा युद्धकाडिक्षणः ।
जेतारः परसैन्यानां परैर्नित्यापराजिताः ॥ ६-७१-३
ससैन्यास्ते हता वीरा रामेणाक्लिष्टकर्मणा ।
राक्षसाः सुमहाकाया नानाशस्त्रविशारदाः ॥ ६-७१-४
अन्ये च बहवः शूरा महात्मानो निपातिताः ।

2; 3; 4. dhumraakShaH = Dhumraksha; akampanaH = Akampana; paramaamarShii = greatly impatient; sarvashastrabhR^itaam varaH = excellent among all the wielders of weapons; prahastashcha = Prahasta; tathaivacha = and; kumbhakarNaH = Kumbhakarna; mahaabalaaH = the mighty; viiraaH = and valiant; raakShasaaH = demons; yuddhakaaNkShiNaH = longing for battle; jetaaraH = who conquer; parasainyaanaam = the army of adversaries; nityaaparaajitaaH = never conquered; pariah = by enemies; te viiraaH = those warriors; sasainyaaH = along with their armies; hataaH = were killed; raameNa = by Rama; akliShTa bahavaH = many; karmaaNam = unwearied in action; bahavaH = many; anye = other; mahaatmanaH = mighty; shuuraaH =

warriors; **sumahaakaayaaH** = with colossal bodies; **naanaashastravishaaradaaH** = skilled in various kinds of weaponry; **vinipaatitaaH** = were struck down.

"Dhumraksha, who was greatly impatient Akampana who was excellent among all wielders of weapons, Prahasta and Kumbhakarna were killed by Rama, who was unwearied in battle. The mighty and valiant demons longing for battle, who conquer the adversaries, who was never defeated in battle by the enemies they along with their enemies were killed. Many other mighty warriors.

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प्रख्यातबलवीर्येण पुत्रेणेन्द्रजिता मम ॥ ६-७१-५

तौ भ्रातरौ तदा बद्धौ घोरैर्दत्तवैः शरैः ।

5. **tadaa** = that day; **mama patreNa indrajitaa** = by Indrajit; my son; **prakhyaata bala viiryeNa** = having renowned strength and prowess; **tau** = those two; **bhraatrau** = brothers; **baddhau** = were bound; **ghoraiH sharaiH** = by terrific arrows; **dattavaraiH** = on which boons had been conferred.

"That day, Indrajit, my son, whose strength and prowess are renowned, bound both Rama and Lakshmana, the brothers with terrific arrows, on which boons had been conferred."

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यन्न शक्यम् सुरैः सर्वैरसुरैर्वा महाबलैः ॥ ६-७१-६

मोक्तुम् तद् बन्धनम् घोरं यक्षगन्धर्वपन्नगैः ।

तन्न जाने प्रभावैर्वा मायया मोहनेन वा ॥ ६-७१-७

शरबन्धाद्विमुक्तौ तौ भ्रातरौ रामलक्ष्मणौ ।

6; 7. **tat** = that; **bandhanam** = bondage; **yat** = which; **na shakyam** = is not possible; **moktum** = to be released; **sarvaiH suraiH** = by all the celestials; **mahaabalaiH asurairvaa** = or by the mighty demons; **yakSha gandharva pannagaiH** = or by Yakshas the supernatural beings or Gandharvas the celestials musicians or Pannagas the serpent-demons; **ghoram** = was terrific; **raamalakShmaNau** = Rama and Lakshmana; **tau bhraatarau** = two brothers; **vimuktau** = were released; **sharabandhaat** = from that tie of arrows; **prabhaavaiH vaa** = either by their power; **maayayaa** = or by sorcery; **mohanenavaa** = or by stupor; **na jaane** = I do not know; **tat** = that.

"That terrific bind of arrow cannot be released by any celestial or a mighty demon or by Yakshas the supernatural beings or Gandharvas the celestial musicians or Pannagas the serpent-demons. Rama and Lakshmana, the two brothers were released from that tie of arrows either by their power or by their sorcery or by their marvel I do not know that."

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ये योधा निर्गताह् शूरा राक्षसा मम शासनात् ६-७१-८

ते सर्वे निहता युद्धे वानरैः सुमहाबलैः ।

8. **ye** = which; **shuuraaH** = valiant; **yodhaaH** = warriors; **raakShaaH** = of demons; **mama shaasanaat** = at my command; **nirgataaH** = have set out; **yuddhe** = for battle; **sarve** = all of them; **nihataaH** = were killed; **sumahaabalaiH** = by highly mighty; **vaanaraiH** = monkeys.

"All of those valiant demon-warriors set out for battle, at my command, were killed by those exceptionally mighty monkeys."

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तं न पश्याम्यहम् युद्धे यो.द्य रामं सलक्ष्मणम् ६-७१-९

नाशयेत्सबलम् वीरं ससुग्रीवविभीषणम् ।

9. aham = I; na pashyaami = do not find; tam = such a person; yaH naashayet = who can destroy; viiram = the valiant Rama; sa lakShmaNam = along with Lakshmana; sasugriiva vibhiiShaNam = Sugreeva and Vibhishana; sabalam = accompanied by their army; yuddhe = in battle; adya = now.

"I do not find any demon, who can destroy the valiant Rama along with Lakshmana, Sugreeva and Vibhishana accompanied by their army in battle now."

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अहो सुबलवान् रामो महदस्त्रबलम् च वै ॥ ६-७१-१०

यस्य विक्रममासाद्य राक्षसा निधनम् गताः ।

10. yasya = by which Rama's; vikramam = valour; raakShasaaH = the demons; aasaadya nidhanam gataaH = reached past destruction; raamaH = (that) Rama; aho = alas!; subalavaan = has a great strength; astra balamcha mahatvai = and indeed has an arrow of great power too.

"By Rama's valour, the demons were destroyed. Alas! How great is Rama's strength! How great is the power of his arrow!"

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अप्रमत्तेश्च सर्वत्रा गुल्मै रक्ष्या पुरी त्वियम् ॥ ६-७१-११

अशोकवनिका चैव यत्र सीताभिरक्ष्यते ।

11. gulmaiH = by some regiments of army; iyam = this city; ashokaianikaachaiva = and even Ashoka garden; yatra = where; siitaa = Seetha; abhirakShyate = is being guarded; rakShyaatu = have to be protected; apramattaiH = vigilantly; sarvatra = on all sides.

"Some regiments of the army have to protect this City and even Ashoka garden where Seetha is being guarded, vigilantly on all sides."

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निष्क्रमो वा प्रवेशो वा ज्ञात्व्यः सर्वदैव नः ॥ ६-७१-१२

यत्र यत्र भवेद्गुल्मस्तत्र तत्र पुनः पुनः ।

12. JNaatavyaH = It should be known; naH = to us; yatra yatra = wherever; gulmaH = a regiment of army; bhavet = is there; tatra tva = in that and that place (where); niShkramovaa = persons are going out; praveshovaa = and where persons are entering; sarvadaiva = at all times; punaH punaH = again and again.

"We should know the locations of army-regiments and also the places where persons are exiting and entering at all times, again and again."

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सर्वतश्चापि तिष्ठध्वम् स्वैः स्वैः परिवृता बलैः ॥ ६-७१-१३

द्रष्टव्यम् च पदम् तेषाम् वानराणां निशाचराः ।

13. nishaacharaaH = O demons!; tiShThadhvam = stay; sarvataH = on all sides; parivR^itaaH = surrounded by; svaiH svaiH balaiH = by your respective armies; padam teShaam vaanaraaNaam = the position of those monkeys; draShTavyam cha = is to be watched.

"O demons! Stay on all sides with your respective armies. The various positioning of those monkeys are to be watched."

प्रदोषे वार्धरात्रे वा प्रत्यूषे वापि सर्वशः ॥ ६-७१-१४

नावज्ञा तत्र कर्तव्या वानरेषु कदाचन ।

द्विषतां बलमुद्युक्तमापतत्किं स्थितं तथा ॥ ६-७१-१५

14; 15. **tatra vaanareShu** = in the case of monkeys; **avaJNaa na kartavyaa** = disrespect should not be shown; **kadaachana** = at any time; **sarvashaH** = in any way; **pradoShevaa** = either at evening time; **ardharaatrevaa** = or at midnight; **pratyuuShevaa** = or at dawn; (You have to watch whether); **dviShataam balam** = the army of adversaries; **udyuktam** = is ready for war; **aapatat** = or appearing suddenly; **tathaa** = and ; **sthitam** = remaining.

"Indifference should not be shown to monkeys in any way at any time, either at evening or at midnight or at dawn. You have watch whether the army of adversaries is fervently active or advancing or staying where it was."

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ततस्ते राक्षसाह् सर्वे श्रुत्वा लङ्काधिपस्य तत् ।

वचनं सर्वमातिष्ठन् यथावत्तु महाबलाः ॥ ६-७१-१६

16. **shrutvaa** = hearing; **tat vachanam** = those words; **laN^kaadhipasya** = of Ravana; **sarve** = all; **te mahaabalaaH** = those mighty; **raakShasaaH** = demons; **tataH** = then; **yathaavattu** = precisely; **aatiShThan** = stood by; **sarvam** = all that.

Hearing those words of Ravana, all the mighty demons then precisely carried it out forthwith in its totality.

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स तान् सर्वान् हि संदिश्य रावणो राक्षसाधिपः ।

मन्युशल्यम् वहन् दीनः प्रविवेश स्वमालयम् ॥ ६-७१-१७

17. **samdishya** = instructing; **taan sarvaan** = all of them; **saH raavaNaH** = that Ravana; **raakShasaadhipaH** = the king of demons; **vahan manyushalyam** = suffering from prickly sorrow; **diinaH** = and depression; **pravivesha** = entered; **svam aalayam** = his house.

Having thus instructed all of them, Ravana the king of demons, suffering from prickly sorrow and depression, penetrated deeply into his palace.

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ततः स संदीपितकोपपद्भिः ।

निशाचराणामधिपो महाबलः ।

तदेव पुत्रव्यसनम् विचिन्तयन् ।

मुहुर्मुहुश्चैव तदा व्यनिःश्वसत् ॥ ६-७१-१८

18. **samdiipita kopa vahniH** = blazed as he was with a fire of anger; **mahaabalaH** = the mighty; **adhipaH** = lord; **nishaacharaaNaam** = of demons; **tataH** = then; **vichintayan** = thinking; **tat puravyasanam eva** = of that loss of his son; **tadaa** = then muhuH muhuH = again and again; **vyaniHshvasat** = sighing.

Blazed as he was with a fire of anger, Ravana the mighty lord of demons, then remained brooding about the loss of his son (Atikaya) and also sighing again and again.

Thus, this is the 72nd chapter in Yuddha Kanda of Valmiki Ramayana, the First Epic poem of India.

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Book VI : Yuddha Kanda - Book Of War

Chapter [Sarga] 73

Verses converted to UTF-8, Nov 09

Introduction

Seeing Ravana, his father looking lamented after hearing the death of Ravana's sons and brothers, Indrajit promises to destroy Rama and Lakshmana. He sets out, for the battle, accompanied by his army. After reaching the battle-field, Indrajit performed a sacrificial ritual there, duly making an oblation to the fire. After performing the sacrificial rite, Indrajit goes himself invisible into the sky. Indrajit then showers multitude of arrows towards the monkeys and the monkeys lose their consciousness. Indrajit tears asunder principal monkey-warriors by his maces and arrows. Then, he rains a multitude of arrows of Rama and Lakshmana. Rama says to Lakshmana that he along with Lakshmana can act as though they fell unconscious, so that Indrajit can return to Lanka, boasting of his laurels of victory. Grievously hurt on the battle field by the missiles of Indrajit, Rama and Lakshmana along with the whole army of monkeys fell unconscious.

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ततो हतान्नाक्षसपुङ्गवांस्तान् ।
देवान्तकादित्रिशिरोऽतिकायान् ।
रक्षोगणास्तत्र हतावशिष्टास् ।
ते रावणाय त्वरितं शशंसुः ॥ ६-७३-१

1. tataH = then; te = those; hataavashiShTaaH = surviving; rakShogaNaaH = troops of demons; tatra = there; tvaritaaH = hastily; shashamsuH = told; raavaNaaya = Ravana; taan = that; devaantanaadi trishirotikaayaan = Devantaka; Trishira; Atikaya and so on; raakShasapuN^gavaan = the excellent demons; hataan = were killed.

Then, those surviving troops of demons hastily told Ravana that Devantaka, Trishira, Atikaya and other foremost of demons had been killed.

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ततो हतांस्तान्सहसा निशम्य ।
राजा मुमोहाश्रुपरिप्लुताक्षः ।
पुत्रक्षयं भ्रातृवधं च घोरं ।
विचिन्त्य राजा विपुलं प्रदध्यौ ॥ ६-७३-२

2. tataH = thereupon; nishamya = hearing; sahasaa = suddenly; taan = about them; hataan = having been killed; raajaa = Ravana the king of demons; raajaa = shining with prosperity; mahaabaShpapariplutaakShaH = having his eyes filled with profuse tears; vichintya = and brooding about; ghoram putra kShayam = the terrific destroyal of his son; bhraatruvadhamcha = and the killing of his brothers; vipulam pradadhyo = contemplated for long.

Thereupon, suddenly hearing of those who had been killed, Ravana the prosperous king of demons, having his eyes filled with profuse tears; boarding over the terrific destroyal of his son as also the death of his brothers, contemplated for long.

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ततस्तु राजानमुदीक्ष्य दीनं ।
शोकार्णवे सम्परिपुप्लुवानम्
अथर्षभो राक्षसराजसूनुर् ।
अथेन्द्रजिद्वाक्यमिदं बभाषे ॥ ६-७३-३

3. tataH = then; udiikShya = seeing; raajaanam = Ravana the king; diinam = miserably; samparipuluvaan = submerged; shokaarNave = in a sea of sorrow; indrajit = Indrajit; raakshasaraajasuumuH = Ravana's son; ratharShabhaH = the best of charioteers; babhaaShe = spoke; tam = to him; idam vaakyam = the following words.

Then, seeing Ravana the king, miserably submerged in a sea of sorrow, Indrajit, Ravana's son, the best among charioteers, spoke to him as follows:

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न तात मोहं प्रतिगन्तुमर्हसि ।
यत्रेन्द्रजिज्जीवति राक्षसेन्द्र ।
नेन्द्रारिबाणाभिहतो हि कश्चित् ।
प्राणान्समर्थः समरेऽभिधर्तुम् ॥ ६-७३-४

4. taata = O father; nairR^itesha = the king of demons!; na arhase = you ought not; parigantum = to get; moham = embarrassment; yatra indrajit jiivati = when Indrajit is alive; kashchit = anyone; indraari baaNaabhihataH = who is struck by Indrajit's arrows; samarthaH hi abhipaatum = cannot indeed protect; praaNaan = his lives.

"O father, the king of demons! You ought not to get embarrassed, while Indrajit is alive. Anyone who is struck by Indrajit's arrows cannot indeed protect his life."

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पश्याद्य रामं सहलक्ष्मणेन ।
मद्बाणनिर्भिन्नविकीर्णदेहम्
गतायुषं भूमितले शयानं ।
शरैः शितैराचितसर्वगात्रम् ॥ ६-७३-५

5. adya = today; pashya = see; raamam = Rama; lakShmaNena saha = along with Lakshmana; madbaaNa nirbhinna vikiirNa deham = with their bodies undistinguished; scattered; gataayuSham = and dead; shayaanam = lying down; bhuumitale = on the floor; aachita sarva gaatram = with their limbs diffused all over.

"Today, you will see Rama along with Lakshmana, with their bodies undistinguished, scattered and dead, lying down on the floor, with their limbs diffused all over."

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इमां प्रतिज्ञां शृणु शक्रशत्रोः ।
सुनिश्चितां पौरुषदैवयुक्ताम्

6. shR^iNu = Hear; shakrashatoH = of Indrajit's; pratiJNaam = promise; sunishchitaan = which is very firm; pauruShadaivayuktaam = belonging to valour and coming from gods; adyaiva = now itself; samtarpayiShyaami = I shall overfill; raamam = Rama; lakShmaNena saha = together with Lakshmana; amoghaiH sharaughaiH = with unfailing flood of arrows.

"Listen to Indrajit's promise, which is very firm, backed by valour and divine blessing. Now itself, I will overwhelm Rama together with Lakshmana unfailing flood of arrows.

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अद्येन्द्रवैवस्वतविष्णुमित्र ।

साध्याश्विवैश्वानरचन्द्रसूर्याः।

द्रक्ष्यन्ति मे विक्रममप्रमेयं ।

विष्णोरिवोग्रं बलियज्ञवाटे ॥ ६-७३-७

7. adya = now itself; indra vaivasvata viShNurudra saadhyaaH aha = Indra; Yama; Vishnu; Rudra; Sadhyas (a class of celestial beings); vaishvaanarasuurya chandraaH = the fire-god; the sun and the moon; drakShyanti = can see; me aprameyam vikramam = my unlimited prowess; viShNoH ugram iva = like the terrific prowess of Vishnu (in his dwarf incarnation; Vamana) baliyaJNa vaaTe = in the enclosure where a sacrifice was being performed by Bali; the demon-king.

"Now itself, Indra, Yama, Vishnu, Rudra, Sadhyas (a class of celestial beings), the fire-god, the sun and the moon can see my unlimited prowess, like the terrific prowess of Vishnu (in his dwarf incarnation as Vamana) in the enclosure where a sacrifice was being performed by Bali, the demon-king."

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स एवमुक्त्वा त्रिदशेन्द्रशत्रुर् ।

आपृच्छ राजानमदीनसत्त्वः ।

समारुरोहानिलतुल्यवेगं ।

रथं खरश्रेष्ठसमाधियुक्तम् ॥ ६-७३-८

8. evam uktvaa = thus speaking; saH tridashendra shatruh = that Indrajit; adiina sattvaH = with an undepressed mind; aapR^ichchhya = asking permission; raajaanam = of the king; samaaruruha = mounted; ratham = his chariot; anilatulya vegam = with a speed equal to that of wind; khara shreShTha samaadhiyuktam = and yoked with excellent donkeys.

Thus speaking, that Indrajit, with an undepressed mind, after seeking permission from the king, mounted his chariot with a speed equal to that of wind and yoked with excellent donkeys.

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समास्थाय महातेजा रथं हरिरथोपमम्।

जगाम सहसा तत्र यत्र युद्धमरिन्दम ॥ ६-७३-९

9. mahaatejaH = the greatly resplendent; arimdamaH = Indrajit; the annihilator of enemies; samaasthaaya = having ascended; ratham = a chariot; harirathopamam = looking like the chariot of the sun; sahasaa = quickly; jagaama = went; tatra = there; yatra = where; yuddham = the battle was going on.

That greatly resplendent Indrajit, the annihilator of enemies, having ascended a chariot looking like the chariot of the sun, quickly went to the battle-front.

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तं प्रस्थितं महात्मानमनुजग्मुर्महाबलाः।
संहर्षमाणा बहवो धनुःप्रवरपाणयः ॥ ६-७३-१०
गजस्कन्धगताः के चित्के चित्परमवाजिभिः।
व्याघ्रवृश्चिकमार्जारखरोष्ट्रैश्च भुजग्मैः ॥ ६-७३-११
वराहैः श्वापदैः सिम्हैर्जम्बुकैः पर्वतोपमैः ।
काकहंसमयूरैश्च राक्षसा भीमविक्रमाः ॥ ६-७३-१२
प्रासमुद्गरनिस्त्रिंश परश्वधगदाधराः ।
भुशुण्डिमुद्गरायष्टिशतगनीपरिघायुधाः ॥ ६-७३-१३

10; 11; 12; 13. bahavaH = many; raakShasaaH = demons; mahaabalaaH = mighty; bhiimavikramaaH = with terrific prowess; samharShamaaNaaH = with joy; dhanuH pravarapaaNayaH = with excellent bows in their hands; praasa mudgaranistrimsha parashvatha gadaadharaaH = carrying lances; sharp-edged spears; swords; axes and maces; bhushuN^DimudgaraayaShTi shatagnii parighaayudhaaH = and armed with Bhushundis (probably a kind of fire arms); mallets; cudgels; Shataghnis (cylindrical piece of wood studded with iron spikes); and iron rods; anujagmuH = followed; tam mahaatmaanam = and iron rods; anujagmuH = followed; tam mahaatmaanam = that great-souled Indrajit; kechit = some; gajaskandhagataaH = rode on the back of elephants; kechit = some; paramavaajbhiH = ascended excellent horses; vyaaghra vR^ishchika maarjaararoShTaraiH = tigers; scorpions; cats; donkeys and camels; parvatopamaiH = looking like mountains; bhujangamaiH = serpents; varaahaiH = wild boars; shvaapadaiH = and wield animals; simhaiH = lions; jambukaiH = jackals; kaaka hamsamayuraishcha = crows; swans and peacocks.

Many mighty demons with terrific prowess, with joy, holding excellent bows in their hands, carrying lances, sharp-edged spears, swords, axes and maces as also armed with Bhushundis (probably a kind of fire arms), mallets, cudgels, Shataghnis (cylindrical piece of wood studded with iron spikes) and iron rods, followed that great souled Indrajit. Some rode on the back of elephants, some ascended excellent horses, tigers, scorpions, cats, donkeys and camels, looking.

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स शङ्खनिनदैर्भीमैर्भेरीणां च महास्वनैः।
जगाम त्रिदशेन्द्रारिः स्तूयमानो निशाचरैः ॥ ६-७३-१४

14. saH = that; viiryavaan = valiant; tridashendraariH = Indrajit; jagaama = went; vegena = swiftly; ajim = to battle; puurNaiH = with full; shaNkhaninadaiH = blasts of couches; bheriiNaam = and kettle-drums.

That valiant Indrajit swiftly went to the battle-field with full blasts of couches and kettle-drums.

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स शङ्खशशिवर्णेन छत्रेण रिपुसादनः।
रराज परिपूर्णन नभश्चन्द्रमसा यथा ॥ ६-७३-१५

15. saH = Indrajit; ripusuudanaH = the tormentator of enemies; chhatreNa = with parasol; shaN^khashashivarNena = as white as a couch and the moon; raraaja = shone; nabhaH yathaa = as the sky; pratipuurNena chandramasaa = with the full moon.

Indrajit, the tormentator of enemies, with a parasol white as a couch and the moon, shone like the sky with the full moon.

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अवीज्यत ततो वीरो हैमैर्हमविभूषितैः।
चारुचामरमुख्यैश्च मुख्यः सर्वधनुष्मताम् ॥ ६-७३-१६

16. tataH = then; viiraH = the valiant Indrajit; mukhyaH sarvadhanuShmataam = the foremost among all the wielders of bow; hema vibhuuShaNaH = and decked with gold ornaments; avijyata = was being fanned; haimaiH chaaru chaamaramukhyaiH = with foremost of charming whisks with handles of gold.

The valiant Indrajit, the foremost among all the wielders of bow and decked with gold ornaments, was being fanned then with supremely charming whisks with handles of gold.

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स तु दृष्ट्वा विनिर्यान्तम् बलेन महता वृतम्।
राक्षसाधिपतिः श्रीमान् रावणः पुत्रमब्रवीत् ॥ ६-७३-१७

17. dR^iSTvaa = seeing; tam putram = that son; viniryaantam = setting out; mahataa balena = with a large army; saH shriimaan raavaNaH = that glorious Ravana; raakShasaadhipatiH = the king of demons; abraviit = spoke (as follows)

Seeing that son setting out with a large army, that glorious Ravana, the king of demons, spoke as follows:

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त्वमप्रतिरथः पुत्र त्वया वै वासवो जितः।
किम्पुनर्मानुषम् धृष्यम् निहनिष्यसि राघवम् ॥ ६-७३-१८
तथोक्तो राक्षसेन्द्रेण प्रत्यगृह्णान्महाश्वः।

18. putra = my dear son!; tvam apratirathaH = there is no charioteer who can stand you as your rival; tvayaa = by you; vaasavaH = Indra the lord of celestials; jitaH = was conquered; nihaniShyasi = you can kill; raaghavam = Rama; maanuSham = a man; dhR^iShyam = who is assailable; kim punaH = how much more can I tell?" tathaa = thus; uktaH = spoken; raakShasendreNa = by the king of demons; (Indrajit); pratyagR^ihNaat = accepted; mahaashiShaH = his great blessings.

"O my dear son! There is no charioteer who can stand you as your rival. Indra the lord of celestials was conquered by you. You can kill Rama, a mere human being, who is assailable. How much more can I tell?" After hearing these words of Ravana Indrajit accepted his great blessings.

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ततस्त्विन्द्रजिता लङ्का सूर्यप्रतिमतेजसा ॥ ६-७३-१९
रराजाप्रतिवीर्येण द्यौरिवार्केण भास्वता।

19. indrajitaa = with that Indrajit; suuryapratimatajasaa = with a splendour equal to that of sun; aprativiiryeNa = with no warrior who can stand him as his rival; laN^kaa = the city of Lanka; raraaja = shone; dyauH iva = like sky; bhaasvataa = shining; arkeNa = with the sun.

With that Indrajit, having a splendour equal to that of the sun and having no warrior who can stand him as his rival, the City of Lanka shone, like the sky shining with the sun.

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स सम्प्राप्य महातेजा युद्धभूमिमरिन्दमः ॥ ६-७३- २०

स्थापयामास रक्षांसि रथं प्रति समन्ततः ।

20. **sampraapya** = reaching; **yuddhabhuumim** = the battle field; **saH** = Indrajit; **mahaatejaaH** = of great splendour; **arimdamaH** = the annihilator of enemies; **sthaapayaamaasa** = stationed; **rakShaamsi** = his demons; **ratham prati samantataH** = around his chariot.

Reaching the battle-field, Indrajit of great splendour, the annihilator of enemies, stationed his demons around his chariot.

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ततस्तु हुतभोक्तारं हुतभुक्सदृशप्रभः ॥ ६-७३- २१

जुहुवे राक्षसश्रेष्ठो मन्त्रवद्विधिवत्तदा ।

21. **tataH** = then; **raakShasa shreShThaH** = that foremost of demons; **huta bhuksadR^ishaprabhaH** = having a radiance equal to that of fire; **mantrasattamaiH** = with excellent sacrificial incantations; **juhuve** = performed a sacrifice; **vidhivat** = according to rule; **hutabhoktaaram** = making an oblation to the fire.

Then, that foremost of demons, having a radiance equal to that of fire, with excellent sacrificial incantations, performed a sacrifice, as per rules, making an oblation to the fire.

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स हविर्जालसंस्कारैर्माल्यगन्धपुरस्कृतैः ॥ ६-७३-२२

जुहुवे पावकं तत्र राक्षसेन्द्रः प्रतापवान् ।

23. **shastraaNi** = weapons; **sharapatraaNi** = serving the purpose as reeds; **vibhiitikaaH** = chips of Vibhitika tree; **samidhaH** = serving as fuel; **atha lohitaani vaasaamsicha** = and then using red pieces of cloth; **tathaa** = and; **kaarShNaayasam sruvam** = the sacrificial ladle was made of iron.

That valiant leader of demons offered oblations to fire there, with garlands and pounded sandalwood, including clarified butter and parched grain.

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शस्त्राणि शरपत्राणि समिधोऽथ विभीतकः ॥ ६-७३-२३

लोहितानि च वासांसि सुवं कार्णायिसं तथा ।

23. **shastraaNi** = weapons; **sharapatraaNi** = seaving the purpose as reeds; **vibhiitikaaH** = chips of Vibhitika tree; **samidhaH** = serving as fuel; **atha lohitaani vaasaamsicha** = and then using red pieces of cloth; **tathaa** = and; **kaarShNaayasam sruvam** = the sacrificial ladle was made of iron.

That sacrificial rite was performed with weapons serving as reeds, chips of Vibhishaka tree serving as fuel, then using red pieces of cloth and the sacrificial ladle made of iron.

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स तत्राग्निं समास्तीर्य शरपत्रैः सतोमरैः ॥ ६-७३-२४

छागस्य सर्वकृष्णस्य गलं जग्राह जीवतः ।

24. **samaastiirya** = duly spreading; **agnim** = fire; **sharapatraiH** = with reeds (in the form of other weapons); **satomariaH** = accompanied by lances; **tatra** = there; **saH** = he; **jagraaha** = elapsed; **galam** = the neck; **jiivitaH chhagasya** = of a live goat; **kR^iShNa varNasya** = of dark hue (for offering it to the fire as an oblation).

Duly spreading fire with reeds (in the form of other weapons) accompanied by lances there, Indrajit elapsed the neck of a live goat of dark hue (for offering it to the fire as an oblation).

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सकृदेव समिद्धस्य विधूमस्य महार्चिषः ॥ ६-७३-२५
बभूवुस्तानि लिङ्गानि विजयं यान्यदर्शयन् ।

25. **mahaarchiShaH** = from the great fire of flames; **samiddhasya** = set ablaze; **sakR^ideva** = (by that offering having been thrown into it) acting at once; **vidhuumasya** = smokeless; **babhuuva** = arose; **yaani taani** = such; **liN^gaani** = signs; **aadarshayan** = showing; **vijayam** = victory (of the past).

From the great fire of flames, set ablaze by that offering having been thrown into it acting at once without smoke, appeared such signs as had beckoned victory (of the past).

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प्रदक्षिणावर्तशिखस्तप्तकाञ्चनसंनिभः ॥ ६-७३-२६
हविस्तत्प्रतिजग्राह पावकः स्वयमुत्थितः ।

26. **paavakaH** = the fire; **taptakaaNchana sannibhaH** = equal to the molten gold; **utthitaH** = rising up; **svayam** = on its own; **pradakShiNaavarta shikhaH** = and having flames revolving from left to right; **pratijagraaha** = accepted; **tat** = that; **haviH** = oblation.

The fire, resembling the molten gold, rising up on its own and having flames revolving from left to right, accepted that oblation.

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सोऽस्त्रमाहारयामास ब्राह्ममस्त्रविदां वरः ॥ ६-७३-२७
धनुश्चात्मरथं चैव सर्वं तत्राभ्यमन्त्रयत् ।

27. **saH** = Indrajit; **astravishaaradaH** = who was skilled in the use of mystic missiles; **aahaarayaamaasa** = invoked; **brahmam agram** = the missile presided over by Brahma; **abhyamantrayat** = and charged; **tatra** = there; **dhanushcha** = the bow; **aatmarathamchaiva** = his own chariot; **sarvam** = and all.

Indrajit, who was skilled in the use of mystic missiles, invoked the missile presided over by Brahma and charged it on his bow, chariot and all.

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तस्मिन्नाहूयमानेऽस्त्रे हूयमाने च पावके ॥ ६-७३-२८
सार्कग्रहेन्दु नक्षत्रं वितत्रास नभस्तलम् ।

28. **tasmin aster** = (While) that missile; **aahuuyamaane** = was being invoked; **paavake** = and the sacrificial fire; **huuyamaane cha** = propitiated; **nabhastalam** = the firmament; **saarkagrahendunakShatram** = including the sun; the moon; other planets and lunar mansions; **vitatraasa** = trembled with terror.

While that missile was being invoked and the sacrificial fire propitiated, the firmament including the sun, the moon, other planets and lunar mansions trembled with fear.

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स पावकं पावकदीप्ततेजा ।
हुत्वा महेन्द्रप्रतिमप्रभावः ।

स चापबाणासिरथाश्वसूतः ।

खेऽन्तर्दध आत्मानमचिन्त्यरूपः ॥ ६-७३-२९

29. **hutvaa** = having propitiated offerings in fire; **saH** = Indrajit; **paavaka diipta tejaaH** = having a splendour; shining like the fire; **mahendra pratima prabhaavaH** = having a night similar to that of Indra the lord of celestials; **achintya viirya** = possessing an unimaginable prowess; **andardadha** = became invisible; **aatmaanam** = himself; **khe** = in the sky; **sachaapabaaNaasi rathaashvasuutaH** = with the bow; arrows; sword; chariot; horses; charioteer and all.

Having propitiated offering in fire, Indrajit, having a splendour shining like the fire, having a might similar to that of Indra, and possessing an unimaginable prowess, became himself invisible in the sky, with the bow, arrows, sword, chariot, horses, charioteer and all.

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ततो हयरथाकीर्ण पताकाध्वजशोभितम् ।

निर्ययौ राक्षसबलम् नर्दमानम् युयुत्सया ॥ ६-७३-३०

30. **tataH** = then; **raakShasabalam** = the army of demons; **hayarathaakiirNam** = extensive with horses and chariots; **pataaka dhvaja shobhitam** = embellished by banners and flags; **niryayau** = set out; **yuyutsayaa** = with a desire to fight; **nardamaanam** = roaring.

Then, the army of demons, extensive with horses and chariots, embellished by banners and flags, set out with a desire to fight, roaring.

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ते शरैर्बहुभिश्चित्रैस्तीक्ष्णवेगैरलङ्कृतैः ।

तोमरैरङ्कुशश्चापि वानरान् जघ्नुराहवे ॥ ६-७३-३१

31. **te** = they; **jagnuH** = killed; **vaanaraan** = the monkeys; **aahave** = in the battle-field; **bahubhiH** = with many; **chitraiH** = wonderful; **aalaN^kR^itaiH** = and ornamental; **sharaiH** = arrows; **tiikShNa vegaiH** = possessing great velocity; **tomaraiH** = lances; **aN^kushaishchaapi** = and goads too.

They killed the monkeys in the battle-field with many wonderful and ornamental arrows, possessing great velocity as also lances and goads.

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रावणिस्तु सुसम्क्रुद्धस्तान्निरीक्ष्य निशाचरान् ।

हृष्टा भवन्तो युध्यन्तु वानराणां जिघांसया ॥ ६-७३-३२

32. **niriikShya** = seeing; **taan** = those; **nishaacharaan** = demons; **susamkruddhaH** = the most enraged; **raavaNiH tu** = Indrajit on his part; (spoke to them as follows:)

Seeing those demons, the most enraged Indrajit on his part spoke to them as follows: "All of you fight enthusiastically with an intent to kill the monkeys."

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ततस्ते राक्षसाः सर्वे गर्जन्तो जयकाङ्क्षिणः ।

अभ्यवर्षस्ततो घोरं वानरान् शरवृष्टिभिः ॥ ६-७३-३३

33. **tataH** = then; **sarve** = all; **te raakShasaaH** = those demons; **garjanaH** = roaring; **jayakaaN^kShiNaH** = with a desire for victory; **tataH** = thereafter; **ghoram** = terribly; **abhyavarShan** = rained; **sharavR^iShTibhiH** = showers of arrows; **vaanaraan** = on monkeys.

Roaring with a desire for victory, all those demons thereafter terribly rained showers of arrows on monkeys.

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स तु नालीकनाराचैर्गदाभिर्मुसलैरपि ।
रक्षोभिः संवृतः संख्ये वानरान् विचकर्त ह ॥ ६-७३-३४

34. sa u = that Indrajit on his part; rakShobhiH samvR^itaH = along with his demons; samkhye = in battle; vichakartaha = destroyed; vaanaraan = the monkeys; naaliika naaraachaiH = with Naliika (broad-headed) arrows; steel arrows; gadaabhiH = maces; musalairapi = and clubs.

That Indrajit, on his part, along with his demons in the battle-field, destroyed the monkeys with Nalika (broad-headed) arrows, steel arrows, maces and clubs.

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ते वध्यमानाः समरे वानराः पादपायुधाः ।
अभ्यवर्षन्त सहसा रावणिं शैलपादपैः ॥ ६-७३-३५

35. te vaanaraaH = those monkeys; paadapaayudhaaH = wielding trees as their weapons; vadhyamaanaaH = being struck; samara = in the battle; sahasaa = quickly; abhyararShanta = rained; shailapaadapaiH = mountains and trees; raavaNim = on Indrajit.

Those monkeys, wielding trees as their weapons, being struck in the battle-field, quickly rained mountains and trees on Indrajit.

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इन्द्रजित्तु तदा क्रुद्धो महातेजा महाबलः ।
वानराणां शरीराणि व्यधमद्रावणात्मजः ॥ ६-७३-३६

36. indrajittu = Indrajit on his part; raavaNaatmajaH = the son of Ravana; mahaatejaaH = of great splendour; mahaabalaH = and of great strength; tadaa = then; kruddhaH = was enraged; vyadhamat = and wounded; shariiraaNi = the bodies; vaanaraaNaam = of monkeys.

Indrajit the son of Ravana, on his part, possessing great splendour and great strength, was enraged and wounded the bodies of the monkeys.

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शरेणैकेन च हरीन्नव पञ्च च सप्त च ।
बिभेद समरे क्रुद्धो राक्षसान् संप्रहर्षयन् ॥ ६-७३-३७

37. kruddhaH = that enraged Indrajit; sampraharShayan = bringing enormous delight; raakShasaan = the demons; bibheda = severed off; hariin = the monkeys; nava paN^cha sapta cha = by nines; fives and sevens; ekena shareNa = with a single arrow.

Bringing enormous delight to the demons that enraged Indrajit severed off the monkeys by nines, fives and sevens with a single arrow.

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स शरैः सूर्यसम्काशैः शातकुम्भविभूषणैः ।
वानरान् समरे वीरः प्रममाथ सुदुर्जयः ॥ ६-७३-३८

38. **saH viiraH** = that chief of demons; **sudurjayaH** = the most invincible one; **sharaiH** = with arrows; **shaatakumbha vibhuuShaNaiH** = decked with gold; **suurya samkaashaiH** = with a brilliance equal to the sun; **pramamaatha** = destroyed; **vaanaraan** = the monkeys; **samara** = in battle.

That most invincible chief of demons, with arrows decked with gold, having brilliance equal to the sun, destroyed the monkeys in battle.

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ते भिन्नगात्राः समरे वानराः शरपीडिताः ।
पेतुर्मथितसंकल्पाः सुरैरिव महासुराः ॥ ६-७३-३९

39. **te vaanaraaH** = those monkeys; **sharapiiDitaaH** = tormented by the arrows; **samara** = in battle; **bhinnagaatraaH** = with severed limbs; **petuH** = fell down; **mathitasamkalpaaH** = with their desires crushed; **mahaasuraaH iva** = like the great demons; **suraiH** = by the celestials.

Those monkeys, tormented by the arrows in battle, with their limbs severed, fell down with their aspirations shaken, like the great demons fallen down by the celestials.

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ते तपन्तमिवादित्यं घोरैर्बाणगभस्तिभिः ।
अभ्याधावन्त समक्रुद्धाः सम्युगे वानरर्षभाः ॥ ६-७३-४०

40. **te vaanararShabhaaH** = those excellent monkeys; **samkruddhaaH** = with anger; **abhyaadaavanta** = ran against Indrajit; **tapantam** = who was tormenting; **aadityam iva** = like the sun; **ghoraiH baaNagabhastibhiH** = with his terrific ray-like arrows.

Those excellent monkeys with anger attacked Indrajit, who was tormenting them like the sun with his terrific ray-like the sun with his terrific ray-like arrows.

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ततस्तु वानराः सर्वे भिन्नदेहा विचेतसः ।
व्यथिता विद्रवन्ति स्म रुधिरेण समुक्षिताः ॥ ६-७३-४१

41. **tataH** = then; **sarve** = all; **vaanaraaH** = the monkeys; **bhinnadehaaH** = with their bodies severed; **vichetasaH** = losing their consciousness; **vyathitaaH** = perturbed; **samukShitaaH** = and dampened; **rudhireNa** = by blood; **vidravantisma** = ran away.

Then, all the monkeys, with their bodies severed, having lost their consciousness and perturbed as they were, having their limbs dampened with blood, took to their heels.

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तामस्यार्थे पराक्रम्य वानरास्त्यक्तजीविताः ।
नर्दन्तस्तेऽनिवृत्तास्तु समरे सशिलायुधाः ॥ ६-७३-४२

42. **te vaanaraaH** = those monkeys; **sashilaayudhaaH** = with mountains as their weapons; **nardantaH** = roaring; **samare** = in battle; **anivR^itaaH** = without turning back; **tyakta jiivitaH** = abandoned their lives; **paraakramya** = showing their courage; **raamasya arthe** = for the sake of Rama.

Those monkeys, wielding mountains as their weapons, roaring in the battle field, without turning back, abandoned their lives, showing their courage for the sake of Rama.

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ते द्रुमैः पर्वताग्रैश्च शिलाभिश्च प्लवंगमाः ।
अभ्यवर्षन्त समरे रावणिं समवस्थिताः ॥ ६-७३-४३

43. samavasthotaaH = continuing to stay; samara = in the battle; te plavangamaaH = those monkeys; abhyavarShanta = rained; raavaNim = on Indrajit; drumaIH = with trees; parvataagraishcha = mountain-peaks; shilaabhishcha = and rocks.

Continuing to stay in the battle-field, those monkeys rained trees, mountain-peaks and rocks on Indrajit.

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तं द्रुमाणाम् शिलानां च वर्षं प्राणहरं महत् ।
व्यपोहत महातेजा रावणिः समितिंजयः ॥ ६-७३-४४

44. raavaNiH = Indrajit; mahaatejaaH = of great splendour; samitimjayaH = the conqueror in battles; vyapohata = kept off; tam = that; mahat = great; varSham = rain; drumaanaam = of trees; shilaanamcha = and rocks; praaNaharam = which take away lives.

Indrajit of great splendour and the conqueror of battles, kept off that great rain of deadly hail of trees and rocks.

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ततः पावकसंकाशैः शरैराशीविषोपमैः ।
वानराणामनीकानि बिभेद समरे प्रभुः ॥ ६-७३-४५

45. tataH = thereupon; prabhuH = that capable Indrajit; sharaiH = with his arrows; paavaka samkaashaiH = identical of fire; aashiiviShopamaiH = and looking like serpents; samara = in battle; bibheda = split; aniikaani = the armies; vaanaraaNaam = of monkeys.

Thereupon, the capable Indrajit with his arrows, identical of fire and looking like serpents in battle, split the armies of monkeys.

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अष्टादशशरैस्तीक्ष्णैः स विद्ध्वा गन्धमादनम् ।
विव्याध नवभिश्चैव नलं दूरादवस्थितम् ॥ ६-७३-४६

46. saH = He; viddhvaa = striking; gandhamaadanam = Gandhamadana; tiikShNaiH aShTaadasha sharaiH = with eighteen sharp arrows; vivyaadha = struck; nalam = nala; avasthitam duuraat = who was standing farway; navabhiH = with nine arrows.

Indrajit struck Gandhamadana with eighteen sharp arrows and also struck Neela, who was standing at a far-away place, with nine arrows.

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सप्तभिस्तु महावीर्यो मैन्दं मर्मविदारणैः ।
पञ्चभिर्विशिखैश्चैव गजम् विव्याध संयुगे ॥ ६-७३-४७

47. mahaaviiryaH = Indrajit of great prowess; saptabhiH = with his seven arrows; marmavidaaraNaiH = which can tear asunder vital parts; vivyaadha = struck; maindam = Mainda; paN^chabhiH vishikhaiH = and with fire arrows; gajamchaiva = Gaja too; samyuge = in battle.

Indrajit having a great prowess, struck Mainda with seven arrows, which can tear asunder vital parts and also struck Gaja with five arrows in battle.

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जाम्बवन्तं तु दशभिर्नीलं त्रिंशद्भिरेव च ।
सुग्रीवमृषभं चैव सोऽङ्गदम् द्विविदं तथा ॥ ६-७३-४८
घोरैर्दत्तवरैस्तीक्ष्णैर्निष्प्राणकरोत्तदा ।

48. tadaa = then; saH = Indrajit; dashabhiH = with ten arrows; jaambavantam = (struck) Jambavan; trimshadbhireva = with thirty arrows; nilam = Nila; ghoraiH tiikShNaiH = with terrific sharp arrows; data varaih = endowed with boons; sugriivam = Sugreeva; R^iShabham chaiva = Rishabha; aN^gadam = Angada; tathaa = and; dvididam = Dvidida; akarot = and made then; niShpraaNaan = breathless.

Indrajit then struck Jambavan with ten arrows and Nila with thirty arrows. He also struck Sugreeva, Rishabha, Angada and Dvidida with sharp and terrific arrows endowed with boons and made them breathless.

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अन्यानपि तदा मुख्यान्वानरान् बहुभिः शरैः ॥ ६-७३-४९
अर्दयामास सम्क्रुद्धः कालाग्निरिव मूर्चितः ।

49. samkruddhaH = that enraged Indrajit; tadaa = then; muurchhitaH kaalaagniriva = looking like an excited fire that is to destroy the world; ardayaamaasa = tormented; anyaan = other; mukhyaan = chiefs; vaanaraan api = of monkeys too; bahubhiH sharaiH = with many arrows.

That enraged Indrajit, then looking like an excited fire that is to destroy the world, tormented other chiefs of monkeys too with many arrows.

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स शरैः सूर्यसम्काशैः सुमुखैः शीग्रगामिभिः ॥ ६-७३-५०
वानराणामनीकानि निर्ममन्थ महारणे ।

50. saH = he; nirmamantha = harassed; aniikaani = the armies; vaanaraaNaam = of monkeys; mahaaraNe = in that great battle; sumuktaiH = with well-discharged; shiighragaamibhiH = and fast-moving; sharaiH = arrows; suuryasamkaashaih = equal to the sun (in splendour).

He harassed the armies of monkeys' fast-moving arrows looking like the sun in their splendour.

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आकुलां वानरीम् सेनां शरजालेन पीडिताम् ॥ ६-७३-५१
हृष्टः स परया प्रीत्या ददर्श क्षतजोक्षिताम् ।

51. saH hR^iShTaH = that enthusiastic Indrajit; parayaa priityaa = with great pleasure; dadarsha = saw; vaanariim akulaam senaan = that extensive army of monkeys; kShatajokShitaam = drenched in blood; piiDitaam = and tormented; sharajaalena = by a multitude of arrows.

That enthusiastic Indrajit, with a great pleasure, saw that exclusive army of monkeys, drenched in blood and tormented by a multitude of arrows.

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पुनरेव महातेजा राक्षसेन्द्रात्मजो बली ॥ ६-७३-५२

संसृज्य बाणवर्षं च शस्त्रवर्षं च दारुणम् ।

ममर्द वानरानीकं परितस्त्विन्द्रजिह्वली ॥ ६-७३-५३

52; 53. **indrajit raakShasendraatmajaH** = Indrajit; the son of Ravana; **mahaatejaaH** = having a great splendour; **balii** = and possessing strength; **balii** = and power; **punareva** = again; **samsR^ijya** = generating; **daaruNam** = terrific; **baaNa varShamcha** = rain of arrows; **shastravarShamcha** = and rain of weapons; **mamarda** = destroyed; **vaanaraaniikam** = the army of monkeys; **paritaH** = from all sides.

Indrajit, the son of Ravana, possessing a great splendour power and strength, again generating a terrific rain of arrows and weapons, destroyed the army of monkeys from all sides.

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स सैन्यमुत्सृज्य समेत्य तूर्णं ।

महारणे वानरवाहिनीषु।

अदृश्यमानः शरजालमुग्रं ।

ववर्ष नीलाम्बुधरो यथाम्बु ॥ ६-७३-५४

54. **utsR^ijya** = leaving off; **svasainyan** = his army; **mahaahave** = in that great battle; **adR^ishyamaanaH** = becoming invisible; (Indrajit); **sametya** = advancing (towards the monkeys); **vavarSha** = rained; **tuurNam** = quickly; **ugram** = terrific sharajaalam = multitude of arrows; **manara vaahiniSha** = on the armies; **niilaambudharaH yathaa** = as a black cloud (down pours); **ambu** = the rain.

Leaving off his army from that great battle-field and becoming invisible, Indrajit advanced towards the monkeys and quickly rained terrific hail of arrows on those armies of monkeys, as black cloud downpours the rain.

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ते शक्रजिह्वाणविशीर्णदिहा ।

मायाहता विस्वरमुन्नदन्तः।

रणे निपेतुर्हरयोऽद्रिकल्पा ।

यथेन्द्रवज्राभिहता नगेन्द्राः ॥ ६-७३-५५

55. **raNe** = in that battle; **te harayaH adrikalpaaH** = those mountain-like monkeys; **maayaahataH** = as victims of conjuring tricks; **shakrajidbaaNa vishiirNa dehaaH** = with their bodies torn into pieces by the arrows of Indrajit; **unnadantaH visvaram** = roaring with discordant notes; **nipetuH** = fell down; **nagendraaH yathaa** = like mountains; **indravajraabhihataaH** = struck by Indra's thunderbolt.

In that battle, those mountain-like monkeys as victims of conjuring tricks with their bodies torn into pieces by Indrajit's arrows and roaring as they were with discordant notes, fell down on earth, like mountains struck by Indra's thunder bolt.

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ते केवलं सन्ददृशुः शिताग्रान् ।

बाणान्रणे वानरवाहिनीषु।

माया निगूढं च सुरेन्द्रशत्रुं ।

न चात्र तं राक्षसमभ्यपश्यन् ॥ ६-७३- ५६

56. **te** = those monkeys; **raNe** = in battle; **samdadR^ishuH** = saw; **kevalam** = only; **baaNaan** = arrows; **sitaagraan** = with pointed tips; **vaanara vaahiniiShu** = falling on the armies of monkeys; **na apashyan** = they could not see; **atra** = there; **tam raakShasam api** = that Indrajit the demon; **surendrashatrum** = the enemy of Indra; **maayaavignuDham** = remaining concealed by his conjuring trick.

Those monkeys in battle saw only arrows with pointed tips falling on the armies of monkeys. They could not see there, that Indrajit the demon, the enemy of Indra, remaining concealed by his conjuring trick.

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ततः स रक्षोऽधिपतिर्महात्मा ।
सर्वा दिशो बाणगणैः शिताग्रैः।
प्रच्छादयामास रविप्रकाशैर् ।
विषादयामास च वानरेन्द्रान् ॥ ६-७३-५७

57. **tataH** = then; **mahaatmaa** = the mighty; **saH** = Indrajit; **rakShodhipatiH** = the leader of demons; **prachchhadayaamaasa** = covered; **sarvaaH dishaH** = all the quarters; **baaNashataiH** = with hundreds of arrows; **shitaagraiH** = having sharply pointed like the splendour of the sun; **vidaarayaamaasa cha** = and tore asunder; **vaanarendraan** = the monkey-chiefs.

Then, the mighty Indrajit, the leader of demons, covered all the quarters with hundreds of sharply pointed arrows, having splendour of the sun and tore asunder the monkey-chiefs.

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स शूलनिस्त्रिंश परश्वधानि ।
व्याविध्य दीप्तानलसंनिभानि।
सविस्फुलिङ्गोज्ज्वलपावकानि ।
ववर्ष तीव्रं प्लवगेन्द्रसैन्ये ॥ ६-७३-५८

58. **saH** = Indrajit; **vavarSha** = rained; **tiivram** = excessively; **shuulanistrimsha parashvadhaani** = pikes; swords and axes; **vyaavididha diiptaanila saprabhaaNi** = shining like augmented and flaming fire; **savisphuliN^gojvakaani** = shooting forth incandescent flames with sparks; **plavagendrasainye** = on the army of excellent monkeys.

Indrajit excessively rained on the army of monkeys' pikes, swords and axes, shining like augmented and flaming fire and shooting forth incandescent flames with sparks.

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ततो ज्वलनसङ्काशैः शितैर्वानरयूथपाः।
ताडिताः शक्रजिह्वाणैः प्रफुल्ला इव किंशुकाः ॥ ६-७३-५९

59. **tataH** = then; **taaDitaaH** = struck; **shakrajidbaaNaiH** = by the arrows of Indrajit; **jvalanasamkaashaiH** = the arrows which shone brightly as fire; **vaanarayuuthapaiH** = the monkey-commanders; (looked like); **praphvallaaH kimshukaaH iva** = kimshuka trees bearing crimson flowers.

Struck by the Indrajit's arrows, shining brightly as fire, the monkey-commanders then looked like Kimshuka trees bearing crimson flowers.

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तेऽन्योन्यमभिसर्पन्तो निनदन्तश् च विस्वरम्।
राक्षसेन्द्रास्त्रनिर्भिन्ना निपेतुर्वानरर्षभाः ॥ ६-७३-६०

60. **te vaanararShabhaaH** = those foremost f monkeys; **raakShasendra abhinirbhinnaaH** = torn asunder by that leader of the demons; **abhisarpantaH** = approaching; **anyonyam** = at each other; **ninadantashcha** = and roaring; **visvaram** = in a discordant note; **nipetuH** = fell down on the ground.

Those excellent monkeys, torn asunder by that chief of demons, approaching at each other and roaring in a discordant tone, fell down on the ground.

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उदीक्षमाणा गगनं के चित्रेत्रेषु ताडिताः।
शरैर्विविशुरन्योन्यं पेतुश्च जगतीतले ॥ ६-७३-६१

61. **kechit** = some monkeys; **taaDitaaH** = banged; **netreShu** = in the eyes; **sharaiH** = by arrows; **udiikShamaaNaaH** = and looking up; **gaganam** = at the sky; **vivishuH** = joined; **anyonyam** = each other; **petushcha** = and fell down; **jagatiitale** = on the floor.

Banged in the eyes by arrows, some monkeys looking up towards the sky, joined each other and fell down on the floor.

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हनूमन्तं च सुग्रीवमङ्गदं गन्धमादनम्।
जाम्बवन्तं सुषेणं च वेगदर्शिनमेव च ॥ ६-७३-६२
मैन्दं च द्विविदं नीलं गवाक्षं गजगोमुखौ।
केसरिं हरिलोमानं विद्युदंष्ट्रं च वानरम् ॥ ६-७३-६३
सूर्याननं ज्योतिमुखं तथा दधिमुखं हरिम्।
पावकाक्षं नलं चैव कुमुदं चैव वानरम् ॥ ६-७३- ६४
प्रासैः शूलैः शितैर्बाणैरिन्द्रजिन्मन्त्रसंहितैः।
विव्याध हरिशार्दूलान्सर्वास्तान्नाक्षसोत्तमः ॥ ६-७३-६५

62; 63; 64; 65. **praasaiH** = with lances; **shuulaiH** = spikes; **shitaiH baaNaiH** = and sharp arrows; **mantra samhitaiH** = charged with sacred texts; **indrajit** = Indrajit; **raakShasottamaH** = the excellent demon; **vivyaadha** = struck; **taan sarvaan harishaarduulaan** = all those foremost of monkeys; **(namely) hanuumantam cha** = Hanuman; **sugriivam** = Sugreeva; **aN^gadam** = Angada; **gandha maadanam** = Gandhamadana; **jaambavantam** = Jambavan; **suSheNam cha** = SuShena; **vegadarshinameva cha** = vegadarshina; **maindam cha** = Mainda; **dvididam** = Divivda; **niilam** = Nila; **gavaakSham** = Gavaksha; **Gavayam** = Gavaya; **kesarim** = Kesari; **harilomaanam** = Hariloma; **vidyuddamShTram** = Vidyuddamsashtra; **vaanaram cha** = the monkey; **suuryaananam** = Suryanana; **jyotimukham** = Jyotimukha; **tathaa** = and; **harim** = a monkey; **dadhimukham** = called Dadhimukha; **paavakaakSham** = Pavakaksha; **nalamchaiva** = Nala; **vanaram chaiva** = as also a monkey called; **kumudam** = Kumuda.

With lances, spikes and sharp arrows, charged with sacred texts, Indrajit the excellent demon struck all those foremost of monkeys, namely Hanuman, Sugreeva, Angada, Gandhamadana, Jambavan, Sushena, Vegadarshina, Mainda, Dvidida, Nila, Gavaksha, Gavaya, Kesari, Hariloma, Vidyuddamsashtra, Suryanana, Jyothimukha, a monkey called Dadhimukha, Pavakaksha, Nala as also a monkey named Kumuda.

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स वै गदाभिर्हरियूथमुख्यान् ।
निर्भिद्य बाणैस्तपनीयपुङ्खैः ।
ववर्ष रामं शरवृष्टिजालैः ।
सलक्ष्मणं भास्कररश्मिकल्पैः ॥ ६-७३-६६

66. **nirbhidya** = tearing asunder; **hariyuuthamukhyaan** = the principal monkey-warriors; **gadaabhiH** = by maces; **baaNaiH** = and arrows; **tapaniiyavarNaiH** = which were of golden colour; **saH** = that Indrajit; **vavarSha** = rained; **sharavR^iShTijaalaiH** = a multitude of showers of arrows; **bhaaskara rashmi kalpaiH** = equal to sun's rays; **raamam** = on Rama; **salakShmaNam** = along with Lakshmana.

Tearing asunder the principal monkey-warriors by maces and arrows, which were of golden colour, that Indrajit rained a multitude of showers of arrows equal to sun's rays on Rama and Lakshmana.

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स बाणवर्षैरभिवर्ष्यमाणो ।
धारानिपातानिव तान्विचिन्त्य ।
समीक्षमाणः परमाद्भुतश्री ।
रामस्तदा लक्ष्मणमित्युवाच ॥ ६-७३-६७

67. **achintya** = Ignoring; **abhivR^iShyamaaNaH** = the showering; **baaNavarShaiH** = rain of arrows; **dhaaraanipaataaniva** = as though they are showers of rain; **saH raamaH** = that Rama; **paramaadbhutashriiH** = of the most wonderful luster; **samiikShamaaNaH** = looking around thoroughly; **uvaacha** = spoke; **tataH** = then; **lakShmaNam** = to Lakshmana; **iti** = as follows:

Ignoring that showering rain of arrows, as though they are mere showers of rain, that Rama of the most wonderful luster, looking around thoroughly, then spoke to Lakshmana as follows:

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असौ पुनर्लक्ष्मण राक्षसेन्द्रो ।
ब्रह्मास्त्रमाश्रित्य सुरेन्द्रशत्रुः ।
निपातयित्वा हरिसैन्यमुग्रम् ।
अस्माञ्शरैरर्दयति प्रसक्तम् ॥ ६-७३-६८

68. **lakShmaNa** = O Lakshmana!; **asau** = this; **surendrashatruH** = Indrajit; **aashritya** = having recourse to; **mahaastram** = a great missile; **nipaataayitvaa** = throwing down; **harisainyam** = the army of monkeys; **ardayati** = is tormenting; **asmaan** = us; **prasakatam** = incessantly; **shitaiH sharaiH** = with his sharp arrows.

"O Lakshmana! This Indrajit, by a great missile, is throwing down our army of monkeys and tormenting us incessantly with his sharp arrows."

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स्वयम्भुवा दत्तवरो महात्मा ।
खमास्थितोऽन्तर्हितभीमकायः ।
कथं नु शक्यो युधि नष्टदेहो ।
निहन्तुमद्येन्द्रजिदुद्यतास्त्रः ॥ ६-७३-६९

69. **katham** = how; **mahaatmaa** = can the mighty; **samaahitaH** = and composed indrajit = Indrajit; **dattavaraH** = on whom a boon has been bestowed; **svayambhuvaa** = by Brahma; **antarhita bhiimakaaya** = and who has concealed his terrible form; **udyataastraH** = who stands with his weapons uplifted; **naShTadehaH** = eventhough his body is invisible; **shakyaH nihantum** = be killed; **yudhi** = in the battle; **adya** = today?

"How can the mighty and composed Indrajit on whom a boon has been bestowed by Brahma and who has concealed his terrible form who stands with his weapons uplifted eventhough his body is visible be killed in the battle today?"

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मन्ये स्वयम्भूर्भगवानचिन्त्यो ।
यस्यैतदस्त्रं प्रभवश् च योऽस्य।
बाणावपातांस्त्वमिहाद्य धीमन्
मया सहाव्यग्रमनाः सहस्व ॥ ६-७३-७०

70. **manye** = I think; **bhagavaan svayambhuuH** = the self-born Lord Brahma; **yaH prabhavaH** = who is the source of this universe; **achintyaH** = is inconceivable; **etat astram** = and by whom this missile (is presided); **dhiiman** = O wise one!; **avyagramanaaH** = remaining undistracted in mind; **tvam** = you; **sahasva** = bear; **mayaa saha** = along with me; **iha** = here; **baaNaavapaatam** = the hail of arrows; **adya** = today.

"I think the self-born Brahma who is the source of the universe is inconceivable and this missile is presided over by him. O wise one! Remaining undistracted in mind, you bear along with me today the hail of arrows here."

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प्रच्छादयत्येष हि राक्षसेन्द्रः ।
सर्वा दिशः सायकवृष्टिजालैः।
एतच्च सर्वं पतिताग्रवीरं ।
न भ्राजते वानरराजसैन्यम् ॥ ६-७३-७१

71. **eShaH raakShasendraH** = (Let) this chief of demons; **sarvaadhikaH** = who is surpassing all; **prachchhaadayitu** = be covered; **paayaka vR^iShTi jaalaiH** = with a multitude of showers of arrows; **etat** = this; **sarvam** = entire; **vaanararaja sainyam** = army of Sugreeva; **patitaagrya shuuram** = whose leading warriors have fallen; **na bhraajate** = looks no more charming.

"Let this chief of demons, who is surpassing all, be covered with a multitude of showers of arrows. This entire army of Sugreeva, whose leading warriors have fallen, looks no more charming."

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आवां तु दृष्ट्वा पतितौ विसंजौ ।
निवृत्तयुद्धौ हतरोषहर्षौ।
ध्रुवं प्रवेक्ष्यत्यमरारिवासं ।
असौ समादाय रणाग्रलक्ष्मीम् ॥ ६-७३-७२

72. **dR^iShTvaa** = finding; **aavaam** = both of us; **visamJNau** = fallen unconscious; **gataharSha roShau** = and without showing joy and anger; **nivR^ittayuddhau** = having desisted from fighting; **samaasaadya** = and having obtained; **raNaagryalakShmiiva** = laurels of battle in its beginning itself asau dhruvam pravekShyati = he will certainly return; **amaraarivaasam** = Lanka (the abode of demons).

"Finding both of us fallen unconscious without displaying any joy or anger as also having desisted from fighting, Indrajit will certainly return to Lanka, after having obtained laurels of battle in its beginning itself."

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ततस्तु ताविन्द्रजिदस्त्रजालैर् ।
बभूवतुस्तत्र तदा विशस्तौ ।
स चापि तौ तत्र विषादयित्वा ।
ननाद हर्षाद्युधि राक्षसेन्द्रः ॥ ६-७३-७३

73. tataH = thereafter; tau = Rama and Lakshmana; tadaa = then; babhuuvatuH = became; vishastau = struck; tatra = there; astra jaalaiH = by a multitude of arrows; indrajitaH = of Indrajit; tatra = there; saH = that; raakShasendrashchaapi = leader of demons also; viShaayitvaa = causing affliction; tau = to both of them; nanaada = roared; harShaata = with a thrill of rapture; yudhi = in battle.

Thereafter, Rama and Lakshmana there became struck by a multitude of arrows of Indrajit. That leader of demons also there, causing affliction to both of them, roared with a thrill of rapture in battle.

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ततस्तदा वानरराजसैन्यं ।
रामं च सङ्ख्ये सहलक्ष्मणेन ।
विषादयित्वा सहसा विवेश ।
पुरीं दशग्रीवभुजाभिगुप्ताम् ॥ ६-७३-७४
संस्तूयमानः स तु यातुधानैः ।
पित्रे च सर्वं हृषितोऽभ्युवाच ॥ ६-७३-७५

74; 75. evam vihuudayitvaa vaanna sainyam raamamcha lakShmaNena saha = Thus causing the army of monkey along with Rama and Lakshmana to become despondent; samkhye = in battle; saH = that Indrajit; tataH = then; samstuuyamaanaH = being eulogized; yaatu dhaanaiH = by demons; sahasaa = quickly; vivesha = entered; puriim = the city; dashagriiva bhujaabhiguptaam = being protected by Ravana's arms; abhyuvaacha = and informed; sarvam = all; pitre = to his father; hR^iShitaH = cheerfully.

Thus causing the army of monkeys along with Rama and Lakshmana to become despondent in battle, that Indrajit, getting eulogized by the demons, quickly reached the city of Lanka which was being protected by Ravana's arms. Then, Indrajit cheerfully informed all that had happened, to his father.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये युद्धकांडे त्रिसप्ततितमः सर्गः

Thus, this is the 73rd chapter in Yuddha Kanda of Valmiki Ramayana, the First Epic poem of India.

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Book VI : Yuddha Kanda - Book Of War

Chapter [Sarga] 74

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Introduction

After having been struck by Brahma's missile released by Indrajit, Rama and Lakshmana became unconscious. Sixty-seven crores of monkeys fainted. Hanuma and Vibhishana, however in consciousness, roared about in the battle-front with torches in their hands, making a search of Jambavan. They find Jambavan. Jambavan requests Hanuma to proceed to Himalayas, by crossing over the ocean and to bring four important herbs, viz. Mrita Sanjivani, Vishalya karani, Suvarna karani and Sandhani; so as to bring succour to the fainted army of monkeys. Hanuma begins his journey to Himalayas and reaches Mount Rishabha, where the wonderful herbs exist. Hanuma searches for the four wonderful herbs. But the herbs appear invisible for him. Hanuma uproots the mountain clothed with the four celestial herbs and carries it along with him. Inhaling the odour of those herbs, Rama, Lakshmana and all the monkeys regain their normal health.

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तयोस्तदा सादितयो रणाग्रे ।

मुमोह सैन्यं हरियूथपानाम् ।

सुग्रीवनीलाङ्गदजाम्बवन्तो ।

न चापि किं चित्प्रतिपेदिरे ते ॥ ६-७४-१

1. raNaagre = In the battle-front; tadaa = then; tayoH = (while) Rama and Lakshmana; saaditayoH = were knocked down senseless; sainyam = the army; hariyuuthapaanaam = of monkey-leaders; mumoha = fainted; te = those; sugriivaniilaaN^gadajaambavanto api = Sugreeva; Nila; Angada and Jambavan too; napratipedire = could not find out; kimchit = even a little (of what to do).

Then, in the battle-front, Rama and Lakshmana were knocked down senseless. The army of monkey-leaders fainted. Sugreeva, Nila, Angada and Jambavan could not understand what to do.

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ततो विषण्णं समवेक्ष्य सैन्यं ।

विभीषणो बुद्धिमतां वरिष्ठः ।

उवाच शाखामृगराजवीरान् ।

नाश्वासयन्नप्रतिमैर्वचोभिः ॥ ६-७४-२

2. samavekShya = seeing; sarvam = the entire army; viShaNNam = looking worried; vibhiiShaNah = Vibhishana; variShThaH = the best; buddhimataam = among the intelligent; tataH = then; uvaacha = spoke; aashvaasayan = consoling; shaakhaa mR^iga raajaviiraan = the warriors of Sugreeva the lord of monkeys; apratimaiH = matchless; vachobhiH = words.

Seeing the entire army looking worried, Vibhishana, the best among the intelligent ones, spoke the following matchless words, consoling the warriors of Sugreeva, the lord of monkeys:

मा भैष्ट नास्त्यत्र विषादकालो ।
यदार्यपुत्राववशौ विषण्णौ ।
स्वयम्भुवो वाक्यमथोद्धहन्तौ ।
यत्सादिताविन्द्रजिदस्त्रजालैः ॥ ६-७४-३

3. **udvahantau** = honouring; **vaakyam** = the spell; **svayambhuvaH** = sacred of Brahma the creator; **aaryaputrau** = the two sons of venerable Dasaratha; **yat** = for which reason; **saaditau** = they were knocked down; **astrajaalaiH** = by a multitude of missiles; **indrajitaa** = of Indrajit; **yat** = and for which reason; **avashau** = losing their free-will; **viShaNNau** = and becoming dejected; **maa bhiShTa** = do not be afraid; **naasti** = there is no; **viShaadakaala** = time for despondency; **atra** = here.

"Honouring the spell sacred of Brahma the creator, the two sons of the venerable Dasaratha have actually lost their free will and became dejected and have allowed themselves to be knocked down by the missiles of Indrajit. Hence do not be afraid. There is no occasion for despondency now."

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तस्मै तु दत्तं परमास्त्रमेतत् ।
त्स्वयम्भुवा ब्राह्मममोघवेगम् ।
तन्मानयन्तौ यदि राजपुत्रौ ।
निपातितौ को अत्र विषादकालः ॥ ६-७४-४

4. **etat** = this; **braahmam paramaastram** = excellent missile presided over by Brahma the creator **amoghaviiryam** = with never-failing strength; **dattam** = was given; **svayambhuvaa** = by Brahma; **tasmai** = to Indrajit; **maanayantau** = honouring; **tat** = it; **rajaputrau** = the two princes; **nipaattitau** = were made to fall down; **yudhi** = in battle; **kaH** = what is the use of; **viShaada kaalaH** = a time for despondency; **atra** = here.

"This excellent missile, presided over by Brahma the creator, with never-failing strength, was given to Indrajit by Brahma. Honouring it, Rama and Lakshmana the princes fell down in battle. This not a time for despondency here."

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ब्राह्ममस्त्रं तदा धीमान्मानयित्वा तु मारुतिः ।
विभीषणवचः श्रुत्वा हनूमांस्तमथाब्रवीत् ॥ ६-७४-५

5. **tataH** = then; **hanumaan** = Hanuma; **dhiimaan** = the intelligent one; **maarutiH** = and the son of wind-god; **maanayitvaa** = honouring; **braahmam agram** = the missile of Brahma; **shrutvaa** = and hearing; **vibhiiShaNa vachaH** = the words of Vibhishana; **abraviit** = spoke; **idam** = these words.

Then, the intelligent Hanuma, the son of wind-god, paying honour to the missile presided over by Brahma and hearing the words of Vibhishana, spoke the following words:

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अस्मिन्निहते सैन्ये वानराणां तरस्विनाम् ।
यो यो धारयते प्राणांस्तं तमाश्वासयावहे ॥ ६-७४-६

6. **aashvaasayaamahe** = let us restore to confidence; **tam tam** = that and that monkey; **yaH yaH** = whoever; **dhaarayate praaNaan** = is surviving; **astrahate** = after having

been struck by the missile; **asmin sainye** = in the army; **tarasvinaam vaanaraaNaam** = of energetic monkeys.

"Let us restore to confidence whosoever is in this army of energetic monkeys, after having been struck by the missile."

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तावुभौ युगपद्वीरौ हनूमद्राक्षसोत्तमौ ।
उल्काहस्तौ तदा रात्रौ रणशीर्षे विचेरतुः ॥ ६-७४-७

7. **tau** = those; **ubhau** = two; **viirau** = valiant; **hanuumadraakShasottamau** = Hanuma and Vibhishana; **yugapat** = together; **tadaa** = then; **raatrau** = at that night; **ulkaahastau** = with torches in their hands; **vicheratuH** = roamed about; **raNashiirShe** = in the battle-front.

Both those valiant ones, Hanuma and Vibhishana, together at that time of the night, roamed about in the battle-front, with torches in their hands.

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भिन्नलाङ्गूलहस्तोरुपादाङ्गुलि शिरो धरैः ।
स्रवद्भिः क्षतजं गात्रैः प्रस्रवद्भिः समन्ततः ॥ ६-७४-८
पतितैः पर्वताकारैर्वानरैरभिसङ्कुलाम् ।
शस्त्रैश्च पतितैर्दीप्तैर्दृशाते वसुन्धराम् ॥ ६-७४-९

8; 9. **dadR^ishaate** = (Hanuma and Vibhishana) saw; **vasumdharaam** = the earth; **abhisamvR^itaam** = covered; **samaatataH** = on all sides; **vaanaraiH** = with monkeys; **parvataakaaraiH** = of mountainous forms; **bhinna patitaiH laaNguula hastorupaadaaN^gulishirodharaiH** = fallen with their tails; arms; thighs; feet; fingers and heaps of heads broken; **sravadbhiH** = with oozing; **kShatajam** = blood; **gatraiH** = from their limbs; **prasravadbhiH** = and urine flowing out; **diiptaiH shastraishcha** = as also covered with flaming weapons.

Hanuma and Vibhishana saw the battle-field, covered on all sides, with mountain-sized monkeys fallen with their tails, arms, thighs, feet, fingers and heaps of heads fractured with blood oozing from their limbs and urine flowing out. The earth was also covered with flaming weapons fallen around.

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सुग्रीवमङ्गदं नीलं शरभं गन्धमादनम् ।
गवाक्षम् च सिष्जेणम् च वेगदर्शनमाहुकम् ॥ ६-७४-१०
मैन्दं नलं ज्योतिमुखं द्विविदं पनसं तथा ।
विभीषणो हनूमांश्च ददृशाते हतान्रणे ॥ ६-७४-११

10; 11. **vibhiShaNaiH** = Vibhishana; **hanuumaamcha** = and Hanuma; **dadR^ishaate** = saw; **sugriivam** = Sugreeva; **aN^gadam** = Angada; **niilam** = Nila; **sharabham** = Sharabha; **gandhamaadanam** = Gandhamadana; **gavaakSham** = Gavaksha; **suSheNam cha** = Sushena; **vegadarshinamevacha** = Vegadarshi; **maindam** = Mainda; **nalam** = Nala; **jyotimukham** = Jyotimukha; **vaanaram chaapi** = and a monkey called; **dvividam** = Dvidida; **hataan** = who were struck down; **raNe** = in battle.

Vibhishana and Hanuma saw Sugreeva, Angada, Nila, Sharabha, Gandhamadana, Gavaksha, Sushena, Vegadarshi, Mainda, Nala, Jyotimukha and a monkey called Dvidida, who were struck down on the battle-field.

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सप्तषष्टिर्हताः कोट्यो वानराणां तरस्विनाम् ।

अह्नः पञ्चमशेषेण वल्लभेन स्वयम्भुवः ॥ ६-७४-१२

12. **vallabhena** = by the cherished missile; **svayambhuvaH** = of Brahma; the self-born creator; **sapta ShaSTiH** = sixty seven; **koTyaH** = crores; **tarasvinaam vaanaraaNaam** = of energetic monkeys; **hataaH** = were struck down; **ahnaH paN^chama sheSheNa** = in the fifth and last period* of the day.

Sixty seven crores of powerful monkeys were struck down by the cherished missile of Brahma, the self-born creator, in the fifth and last period* of the day.

*The twelve hours of the day were commonly divided into five parts consisting of six Ghatikas (or two hours and twenty four minutes) each. They were known by the names of PraataH (early morning), Sangava (forenoon), Madhyaahva (midday), AparaaHna (afternoon) and Saayaahna (evening).

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सागरौघनिभं भीमं दृष्ट्वा बाणार्दितं बलम् ।

मार्गते जाम्बवन्तं स्म हनुमान्सविभीषणः ॥ ६-७४-१३

13. **hanuman** = Hanuma; **savibhiiShaNaH** = along with Vibhishana; **maargate** = was searching; **jaambavantam** = for Jambavan; **dR^iShTvaa** = while looking at bhiimam balam = the terrific army; **baaNaarditam** = wounded by the arrows; **saagaraughanibham** = and appearing like a tide of an ocean.

Hanuma, along with Vibhishana, began to search for Jambavan, while looking at the terrific army (wounded by the arrows) which appeared like the tide of an ocean.

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स्वभावजरया युक्तं वृद्धं शरशतैश् चितम् ।

प्रजापतिसुतं वीरं शाम्यन्तमिव पावकम् ॥ ६-७४-१४

दृष्ट्वा तमुपसङ्गम्य पौलस्त्यो वाक्यमब्रवीत् ।

14. **dR^iShTvaa** = looking at; **prajaapati sutam Jambavan**; the son of Brahma; **yuktam** = who was endowed with; **svabhaava jarayaa** = old age by nature; **vR^iddham** = an elderly person; **chitam** = looking conspicuous; **shara shataiH** = with hundreds of arrows; **viiram** = and a valiant with hundreds of arrows; **viiram** = and a valiant person; **paavakam iva** = looking like fire; **shyamantam** = which was extinguishing; **paulastyaH** = Vibhishana; **sama bhisamkramya** = approaching abraviit = spoke; **vaakyam** = the him; following words.

Looking at Jambavan, the son of Brahma, who was naturally bequeathed with old age, an elderly person, with his body conspicuous of hundreds of arrows and a valiant person looking like an extinguishing fire, Vibhishana approached him and spoke as follows:

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कच्चिदार्यशरैस्तीर्ष्णेन प्राणा ध्वंसितास्तव ॥ ६-७४-१५

विभीषणवचः श्रुत्वा जाम्बवानृक्षपुङ्गवः ।

कृच्छ्रादभ्युद्गिरन्वाक्यमिदं वचनमब्रवीत् ॥ ६-७४-१६

15; 16. **aarya** = O venerable one!; **tava** = your; **praaNaaH** = lives; **na dhvamsitaaH kashchit** = are not destroyed whatsoever indeed; **tiikShaNaiH sharaiH** = by the sharp arrows!; **shrutvaa** = hearing; **vibhiiShaNa vachaH** = the words of Vibhishana; **jaambavaan** = Jambavan; **R^ikSha puNgavaH** = the foremost among bears; **abraviit** = spoke; **idam vachanam** = these words; **abhyudgivan** = uttering; **vaakyam** = the words; **kR^ichchhraat** = with difficulty.

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नैरूतेन्द्रमहावीर्यस्वरेण त्वाभिलक्षये ।

विद्धगात्रः शितैर्बाणैर्न त्वां पश्यामि चक्षुषा ॥ ६-७४-१७

17. **nairR^itendra** = O leader of the demons; **mahaaviirya** = with a great prowess!; **abhilakShaye** = I am recognizing; **tvaa** = you; **svareNa** = by your voice; **na pashyaami** = I cannot see; **tvaam** = you; **chakShuShaa** = with the eye; **viddhagaatraH** = as my limbs were struck; **shitaiH** = with sharp; **baaNaiH** = arrows.

"O Vibhishana, the leader of demons, with a great prowess! I am able to recognize you by your voice alone. Pierced with sharp arrows, I am not able to see you with my eyes."

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अञ्जना सुप्रजा येन मातरिश्वा च नैरूत ।

हनुमान्वानरश्रेष्ठः प्राणान्धारयते क्व चित् ॥ ६-७४-१८

18. **suvrata** = O Vibhishana; of good manners!; **hanuman** = (Does) Hanuma; **vaanara shreShThaH** = the foremost among monkeys; **yena** = because of whom; **aN^janaa** = Anjana (his mother); **maatarishraacha** = and the wind-god; **suprajaaH** = are his blessed parents; **praaNaandharayate** = holding his lives; **kvachit** = anywhere?

"O Vibhishana, of good manners! Does Hanuma, the foremost among monkeys, because of whom, Anjana (his mother) and the wind-god are his blessed parents survive, holding his life anywhere nearby?"

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श्रुत्वा जाम्बवतो वाक्यमुवाचेदं विभीषणः ।

आर्यपुत्रावतिक्रम्य कस्मात्पृच्छसि मारुतिम् ॥ ६-७४-१९

19. **shrutvaa** = hearing; **vaakyam** = the words; **jaambavataH** = of Jambavan; **vibhiiShaNaaH** = Vibhishana; **uvaacha** = spoke; **idam** = these; **vaakyam** = words; **kasmaat** = why; **pR^ichchhasi** = do you ask; **maarutim** = about Hanuma; **atikramya** = leaving unnoticed; **aaryaputrau** = the venerable sons of Dasaratha?

Hearing the words of Jambavana, Vibhishana spoke the following words, "why do you enquire about Hanuman, passing over the venerable sons of Dasaratha?"

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नैव राजनि सुग्रीवे नाङ्गदे नापि राघवे ।

आर्य सन्दर्शितः स्नेहो यथा वायुसुते परः ॥ ६-७४-२०

20. **aarya** = O venerable one!; **yathaa** = how; **paraH** = an exceptional; **snehaH** = affection; **samdarshitaH** = is shown; **vaayusute** = in Hanuma; **naiva** = (the same) is neither shown; **sugriive** = in Sugreeva; **raajam** = the king; **na aN^gade** = nor in Angada; **na raaghave.api** = nor even in Rama.

"O venerable one! The exceptional affection, you are showing towards Hanuma, is not being shown towards Sugreeva or Angada or even Rama."

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विभीषणवचः श्रुत्वा जाम्बवान्वाक्यमब्रवीत् ।

शृणु नैरूतशार्दूल यस्मात्पृच्छामि मारुतिम् ॥ ६-७४-२१

21. **shrutvaa** = hearing; **vibhiiShaNaa vachaH** = the words of Vibhishana; **jaambavaan** = Jambavan; **abraviit** = spoke; **vaakyam** = the following words; **nairR^ita shaarduula** = O the

foremost among demons, **shR^iNu** = hear; **yasmaat** = why; **pR^ichchhaami** = I am asking; **maarutim** = about Hanuma.

Hearing the words of Vibhishana, Jambavan replied as follows: "O the foremost among demons! Listen to me, why I am enquiring about Hanuma."

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अस्मिञ्जीवति वीरे तु हतमप्यहतं बलम् ।
हनूमत्युज्झितप्राणे जीवन्तोऽपि मृता वयम् ॥ ६-७४-२२

22. **asmin viire** = If this brave Hanuma; **jiivati** = is surviving; **balam** = the (whole) army; **hatamapi** = even if killed; **ahatam** = is unhurt; **hanuumati** = If Hanuma; **ujghitapraaNe** = has given up his life; **vayam** = we; **mR^itaaH** = are dead; **jiivantaH api** = even though living.

"If that brave Hanuma is surviving, the whole army even if killed, is unhurt. On the other hand, if Hanuma has given up his life, we are all dead, even though living."

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ध्रियते मारुतिस्तात मारुतप्रतिमो यदि ।
वैश्वानरसमो वीर्ये जीविताशा ततो भवेत् ॥ ६-७४-२३

23. **taata** = O dear child!; **maarutiH yadi** = Hanuma; **maaruta pratimaH** = equal to the wind; **vaishvaanara samaH** = and equal to the fire; **viirye** = in prowess; **dharate** = survives; **tataH** = then; **jiivitaashe bhavet** = there is a hope to live (for us).

"O dear child! If Hanuma, who is equal to the wind and the fire in prowess, survives; then there is a hope for all of us to survive."

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ततो वृद्धमुपागम्य नियमेनाभ्यवादयत् ।
गृह्य जाम्बवतः पादौ हनूमान्मारुतात्मजः ॥ ६-७४-२४

24. **tataH** = thereafter; **hanuman** = Hanuma; **maarutaatmajaH** = the son of wind-god; **upaagamya** = approaching; **NR^iddham** = the elderly Jambavan; **abhyavaadayat** = offered his salutation; **gR^ihya paade** = by grasping the feet; **jaambavataH** = of Jambavan; **vinayaat** = with modesty.

Thereafter, Hanuma the son of wind-god approaching the elderly Jambavan, offered his salutation, by grasping the feet of Jambavan with modesty.

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श्रुत्वा हनुमतो वाक्यं तथापि व्यथितेन्द्रियः ।
पुनर्जातमिवात्मानं स मेने ऋक्षपुङ्गवः ॥ ६-७४-२५

25. **shrutvaa** = hearing; **vaakyam** = the words; **hanumataH** = of Hanuman; **plavagottamaH** = Jambavan; the foremost among monkeys; **vivyathitendriyaH** = with perturbed organs of senses; **manyate** = considered; **jaatamiva** = to have born; **aatmaanam** = himself; **punaH** = again.

Hearing the voice of Hanuma, Jambavan, the foremost among monkeys, with perturbed senses, considered himself as though born again.

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ततोऽब्रवीन्महातेजा हनूमन्तं स जाम्बवान् ।
आगच्छ हरिशार्दूलवानरांस्त्रातुमर्हसि ॥ ६-७४-२६

26. **tataH** = then; **saH** = that; **jaambavaan** = Jambavan; **mahaatejaaH** = of great splendour; **abraviit** = spoke; **hanuumantam** = to Hanuma (as follows); **aagachchha** = come on; **harishaarduula** = O foremost of demons!; **traatum arhasi** = you ought to protect; **vaanaraan** = the monkeys.

Thereafter, that Jambavan of great splendour spoke to Hanuma as follows: "Come on, O foremost of monkeys! You ought to protect the lives of monkeys."

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नान्यो विक्रमपर्याप्तस्त्वमेषां परमः सखा ।

त्वत्पराक्रमकालोऽयं नान्यं पश्यामि कञ् चन ॥ ६-७४-२७

27. **tvam** = you; **paramaH** = are the great; **sakhaa** = companion; **eShaam** = for these monkeys; **vikram paryaaptaH** = by your copious prowess; **na anyaH** = there is no other person; **ayam** = this; **tvatparaakrama kaalaH** = is the time to show your prowess; **na pashyaami** = I do not see; **kamchana** = any; **anyam** = other person.

"You are the great companion for these monkeys, by your copious prowess. There is no other person. This is the appropriate time to show your prowess. I do not see any other person to do it."

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ऋक्षवानरवीराणामनीकानि प्रहर्षय ।

विशल्यौ कुरु चाप्येतौ सादितौ रामलक्ष्मणौ ॥ ६-७४-२८

28. **praharShaya** = cheer up; **aniikaani** = the armies; **R^ikShavaanara viiraaNaam** = of warriors; **kuru** = make; **etau** = these; **saaditau** = tormented; **raama lakShmana** too; **vishalyau** = healed of the arrow-wounds.

"Cheer up the martial warriors of both monkeys and bears. Heal Rama and Lakshmana from their arrow-wounds."

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गत्वा परममध्वानमुपर्युपरि सागरम् ।

हिमवन्तं नगश्रेष्ठं हनूमन्गन्तुमर्हसि ॥ ६-७४-२९

29. **hanuumaan** = O Hanuma!; **arhasi** = you ought; **gantum** = to go; **himavantam** = to Himalaya; **nagashreShTham** = the foremost of mountains; **gatvaa** = by traveling; **uparyupari** = higher and higher over; **paramam** = the large; **saagaram** = ocean.

"O Hanuma! You ought to go to Himalaya, the foremost of mountains, by traveling higher and higher over the large ocean."

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ततः काञ्चनमत्युग्रमृषभं पर्वतोत्तमम् ।

कैलासशिखरं चापि द्रक्ष्यस्यरिनिषूदन ॥ ६-७४-३०

30. **ariniShuudana** = O annihilator of enemies!; **tataH** = thereupon; **drakShyasi** = you will see; **tatra** = there; **R^iShabham** = Mount Rishabha; **parvatottamam** = the excellent mountain; **kailaasa shikharam** = and the peak of Kailasa; **kaaN^chanam** = of golden hue; **atyugram** = and very much powerful.

"O annihilator of enemies! Thereafter, you will see there the Mount Rishabha, the excellent mountain and the very much powerful peak of Kailasa, with a golden hue."

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तयोः शिखरयोर्मध्ये प्रदीप्तमतुलप्रभम् ।
सर्वोषधियुतं वीर द्रक्ष्यस्योषधिपर्वतम् ॥ ६-७४-३१

31. viira = O valiant Hanuma!; madhye = in the midst; tayoH = of those; shikharayoH = two peaks; drakShyasi = you will see; pradiiptam = a blazing; atulaprabham = and unequally brilliant; oShadhiparvatam = herbal mountain; sarvauShadhiyutam = containing all kinds of herbs.

"O valiant Hanuma! In the midst of these two peaks, you will see a blazing and unequally brilliant herbal mountain, containing all kinds of herbs."

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तस्य वानरशार्दूलचतस्रो मूर्ध्नि सम्भवाः ।
द्रक्ष्यस्योषधयो दीप्ता दीपयन्त्यो दिशो दश ॥ ६-७४-३२

32. vaanara shaarduula = O foremost of monkeys!; sambhavaaH = sprouted; tasya muurdhni = on the head of that mountain; chatusraH = are four; oShadhayaH = herbs; diiptaaH = which are blazing; drakShyasi = you can see; diiptayantiiH = them; illuminating; dashaH = the ten; dishaH = quarters.

"O foremost of monkeys! Sprouted on the head of that mountain, are four blazing herbs. You can see them, illuminating the ten quarters."

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मृतसज्जीवनीं चैव विशल्यकरणीम् अपि ।
सौवर्णकरणीं चैव सन्धानीं च महौषधीम् ॥ ६-७४-३३

33. mR^ita sanjivaniimchaiva = (you can see) Mrita sanjiivani (capable of restoring the dead to life) and also; vishalyakaraNiim api = Vishalyakarani (capable of extracting weapons and healing all wounds inflicted by weapons); suvarNakaraNiimchaiva = Suvarna karani (restoring the body to its original complexion); samdhaaniimcha = and sandhani (capable of joining severed limbs or fractured bones); mahauShadhim = the great herb.

"You can see there, Mrita Sanjivani (capable of restoring the dead to life), Vishalyakarani (capable of extracting weapons and healing all wounds inflicted by weapons), Suvarnakarani (restoring the body to its original complexion) and Sandhani, the great herb (capable of joining severed limbs or fractured bone)."

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ताः सर्वा हनुमन्गृह्य क्षिप्रमागन्तुमर्हसि ।
आश्वासय हरीन्प्राणैर्योज्य गन्धवहात्मजः ॥ ६-७४-३४

34. hanuman = O Hanuma!; arhasi = you ought; aagantum = to come; kShipram = quickly; gR^ihya = by taking; sarvaaH = all; taaH = of them; gandhavahaatmaja = O son of wind-god!; aashvaasaya = bring succour; hariin = to the monkeys; yojya praaNaiH = by injecting lives into them.

"O Hanuma! Bring all those herbs quickly. O son of wind-god! Bring succour to the monkeys, by injecting lives into them."

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श्रुत्वा जाम्बवतो वाक्यं हनूमान्हरिपुङ्गवः ।
आपूर्यत बलोद्धर्षेस्तोयवेगैरिवार्णवः ॥ ६-७४-३५

35. shrutvaa = hearing; vaakyam = the words; jaambaataH = of Jamabvan; hanuman = Hanuma; maarutaatmajaH = the son of wind-god; aapuuryata = was infused; baloddharShaiH = with animated strength; arNavaH iva = as the ocean; vaayuvegaiH = elevates with the force of the wind.

Hearing the words of Jambavan, Hanuma the son of wind-god was infused with animated strength, as the ocean gets animated with the force of the wind.

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स पर्वततटाग्रस्थः पीडयन्पर्वतोत्तरम् ।
हनूमान्दृश्यते वीरो द्वितीय इव पर्वतः ॥ ६-७४-३६

36. parvatataTaagraস্থাH = standing on the summit of Trikuta mountain; piiDayau = and pressing; parvatottamam = the foremost of mountains; saH hanuumaan = that Hanuma; viiraH = the valiant monkey; dR^ishyate = appeared; dvitiiyaH parvataH iva = like a second mountain.

Standing on the summit of Trikuta mountain and pressing the foremost of mountains (with his feet), that valiant Hanuma appeared like a second mountain.

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हरिपादविनिर्भिन्नो निषसाद स पर्वतः ।
न शशाक तदात्मानं सोढुं भृशनिपीडितः ॥ ६-७४-३७

37. tadaa = then; bhR^isha piiDitaH = increasingly pressed; haripaada vinirbhagnaH = and bent by Hanuma's feet; saH parvataH = that mountain; na shashaaka = was not able; voDhum = bear; aatmaanam = itself; niShasaada = and sank.

Then, increasingly pressed and bent by Hanuma's feet, that mountain was not able to bear its weight and sank.

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तस्य पेतुर्नगा भूमौ हरिवेगाच्च जज्वलुः ।
शृङ्गाणि च व्यकीर्यन्त पीडितस्य हनूमता ॥ ६-७४-३८

38. nagaaH = the trees; tasya = on that mountain; piiDitasya = pressed; hanuumataa = by Hanuma; petuH = fell; bhuumau = to the ground; jajvaluH cha = and caught fire; harivegaat = due to rapidity of Hanuma; shR^iN^gaaNi cha = its peaks also; vyashiiryanta = got broken.

The trees on that mountain, pressed by Hanuma, fell to the ground and caught fire due to rapidity of Hanuma. Its peaks also got broken.

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तस्मिन्सम्पीड्यमाने तु भग्नद्रुमशिलातले ।
न शेकुर्वनराः स्थातुं घूर्णमाने नगोत्तमे ॥ ६-७४-३९

39. vaanaraaH = the monkeys; na shekuH = were unable; sthaatum = to stand; tasmin nagottame = on that excellent mountain; ghuurNamaane = which started to reel; sampiiDyamaane = while being pressed severely; bhagnadrumashilaatale = as the trees standing on it and the rocks got broken.

The monkeys were unable to stand on that excellent mountain, which started to reel, while being pressed severely by Hanuma, as the trees standing on it and the rocks got broken.

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40. **traasaakulaa** = confounded with panic; **laN^kaa** = the City of Lanka; **ghuurNita mahaadvaaraa** = whose principal gates were broken; **prabhagnagR^ihagopuraa** = whose houses and town-gates were shattered; **abhavat** = appeared; **pranR^itteva** = as though dancing; **raatrau** = at night.

Confounded with panic, the City of Lanka, whose principal gates were broken, whose houses and town-gates were shattered, appeared as though dancing at night.

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पृथिवीधरसङ्काशो निपीड्य धरणीधरम् ।

पृथिवीं क्षोभयामास सार्णवां मारुतात्मजः ॥ ६-७४-४१

41. **maarutaatmajaH** = Hanuma; **pR^ithiviidhara samkaashaH** = like a mountain; **nipiiDya** = pressing hard; **pR^ithiviidharam** = the mountain; **kShobhayaamaasapR^ithiviim saarNavaam** = caused the earth along with the ocean to shake.

Pressing hard the mountain, Hanuma equal to a mountain, caused the earth along with the ocean to shake.

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आरुरोह तदा तस्माद्धरिर्मलयपर्वतम् ।

मेरुमन्दरसंकाशं नानाप्रस्रवणाकुलम् ॥ ६-७४-४२

नानाद्रुमलताकीर्णम् विकासिकमलोत्पलम् ।

सेवितम् देवगन्धर्वैः षष्टियोजनमुच्छ्रितम् ॥ ६-७४-४३

विद्याधरैर्मुनिगणैरप्सरोभिर्निषेवितम् ।

नानामृगगणाकीर्णम् बहुकन्दरशोभितम् ॥ ६-७४-४४

सर्वानाकुलयंस्तत्र यक्षगन्धर्वकिम्नरान् ।

हनुमान् मेघसम्काशो ववृधे मारुतात्मजः ॥ ६-७४-४५

42; 43; 44; 45. **tadaa** = then; **tasmaat** = from that mountain; **hariH** = Hanuma; **aarursha** = ascended; **malayaparvatam** = Mount Malaya; **meru mandara samkaasham** = appearing like Mounts Meru and Manadara; **naanaaprasravaNaakulam** = filled with several kinds of cascades; **naanaadrumulataakiirNam** = full of many trees and creepers; **vikaasikamalotpalam** = having Kamala and utpala lotuses blooming; **sevitam** = visited; **devagandharvaiH** = by celestials and celestial musicians; **uchchhritam ShaShTiyojanam** = having a height of sixty Yojanas; **niShevitam** = frequented by; **vidyaadharaiH** = Vidyadharas; **munigaNaiH** = a number of sages; **apsarobhiH** = and Apsaras the nymphs; **naanaamR^igagaNaakiirNam** = filled with various kinds of animate troupes; **bahukandarashobhitam** = and illuminated with many caves; **hanuumaan** = Hanuma; **tatra** = there; **vavR^iddhe** = grew; (his body); **meghasamkaashaH** = appearing like a cloud; **aakulayan** = bewildering; **yakShagandharva kimnaraan** = Yakshas; Gandharvas and Kinnaras.

From that mountain, Hanuma then ascended Mount Malaya, appearing as Mounts Meru and Mandara, filled with several kinds of cascades, full of many trees and creepers, having Kamala and Utpala lotuses blooming, visited by celestials and celestial musicians, having a height of sixty Yojanas (four hundred eighty miles), frequented by Vidyodharas, a number of sages and Apsaras the nymphs, filled with various kinds of animal-troupes and illuminated by many caves, Hanuma grew his body, appearing like a cloud, bewildering Yakshas, Gandharvas and Kinnaras.

पद्भ्यां तु शैलमापीड्य वडवामुखवन्मुखम् ।
विवृत्योग्रं ननादोच्चैस्त्रासयन्निव राक्षसान् ॥ ६-७४-४६

46. aavidhya = pressing hard; shailam = the mountain; padbhyaam = with his feet; vivR^itya = opening; ugram mukham = his terrific mouth; baDabaamukhavat = like a submarine fire; traasayan = and frightening; rajaniicharaan = the demon; (Hanuma); nanaada = roared; uchchaiH = with a loud voice.

Pressing the mountain hard with his feet, opening his terrific mouth which shone like a submarine fire and frightening the demons, Hanuma roared loudly.

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तस्य नानद्यमानस्य श्रुत्वा निनदमद्भुतम् ।
लङ्कास्था राक्षसाः सर्वे न शेकुः स्पन्दितुं भयात् ॥ ६-७४-४७

47. shrutvaa = hearing; tasya uttamam ninadam = his loud noise; naanadyamaanasya = roaring clamorously; raakShasavyaaghraaH = the foremost of demons; laN^kasthaaH = residing in Lanka; na shekuH = were not able; spanditum = to stir; kvachit = anywhere.

Hearing his loud noise, roaring clamorously, the foremost of demons residing in the City of Lanka, were not able to stir anywhere.

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नमस्कृत्वाथ रामाय मारुतिर्भीमविक्रमः ।
राघवार्थे परं कर्म समैहत परन्तपः ॥ ६-७४-४८

48. maarutiH = Hanuma; paramtapaH = the annihilator of enemies; bhiimavikramaH = and having a terrific prowess; namaskR^ityaa = offering salutation; samudraaya = to the ocean; samiihata = made up his mind; param = to embark on a prime; karma = act; raaghavaarthe = for the sake of Rama.

Hanuma of terrific prowess, annihilator of his enemies, after offering salutation to the ocean, made up his mind to embark on a prime act for the sake of Rama.

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स पुच्छमुद्यम्य भुजङ्गकल्पं ।
विनम्य पृष्ठं श्रवणे निकुञ्च्य ।
विवृत्य वक्त्रं वडवामुखाभम् ।
आपुप्लुवे व्योम्नि स चण्डवेगः ॥ ६-७४-४९

49. udyamya = raising; puchchham = his tail; bhujaN^gakalpam = which resembled a serpent; vinamya = bending; pR^iShTham = his back; nikuchya = contracting; shravaNe = his ears; vivR^itya = and opening; vaktram = his mouth; ugram ba Dabaamukhaabham = which shore like a terrific submarine fire; saH = Hanuma; aapupluve = jumped; vyomni = into the sky; sachaN^Da vegaH = with a headlong speed.

Raising his tail which resembled on serpent, bending his back, contracting his ears and opening his month which shone like a terrific submarines-fire, Hanuma jumped into the sky, with a head long speed.

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स वृक्षषण्डांस्तरसा जहार ।
शैलाञ्जिलाः प्राकृतवानरांश् च ।
बाहुरुवेगोद्धतसम्प्रणुन्नास् ।
स्ते क्षीणवेगाः सलिले निपेतुः ॥ ६-७४-५०

50. **tavasaa** = by his velocity; **jahaara** = he carried away; **vR^ikShakhaNDaan** = a multitude of trees; **shailaan** = mountains; **shilaaH** = rocks; **praakR^ita vaanaraamshcha** = and some ordinary monkeys; **baahuuru vegodgata sampraNunnaH** = and driven up and away by the momentum generated from his arms and thighs; **te nipetuH** = they fell down; **salile** = in water; **kshiiNa vegaaH** = when their speed diminished.

By his velocity, he carried away a multitude of trees, mountains and some ordinary monkeys. Driven up and away by the momentum generated from his arms and thighs, they fell down in water when their speed diminished.

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स तौ प्रसार्योर्गभोगकल्पौ ।
भुजौ भुजङ्गारिनिकाशवीर्यः ।
जगाम मेरुं नगराजमग्र्यं ।
दिशः प्रकर्षन्निव वायुसूनुः ॥ ६-७४-५१

51. **prasaarya** = stretching; **bhujau** = his arms; **ugara bhogakalpau** = looking like coils of serpents; **saH vaayusuunuH** = that Hanuma; **bhujaN^gaarinikaasha viiryaH** = vying with the prowess of hostile Garuda the eagle; **prakarShinniva** = as though he was drawing forth; **dishaH** = the four quarters; **jagaama** = headed towards; **agryam shailam** = the excellent mountain; **nagaraajam** = of Himalayas.

Stretching his arms, looking like coils of serpents, that Hanuma vying with the prowess of hostile Garuda the eagle, headed towards the excellent mountain of Himalayas, with gush as though he was drawing away the four quarters.

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स सागरं घूर्णितवीचिमालं
तथा भृशं भ्रामितसर्वसत्त्वम् ।
समीक्षमाणः सहसा जगाम
चक्रं यथा विष्णुकराग्रमुक्तम् ॥ ६-७४-५२

52. **samiikShamaaNaH** = beholding; **saagaram** = the sea; **ambhasaa ghuurNita viichimaalam** = whose waves along with its water were made to agitate bhraamita sarvasaattvam = and all whose creatures were caused to whirl round; **saH** = Hanuma; **jagaama** = speeded up **sahasaa** = quickly; **chakram yathaa** = like the discus; **viShNu karaagramuktam** = loosed by the fingers of Lord Vishnu.

Beholding the sea, whose waves along with its water were made to agitate and all whose creatures were caused to whirl round, Hanuma quickly speeded up, like the discuss loosed by the fingers of Lord Vishnu.

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स पर्वतान्वृक्षगणान्सरांसि ।
नदीस्तटाकानि पुरोत्तमानि ।

स्फीताञ्जनांस्तानपि सम्प्रपश्यञ् ।

जगाम वेगात्पितृतुल्यवेगः ॥ ६-७४-५३

53. sampraviikShya = gazing at; parvataaH = the hills; pakShigaNaan = flocks of birds; saraamsi = lakes; nadiiH = rivers; taTaakaani = pools; purottamaani = excellent towns; taan = and those; sphiitaan = full of; janaan api = people; saH = that Hanuman; pitR^itulya vegaH = with a speed equal to the wind-god; his father; jagaama = shot forth.

Gazing at the hills, flocks of birds, lakes, rivers, pools and excellent towns full of people, that Hanuma with a speed equal to that of the wind-god his father, shot forth towards Himalayas.

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आदित्यपथमाश्रित्य जगाम स गतश्रमः ।

हनुमांस्त्वरितो वीरः पितुस्तुल्यपराक्रमः ॥ ६-७४-५४

54. saH viiraH hanumaan = that valiant Hanuma; pituH tulya paraakramaH = with a prowess equal to that of his father; gata shramaH = whose fatigue was gone; tvaritaH = swiftly; jagaama = rushed; aashritya = taking recourse; aadityapatham = to the orbit of the sun.

That valiant Hanuma, with a prowess equal to that of his father, whose fatigue was gone, swiftly rushed, taking recourse to the orbit of the sun.

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जवेन महता युक्तो मारुतिर्मरुतो यथा ।

जगाम हरिशार्दूलो दिशः शब्देन नादयन् ॥ ६-७४-५५

55. mahataa javena yuktaH = with a great speed; maaruto yathaa = like wind; naadayan = reverberating; dishaH = the four quarters; shabdena = with sound; maarutiH = Hanuma; harishaarduulaH = the foremost of monkeys; jagaama = hastened towards Himalayas.

With a great speed of wind, reverberating the four quarters with sound, Hanuma the foremost of monkeys, hastened towards Himalayas.

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स्मर्न् जाम्बवतो वाक्यम् मारुतिर्भीमविक्रमः ।

ददर्श सहसा चापि हिमवन्तं महाकपिः ॥ ६-७४-५६

56. smaran = remembering; vaakyam = the words; jaambavataH = of Jambavan; maarutiH = Hanuma; mahaakapiH = the great monkey; bhiima vikramaH = with a terrific stride; sahasaa = suddenly; dadarsha = saw; himavantam chaapi = Mount Himalaya too.

Remembering the words of Jambavan, Hanuma the great monkey with a terrific stride, suddenly saw Mount Himalaya too.

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नानाप्रस्रवणोपेतं बहुकन्दरनिर्झरम् ।

श्वेताभ्रचयसङ्काशैः शिखरैश्चारुदर्शनैः ॥ ६-७४-५७

शोभितं विविधैर्वृत्तैरगमत्पर्वतोत्तमम् ।

57. **agamat** = (Hanuman) went; **parvatottamam** = to Mount Himalaya; the foremost of mountains; **shobhitam** = embellished with; **naanaaprasavaNapetam** = various kinds of cascades; **bahukandaranirjharam** = many kinds of caves; mountain-streams; **chaarudarshanaiH shikharaiH** = and summits; **shvetaabhrachaya samkaashe** = resembling an assemblage of white clouds; **vividhaiH** = and many varieties; **vR^ikShaiH** = of trees.

Hanuma went to Mount Himalaya, the foremost of mountains, embellished with various kinds of cascades, many kinds of caves, mountain-streams and summits resembling an assemblage of white clouds as also many kinds of trees.

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स तम् समासाद्य महानगेन्द्रम् ।
मतिप्रवृद्धोत्तमघोरशृङ्गम् ।
ददर्श पुण्यानि महाश्रमाणि ।
सुरर्षिसङ्घोत्तमसेवितानि ॥ ६-७४-५८

58. **saH** = he; **samaasaadya** = having approached; **tam mahaanagendram** = that great mountain **ati pravR^iddhottmahomashR^iN^gam** = with excellent overbearing golden summits; **dadarsha** = saw; **puNyaani** = holy; **mahaashramaaNi** = and great hermitages; **surarShisamghottama sevitaani** = inhabited by a multitude of divine sages.

Having approached that great mountain having excellent overbearing summits, he saw great holy hermitages, inhabited by a multitude of divine sages.

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स ब्रह्मकोशं रजतालयं च ।
शक्रालयं रुद्रशरप्रमोक्षम् ।
हयाननं ब्रह्मशिरश्च दीप्तं ।
ददर्श वैवस्वत किङ्करांश् च ॥ ६-७४-५९

59. **saH** = he; **dadarsha** = saw; **brahmakosham** = the abode of Brahma the lord of creation; **rajataalayamcha** = Kailasa the abode of Shiva the lord of dissolution; **shakraalayam** = the abode of Indra the lord of celestials; **rudrasharapramokSham** = arrow-discharging place of Rudra (a figure of half-male and half-female born from Brhama's forehead); **hayaananam** = the worshipping place of Hayagriva; the horse-faced form of Vishnu; **diiptam** = the shining; **brahmashiraH cha** = place at which Brahma's head fell down; **vaivasvata kimkaraamshcha** = the sun-god and Kimkaras.

He saw the abode of Brahma the lord of creation, Kailasa the abode of Shiva the lord of dissolution, the abode of Indra the lord of celestials, the arrow-discharging place of Rudra, the worshipping place of Hayagriva, the horse-faced form of Vishnu, the shining place at which Brahma's head fell down, the sun-god and Kimkaras.

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वज्रालयं वैश्वरणालयं च ।
सूर्यप्रभं सूर्यनिबन्धनं च ।
ब्रह्मासनं शङ्करकार्मुकं च ।
ददर्श नाभिं च वसुन्धरायाः ॥ ६-७४-६०

60. **dadarsha** = (He) saw; **vahnyaalayam** = the abode of Agni; the fire-god; **vaishravaNaalayam** = the abode of Kubera (son of sage Visrava); **suuryaprabham** = shining like the sun; **suuryanibandhanamcha** = the spot where the sun was tied down (for

being scrapped by Viswakarma; the celestial craftsman; the satisfaction of chaya; his wife); **brahmaasanam** = the abode of Brahama; **shaN^kara kaarmukam cha** = the abode of bow belonging to Lord Shiva vasundharaayaaH naabhimcha = and the novel of the earth (containing the hole through which one can enter Patala the nethermost subterranean region).

He saw the abode of Agni the fire-god, the abode of Kubera (son of Visrava) shining like the sun, the spot where the sun was tied down, the abode of Brahma, the abode of bow belonging to Lord Shiva and the novel of the earth (containing the hole through which one can enter Patala the nethermost subterranean region).

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कैलासमग्रं हिमवच्छिलां च ।
तथर्षभं काञ्चनशैलमग्रम् ।
स दीप्तसर्वोषधिसम्प्रदीप्तं ।
ददर्श सर्वोषधिपर्वतेन्द्रम् ॥ ६-७४-६१

61. **dadarsha** = (He) saw; **ugram** = the gigantic; **kailaasam** = Mount Kailasa; **himavachchilaamcha** = the rock of Mount Himalaya (on which Lord Shiva is believed to have practiced austerities and abstract meditation); **tathaa** = and; **R^iShabham** = Mount Rishabha; **agryam kaaN^chana shailam** = the lofty golden mountain; **pradiipta sarvauShadhisampradiiptam** = which was highly illumined by the flaming herbs; **sarvauShadhi paratendram** = the lord of mountains on which all herbs grew.

He saw the gigantic Mount Kailasa, the rock of Mount Himalaya (on which Lord Shiva is believed to have practiced austerities and abstract meditation) and Mount Rishabha, the lofty golden mountain, which was highly illumined by the flaming herbs and the lord of mountains on which all types of herbs grew.

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स तं समीक्ष्यानलरश्मिदीप्तं ।
विसिष्मिये वासवदूतसूनुः ।
आप्लुत्य तं चौषधिपर्वतेन्द्रं ।
तत्रौषधीनां विचयं चकार ॥ ६-७४-६२

62. **samikShya** = seeing; **tam** = that mountain; **anala raashidhiptam** = shining with a heap of fire; **saH vaasavaduuta suunuH** = Hanuma; the son of wind-god; the envoy of Indra; **visiShmaye** = was surprised; **aaplutya** = jumping; **tatra** = there; **tam oShadhi parvatendram** = on that great mountain of herbs; **chakaara** = and made; **vichayam** = a search; **oShadhiinaam** = for the herbs.

Seeing that mountain shining with a heap of fire, Hanuma the son of wind-god, who is the envoy of Indra, was surprised to see that great mountain of herbs and then made a search for the herbs.

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स योजनसहस्राणि समतीत्य महाकपिः ।
दिव्यौषधिधरं शैलं व्यचरन्मारुतात्मजः ॥ ६-७४-६३

63. **saH maarutaatmajaH** = that Hanuma; **mahaakapiH** = the great monkey; **samatiitya** = crossing; **yojana sahasraaNi** = thousands of Yojanas; **vyacharat** = walked around; **shailam** = the mountain; **divyauShadhidharam** = possessing heavenly herbs.

That Hanuma, the great monkey, having crossed thousands of yojanas, walked around that mountain, searching for the heavenly herbs.

महौषध्यस्तु ताः सर्वास्तस्मिन्पर्वतसत्तमे ।

विज्ञायार्थिनमायान्तं ततो जग्मुर्दर्शनम् ॥ ६-७४-६४

64. viJNaaya = knowing; tataH = then; arthinam = that somebody who wants them; aayaantam = was coming; sarvaaH = all; mahauShadhyaH = the distinguished herbs; tasmin parvatottame = on that excellent mountain; tataH = thereafter; jagmuH = attained; adarshanam = disappearance.

Knowing then that somebody was coming in search of them, all the distinguished herbs on that mountain disappeared from Hanuma's view.

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स ता महात्मा हनुमान पश्यं ।

शुकोप कोपाच्च भृशं ननाद ।

अमृष्यमाणोऽग्निनिकाशचक्षुर् ।

र्महीधरेन्द्रं तमुवाच वाक्यम् ॥ ६-७४-६५

65. apashyan = in not seeing; taaH = them; saH mahaatmaa = that great souled; hanuman = Hanuma; chukopa = was enraged; bhR^isham nanaada cha = he made a great noise; kopaat = on account of his anger; amR^iShyamaaNah = not bearing it; (Hanuma); agnisamaanachakShuH = with his eyes as red as the fire; uvaacha = spoke; vaakyam = (the following) words; mahiidharendram = to the prince of mountains.

In not seeing them thus, that great souled Hanuma was enraged. He made a loud noise in anger unable to bear it, Hanuma with his eyes as red as the fire, spoke the following words to the prince of mountains.

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किमेतदेवं सुविनिश्चितं ते ।

यद्राघवे नासि कृतानुकम्पः ।

पश्याद्य मद्बाहुबलाभिभूतो

विकीर्णमात्मानमथो नगेन्द्र ॥ ६-७४-६६

66. nagendra = O prince of mountains!; suvinishchitam kim = Is it quite certain; te = to you; evam = thus; etat = here; kR^itaanukapaH na asi iti yat = that you have not shown any compassion; raaghava = for Rama?' atho = If it is so; madbaahubalaabhibhuutaH = overcome by the strength of my arms; pashya = find; aatmaanam = yourself; vikiirovam = shattered to pieces; adya = today.

"O prince of mountains! Is it quite sure that you have not shown any compassion for Rama? If it is so, overcome by the strength of my arms; find yourself shattered to pieces today."

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स तस्य शृङ्गं सनगं सनागं ।

सकाञ्चनं धातुसहस्रजुष्टम् ।

विकीर्णकूटं चलिताग्रसानुं

प्रगृह्य वेगात्सहसोन्ममाथ ॥ ६-७४-६७

67. pragR^ihya = (Fiercely) seizing hold of; shR^iN^gam = the top of that mountain; dhaatu sahasrajuShTam = furnished with thousands of minerals; tasya sanagam =

elephants; **sa kaaN^chanam** = and gold; **saH** = Hanuma; **vikiiirNakuuTam** = with the projections of mountain shattered; **jvalitaagra saanum** = and the crest of its plateau set on fire; **utpapaata** = sprang up; **vegaat** = with speed; **sahasaa** = at once.

Fiercely seizing hold of the top of that mountain, furnished with thousands of minerals, with its trees, elephants and gold, with the projections of mountain shattered and the crest of its plateau set on fire, at once sprang up with speed.

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स तं समुत्पात्य खमुत्पपात ।
वित्रास्य लोकान्ससुरान्सुरेन्द्रान् ।
संस्तूयमानः खचरैरनेकैर् ।
जगाम वेगाद्गरुडोग्रवीर्यः ॥ ६-७४-६८

68. **samutpaaTya** = having uprooted; **tam** = that mountain; **vitraasya** = frightening; **lokaan** = the worlds; **sasuraasurendraan** = including the leaders of celestials and demons inhabiting them **samstunyamaanah** = and being praised; **anekaiH** = by many; **khacharaiH** = aerial beings; **utpapaata** = (Hanuma) sprang up; **kham** = into the sky; **jagaama vegaat** = and proceeded speedily; **garuDograavegaH** = with the terrible speed of Garuda the eagle.

Having uprooted that mountain, frightening the worlds together with the leaders of celestials and demons inhabiting them and being praised by many aerial beings, Hanuma sprang up into the sky and proceeded expeditiously with the terrible speed of Garuda the eagle.

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स भास्कराध्वानमनुप्रपन्नस् ।
तद्भास्कराभं शिखरं प्रगृह्य ।
बभौ तदा भास्करसंनिकाशो ।
रवेः समीपे प्रतिभास्कराभः ॥ ६-७४-६९

69. **pragR^ihya** = grasping; **tam shikharam** = that mountain-peak; **bhaaskraabhan** = radiant as the sun; **saH** = that Hanuma; **bhaaskara samnikaashaH** = who resembled the sun; **anuprasannaH** = having reached; **bhaaskaraadhvaanam** = the orbit of the sun; **tadaa** = then; **babhau** = shone; **pratibhaaskaraabhaH** = as a second sun; **samiipe** = in the vicinity; **rave** = of the sun.

Grasping that mountain-peak, radiant as the sun, that Hanuma who resembled the sun, having reached the orbit of the sun, shone as a second sun (as sun's image) in the vicinity of the sun.

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स तेन शैलेन भृशं रराज ।
शैलोपमो गन्धवहात्मजस्तु ।
सहस्रधारेण सपावकेन ।
चक्रेण खे विष्णुरिवार्पितेन ॥ ६-७४-७०

70. **khe** = in the sky; **tena shailena** = with that mountain; **saH gandhavahaatmajaH** = that Hanuma the offspring of the wind-god; **shailopamaH** = who resembled mountain himself; **raraaja** = appeared; **bhR^isham** = mostly; **viShNuriva** = like Vishnu; **sapaavaken chakreNa** = with his flaming discuss; **sahasradhaareNa** = with a thousand edges; **arpitena** = holding in his hand.

In the sky, with that mountain in his hand, that Hanuma the offspring of the wind-god, who resembled a mountain himself, appeared mostly like Vishnu with his flaming discus with its thousand edges holding his hand.

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तं वानराः प्रेक्ष्य तदा विनेदुः ।
स तानपि प्रेक्ष्य मुदा ननाद ।
तेषां समुत्कृष्टरवं निशम्य ।
लङ्कालया भीमतरं विनेदुः ॥ ६-७४-७१

71. tadaa = then; prekShya = seeing; tam = him; vaanaraaH = the monkeys; vineduH = made a noise; prekShya = seeing; taan = them; saH api = Hanuma also; nanaada = made a noise; mudaa = with delight; nishamya = hearing; teShaam = their; samutkR^iShTaravam = awfully excessive noise; laN^kaalayaaH = the inhabitants of Lanka; vineduH = roared; bhiimataram = terribly high.

Then, seeing Hanuma, the monkeys made a noise. Seeing them, Hanuma in turn roared in delight. Hearing their awfully excessive noises the inhabitants of Lanka roared still more terribly.

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ततो महात्मा निपपात तस्मिञ् ।
शैलोत्तमे वानरसैन्यमध्ये ।
हर्युत्तमेभ्यः शिरसाभिवाद्य ।
विभीषणं तत्र च सस्वजे सः ॥ ६-७४-७२

72. tataH = thereupon; mahaatmaa = the great souled Hanuma; nipapaata = descended; vaanarasainyamadhye = in the middle of that army of monkeys; shailottame = on that prince of mountains (Triakuta); abhivaadya = having offered his salutation; shirasaa = with his head sent low; haryuttamebhyaH = to the illustrious monkeys; tatra = there; saH = he; sasvaje cha = embraced; vibhiiShaNam = Vibhishana.

Thereupon, the great souled Hanuma descended on that prince of mountains (Triakuta) in the midst of that army of monkeys. Having offered salutation to the illustrious monkeys there with his head bent low, he then embraced Vibhishana

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तावप्युभौ मानुषराजपुत्रौ ।
तं गन्धमाघ्राय महौषधीनाम् ।
बभूवतुस्तत्र तदा विशल्या ।
उत्तस्थुरन्ये च हरिप्रवीराः ॥ ६-७४-७३

73. aaghraaya = by inhaling; tam gandham = that fragrance; mahauShadhiinaam = of those great herbs; ubhau = both; tau = those; maanuSharaajaputrau = sons of Dasaratha; tatra tadaa = then and there; babhuuvatuH = became; vishalyau = healed of their wounds; anye = other; haripraviiraashcha = warriors of monkeys; uttasthuH = rose up.

By inhaling that fragrance of those great herbs, both Rama and Lakshmana became healed of their wounds then and there. Other monkey-warriors rose up.

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सर्वे विशल्या विरुजाः क्षणेन ।

हरिप्रवीराश्च हताश्च ये स्युः ।

गन्धेन तासाम् प्रवरौषधीनां ।

सुप्ता निशान्तेष्विव संप्रबुद्धाः ॥ ६-७४-७४

74. **gandhena** = by the fragrance; **taasaam pravaraushadhiinaam** = of those most powerful herbs; **sarve ye syuH** = all those; **hataaH** = dead; **haripraviiraaH** = monkey-warriors; **kShaNena** = momentarily; **vishalyaaH** = were healed of their wounds; **virujaaH** = relieved of their pain; **samprabuddhaaH** = and fully wake up; **nishaanteShviva** = as at the close of night; **suptaaH** = those who are asleep.

By the fragrance of those most powerful herbs, all those monkey-warriors who were earlier dead were healed momentarily of their wounds, relieved of their pain, even as those who are asleep fully get up at the close of night.

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यदाप्रभृति लङ्कायां युध्यने हरिराक्षसाः ।

तदाप्रभृति मानार्थाज्ञया रावणस्य च ॥ ६-७४-७५

ये हन्यन्ते रणे तत्र राक्षसाः कपिकुञ्जरैः ।

हता हतास्तु क्षिप्यन्ते सर्व एव तु सागरे ॥ ६-७४-७६

75; 76. **yathaa prabhR^iti** = from the day; **hariraakShasaaH** = the monkeys and demons; **yudhyanti** = began to fight; **laN^kaayaam** = in Lanka; **tadaa prabhR^iti** = from that day onwards; **aaJNayaa** = under the orders; **raavaNasya** = of Ravana; **ye raakShasaaH sarve evatu** = all those demons; **hanyante** = who were being killed; **kapikuN^jaraiH** = by the foremost of monkeys; **kShipyante** = were being thrown away; **saagare** = in the ocean; **hataaH hataaH** = as and when killed; **maanaarthe** = merely for the sake of honour.

From the day the monkeys and demons began to fight in Lanka, from that day onwards, under the orders of Ravana, all those demons, who were being killed by the foremost of monkeys were being thrown away into the sea as and when they were killed, merely or the sake of honour (so that their number may not be known to the monkeys).

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ततो हरिर्गन्धवहात्मजस्तु ।

तमोषधीशैलमुदग्रवीर्यः ।

निनाय वेगाद्धिमवन्तमेव

पुनश्च रामेण समाजगाम ॥ ६-७४-७७

71. **aalambya** = taking hold; **raakShasam balam** = of the army of demons; **visrastakesha vasanam** = whose hair and raiments were kept in order with difficulty; **vimukta kavachadhvajam** = and whose armours and standards were thrown away; **vaanaraaH** = the monkeys; **paryavaarayan** = surrounded them on all sides.

Then, Hanuma the son of wind-god, with a great speed, carried away that mountain of herbs quickly back to the mountains of Himalayas and again joined Rama.

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये चतुःसप्ततितमः सर्गः

Thus, this is the 74th chapter in Yuddha Kanda of Valmiki Ramayana, the First Epic poem of India.

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Book VI : Yuddha Kanda - Book Of War

Chapter [Sarga] 75

Verses converted to UTF-8, Nov 09

Introduction

King Sugreeva asks Hanuma to arrange for setting ablaze the City of Lanka. With torches in their hands, some monkeys throw fire to all parts of Lanka. The City, burnt by the monkeys within a short time, assumed like the earth burning at the time of a terrific dissolution of the world. Getting healed of their wounds, Rama and Lakshmana take their bows to resume fighting. Gates and buildings in the city are tumbled down by Rama's arrows. Ravana gets enraged and sends Kumbha and Nikumbha the sons of Kumbhakarna along with other demons to the battle. A terrific fighting ensure between the monkeys and the demons. All the monkeys finally surround the army of demons in all sides.

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ततोऽब्रवीन्महातेजाः सुग्रीवो वानरेश्वरः ।

अर्थम् विज्ञापयंश्चापि हनूमन्तमिदं वचः ॥ ६-७५-१

1. tataH = then; sugriivaH = Sugreeva; vaanareshvaraH = the king of monkeys; mahaatejaaH = of great majesty; abraviit = spoke; idam = these; arthyam = meaningful; vachaH = words; hanuumantam = to Hanuma; viJNaapayanchaapi = in order to inform Hanuma (What they should do next).

Then, Sugreeva of great majesty, the king of monkeys spoke (the following) meaningful words to Hanuma, in order to inform him what they should do next.

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यतो हतः कुम्भकर्णः कुमाराश्च निषूदिताः ।

नेदानीमुपनिर्हराम् रावनो दातुमर्हति ॥ ६-७५-२

2. yataH = since; kumbhakarNaH = Kumbhakarna; kumaaraashcha = and his sons; hataaH = were killed; niShuuditaaH = and destroyed; raavaNaH = Ravana; idaanim = now; na arhati = ought not; datum = to give; upanirhaaram = any destroyal.

"Since Kumbhakarna and his four sons were killed, Ravana cannot give any defense now".

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ये ये महाबलाः सन्ति लघवश्च प्लवंगमाः ।

लङ्कामभिपतन्त्वाशु गृह्योल्काः प्लवगर्षभाः ॥ ६-७५-३

हरयो हरिसंकाशाः प्रदग्धुम् रावणालयम् ।

3. ye ye = whichever; plavaN^gamaaH = monkeys; santi = are there; mahaabalaaH = with great strength; harisamkaashaaH = equal to that of lions; plavagarShabhaaH = those foremost of monkeys; laghuvashcha = of dexterity; gR^ihya = taking; ulkaaH = the torches; abhipatantu = rush towards; laN^kaam = the City of Lanka; ashu = quickly; pradagdhum = in order to burn; raavaNaalayam = the abode of Ravana.

"Let those dexterous monkeys, possessing the strength of lions, taking torches in their hands, rush towards Lanka quickly, in order to set ablaze the abode of Ravana."

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ततोऽस्तं गत आदित्ये रौद्रे तस्मिन्निशामुखे ॥ ६-७५-४
लङ्कामभिमुखाः सोल्का जग्मुस्ते प्लवगर्षभाः ।

4. tataH = then; aaditye = when the sun; astamgate = was setting; tasmin = at that; raudre = awful; nishaamukhe = evening; te = those; plavagarShabhah = excellent monkeys; solkaaH = with the torches; jagmuH = went; LaN^kaam abhimukhaaH = facing towards Lanka.

Then at the sunset of that awful evening, those foremost of the monkeys, went towards Lanka, with torches in their hands.

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उल्काहस्तैर्हरिगणैः सर्वतः समभिद्रुताः ॥ ६-७५-५
आरक्षस्था विरूपाक्षाः सहसा विप्रदुद्रुवुः ।

5. harigaNaiH = (When) the troops of monkeys; ulkaahastaiH = with torches in their hands; samabhidrutaaH = attacked; sarvataH = on all sides; viruupaakShaaH = the diversely eyed demons; aarakShasthaaH = who were holding the position of guards; sahasaa = suddenly; vipradudruvuH = fled away.

When the troops of monkeys, with torches in their hands, attacked Lanka on all sides, the diversely eyed demons who were holding the position of guards, suddenly fled away.

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गोपुराट्टप्रतोलीषु चर्यासु विविधासु च ॥ ६-७५-६
प्रासादेषु च संहृष्टाः ससृजुस्ते हुताशनम् ।

6. te = those monkeys; samhR^iShTaaH = feeling gladdened; sasR^ijuH = threw; hutaashanam = fire; gopuraaTTapratoliiShu = to the towering gates; attics and streets; vividha asu = and to the various; charyaasu = by-ways; praasaadeShu = and to the mansions.

Those monkeys, feeling gladdened, threw fire to the towering gates, attics, streets, various byways and mansions.

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तेषां गृहसहस्राणि ददाह हुतभुक्तदा ॥ ६-७५-७
प्रासादाः पर्वताकाराः पतन्ति धरणीतले ।

7. tadaa = then; hutabhuk = the fire; dadaaha = consumed; gR^ihasahasraaNi = thousands of houses; teShaam = of those demons; praasaadaaH = Mansion; parvataakaaraaH = of mountainous forms; patanti = fell down; dharaNiitale = on the ground.

Then, the fire consumed thousands of houses of demons. Mansions of mountainous forms fell down on the ground.

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अगुरुर्दह्यते तत्र परं चैव सुचन्दनम् ॥ ६-७५-८
मौक्तिका मणयः स्निग्धा वज्रं चापि प्रवालकम् ।

8. aguruH = aloe; param = excellent; suchandanam = sandal wood of great value; mauktikaaH = pearls; snigdhaaH maNayaH = glossy gems; vajramchaapi = diamonds; pravaalakam = and corals; dahyate = were burnt; tatra = there.

Aloe, excellent sandalwood of great value, pearls, glossy gems, diamonds and corals were burnt there.

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क्षौमम् च दह्यते तत्र करुशेयं चापि शोभनम् ॥ ६-७५-९
आविकं विविधं चूर्णं काञ्चनं भाण्डमायुधम् ।

9. kShaumam = Linen; shobhanam = charming; kausheyam cha = silk; aavikam = blankets of sheep's wool; vividham = various kinds of; aurNam cha = ram's wool; kaaN^chanam = gold; bhaaN^Dam = ornaments; aayudham = and weapons; dahyate = were burnt; tatra = there.

Linen, charming silk, blankets of sheep's wool, various kinds of ram's wool, gold ornaments and weapons were burnt there.

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नानाविकृतसंस्थानम् वाजिभाण्डपरिच्छदम् ॥ ६-७५-१०
गजग्रैवेयकक्ष्याश्च रथभाण्डाश्च संस्कृताः ।

10. vaajibhaaN^Da parichchhadam = the ornaments; saddle etc. of horses; naanaavikR^ita samsthaanam = of diverse and peculiar designs; gajagraiveyakakShyaashcha = the chains worn round the neck of the elephants as well as their girths; saskR^itaaH = and polished; rathabhaaN^Daashcha = ornaments meant for the chariots (were also burnt).

The ornaments, saddles etc. of diverse and peculiar designs of horses, the chains worn round the neck of the elephants as also their girths and polished ornaments meant for the chariots were also burnt.

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तनुत्राणि च योधानां हस्त्यश्वानाम् च चर्म च ॥ ६-७५-११
खड्गा धनूंषि ज्याबाणास्तोमराङ्कुशशक्तयः ।

11. tanutraaNi = coats of mail; yodhaanaam = of the warriors; charma cha hastyashvaanaam cha = and the armour for the elephants and the horses; khaDgaaH = swords; dhanuumShi = bows; jyaaH = bow-strings; baaNaaH = arrows; tomaraaN^kusha shaktayaH = lances; goads and javelins (were burnt).

Coats of mail of the warriors, the armour of the elephants and horses, swords, bows, bow-strings, arrows, lances, goads and javelins were burnt there.

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रोओमजं वालजं चर्म व्याघ्रजं चाण्डजं बहु ॥ ६-७५-१२
मुक्तामणिविचित्रांश्च प्रासादांश्च समन्ततः ।
विविधानस्त्रसंघातानग्निर्दहति तत्र वै ॥ ६-७५-१३

12; 13. agniH = the fire; samantataH = raging on all; dahativai = burnt; tatra = there; romajam = blankets and rugs made of the hair of animals; vaalajam = whisks made of the hair of tails; charma = the skins; vyaaghrajam = of tigers; bahu = many; aN^Dajam = birds; praasaadaan cha = and palaces; muktaamaNi vichitraan = in laid with pearls and gems; vividhaan = and various kinds of; astra samghaataan = stores of arms.

The fire raging on all sides burnt blankets and rugs made of the hair of animals, whisks made of the hair of the tails, the skins of tigers, many birds, palaces inlaid with pearls and gems and various kinds of stores of arms.

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नानाविधान् गृहांश्चित्रान् ददाह हुतभुक्तदा ।
आवासान् राक्षसानां च सर्वेषां गृहगृदनुनाम् ॥ ६-७५-१४
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कान्तालम्बितवस्त्राणाम् शत्रुसंजातमन्युनाम् ।
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शयनेषु महार्हेषु प्रसुप्तानां प्रियैः सह ।
त्रस्तानां गच्छतां तूर्णम् पुत्रानादाय सर्वतः ॥ ६-७५-१७
तेषां शतसहस्राणि तदा लङ्कानिवासिनाम् ।
अदहत्पावकस्तत्र जज्वाल च पुनः पुनः ॥ ६-७५-१८

14; 15; 16; 17; 18. **tadaa** = then; **hutabhuk** = the fire; **dadaaha** = burnt away; **naanaavidhaan** = many kinds; **chitraan** = of bright-coloured; **gR^ihaan** = houses; **sarveShaam raakShasaan** = of all demons; **gR^ihagR^idhnunaam** = who were greedily desirous of houses; **paavakaH** = the fire; **tatra** = there; **adahat** = burnt away; **teShaam** = those; **shata sahasraaNi** = hundreds and thousands; **laN^kaanivaasinaam** = of inhabitants of Lanka; **hemachitratanutraaNam** = with gold-coloured armours; **sragbhaaN^Daambara dhaariNaam** = wearing garlands; ornaments and good clothing; **siidhupaanachalaakShaaNaam** = with quivering eyes because of drinking of spirits; **madavihvala gaaminaam** = moving with lustful walks; **shatru samjaatamanyuunaam** = who were seized with fury against their enemy; **gadaa shuulaasihastaanaam** = who carried maces; pikes and swords in their hands; **khaadataam** = who were eating; **pibataamapi** = and drinking too; **prasuptaanaam** = or lay fast asleep; **mahaarheShu shayaneShu** = on splendid beds; **priyaiH saha** = with their loved ones; **gachchhataam** = and who were decamping; **tuurNam** = quickly; **sarvataam** = to all sides; **aadaaya** = taking; **putraan** = their sons; **trastaanaam** = frightened; **punaH punaH** = again and again; **jajvaala** = firing up.

Then, the fire burnt away many kinds of bright coloured houses of all demons, who were greedily desirous of their homes. The fire there burnt away hundreds and thousands of inhabitants of Lanka, who were protected by gold coloured armoury and decked with garlands, ornaments and garments, with quivering eyes due to inebriation, moving with lustful walking, who were seized with fury against their enemy, who carried maces, pikes and swords in their hands, who were eating and drinking too or lay fast asleep on splendid beds with their loved ones and who were decamping quickly to all sides, taking their sons with them, frightened and fearing up again and again.

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सारवन्ति महार्हाणि गम्भीरगुणवन्ति च ।
हेमचन्द्रार्धचन्द्राणि चन्द्रशालोत्तमानि च ॥ ६-७५-१९
तत्र चित्रगवाक्षाणि साधिष्टानानि सर्वशः ।
मणिविद्रुमचित्रानि स्पृशन्तीव दिवाकरम् ॥ ६-७५-२०
क्रौञ्चबर्हिणानां भूषणानां च निःस्वनैः ।
नादितान्यचलाभानि वेश्मान्यग्निर्ददाह ह ॥ ६-७५-२१

19; 20; 21. agniH = the fire; tatra = there; dadaaha ka = burnt away; veshmaani = the houses; saaravanti = which were strong; mahaarhaaNi = very valuable; gambhiira guNavanticha = with profound qualities; hema chandraardha chandraaNi = decked in gold with moon-shapes and crescent-shapes; chandrashaalottamaani = which rose high with their top rooms beautiful windows; saadhiShThaanaani = furnished with seats; coaches etc; maNi vidruma chitraaNi = decorated with gems and corals; spR^ishantiiva = as though touching; divaakaram = the sun; naaditaani = rendered noisy; nisvanaiH = with notes of; krauN^chabarhiNa viinaanaam = herons; peacocks; veena the Indian lute; bhuuShaNaanaamcha = and the jingling of ornaments; achalaabhaani = and appearing like mountains.

The fire there burnt away the houses, which were strong, very valuable, with profound qualities, decked in gold with moon shapes and crescent shapes, which rose high with their top rooms, provided all round with beautiful windows, furnished with seats coaches etc., decorated with gems and corals, as though touching the sky, rendered noisy with notes of herons, peacocks, veena the Indian lute and the jingling of ornaments as also appearing like mountains.

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ज्वलनेन परीतानि तोरणानि चकाशिरे ।
विद्युद्भिरिव नद्धानि मेघजालानि घर्मगे ॥ ६-७५-२२

22. pariitaani = Surrounded; jvalanena = by fire; toraNaani = the arch-ways; chakaashire = shone; meghajaalaaniiva = like a collection of clouds; naddhaani = bound; vidyudbhiH = by lightning; gharmage = at the end of summer-season.

Surrounded by fire, the arch-ways shone like a collection of clouds bound by lightning, at the end of a summer season.

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ज्वलनेन परीतानि गृहाणि प्रचकाशिरे ।
दावाग्निदीप्तानि यथा शिखराणि महागिरेः ॥ ६-७५-२३

23. gR^ihaaNi = the houses; pariitaani = surrounded; jvalanena = by fire; prachakaashire = shone; shikharaaNiyathaa = like the peaks; mahaagireH = of a large mountain; daavaagni diiptaani = ignited by a forest-fire.

The houses, surrounded by fire shone like the peaks of a large mountain, ignited by a forest-fire.

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विमानेषु प्रसुप्ताश्च दह्यमाना वराङ्गनाः ।
त्यक्ताभरणसर्वाङ्ग हा हेत्युच्चैर्विचुक्रुशुः ॥ ६-७५-२४

24. varaaN^ganaaH = beautiful women; prasuptaaH = while lying fast asleep; vimaaneShu = in their seven-storeyed mansions; dahyamaanaaH = while getting scorched; tyaktaabharaNa sarvaa N^gaaH = gave up all connection with their ornaments; vichukrushuH = and screamed; uchchaiH = loudly; haa haa iti = saying "ah! Alas!"

Getting scorched in fire, beautiful women, while lying fast asleep in their seven-storeyed mansions, gave up all connection with their ornaments and screamed loudly, saying "ah! Alas!"

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तत्र चाग्निपरीतानि निपेतुर्भवनान्यपि ।
वज्रिवज्रहतानीव शिखराणि महागिरेः ॥ ६-७५-२५

25. bhavanyaapi = the houses too; agni pariitaani = surrounded by fire; tatra = there; nipetuH = fell down; shikharaaNiiva = like peaks mahaagireH = of a great mountain; vajrivajrahataani = struck by the thunder-bolt of Indra.

The houses too, surrounded by fire there, fell down like peaks of a great mountain, struck by the thunder-bolt of Indra.

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तानि निर्दह्यमानानि दूरतः प्रचकाशिरे ।

हिमवच्छिखराणीव दह्यमानानि सर्वशः ॥ ६-७५-२६

26. taani = those houses; nirdahyamaanaani = while being burnt; duurataH = from afar; prachakaashire = illumined; himavachhikharaaNiiva = like peaks of Himalayas; dahyamaanaani = being consumed by fire; sarvashaH = on all sides.

Those houses, while being burnt, shone, from afar, like the peaks of Himalayas being consumed by fire on all sides.

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हर्म्यग्नैर्दह्यमानैश्च ज्वालाप्रज्वलितैरपि ।

रात्रौ सा दृश्यते लङ्का पुष्पितैरिव किंशुकैः ॥ ६-७५-२७

27. saa = that; laN^kaa = City of Lanka; raatrau = at night; harmyaagraiH = with its house-tops; dahyamaanaiH = being burnt; jvaalaaprajvalitaiH = ablaze with flames; dR^ishyate = appeared; puShpitaiH kimshukaiH iva = like Kimshuka trees in flowering.

That City of Lanka at night with its house-tops being burnt ablaze with flames, looked like Kimshuka trees in full bloom.

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हस्त्यध्यक्षैर्गजैर्मुकैर्मुकैश्च तुरगैरपि ।

बभूव लङ्का लोकान्ते भ्रान्तग्राह इवार्णवः ॥ ६-७५-२८

28. gajaiH = with their elephants; muktaiH = let loose; hastyadhyakShaiH = by the superintendents of the elephants; turagairapi = and horses too; muktaiH = set free; laN^kaa = Lanka; babhuuva = was; aarNavaH iva = like an ocean; bhraantagraahaH = with alligators roaming about it; lokaante = at the end of a world-cycle.

With their elephants let loose by the superintendents of the elephants and horses too set free, Lanka was like an ocean, with roaming alligators in it at the end of a world-cycle.

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अश्वं मुक्तं गजो दृष्ट्वा क्वचिद्भीतोऽपसर्पति ।

भीतो भीतं गजं दृष्ट्वा क्वचिदश्वो निवर्तते ॥ ६-७५-२९

29. kvachit = here; dR^iShTvaa = seeing; ashvam = a horse; muktam = being let loose; gajaH = an elephant; bhiitaH = got frightened; apasarpati = and goes back; kvachit = there; dR^iShTvaa = seeing; bhiitam = a frightened; gajam = elephant; ashvaH = a horse; bhiitaH = got frightened; nivartate = and turned back.

Here, seeing a horse being let loose, an elephant went back frightened. There, seeing a frightened elephant, a horse turned back with an alarm.

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लङ्कायाम् दह्यमानायाम् शुशुभे च महोदधिः ।
चायासंसक्तसलिलो लोहितोद इवार्णवः ॥ ६-७५-३०

30. laN^kaayaam = (While) Lanka; dahyamaanaayaam = was being burnt; mahodadhiH = the great ocean; chhaayaasamsakta salilaH = with its image reflected on water; shushubhe = looked charming; mahaarNavaH iva = like a great sea; lohitodaH = with red waters.

While Lanka was being burnt, the great ocean, with its image reflected on its waters, assumed like a great sea with red waters.

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सा बभूव मुहूर्तेन हरिभिर्दीपिता पुरी ।
लोकस्यास्य क्षये घोरे प्रदीप्तेव वसुंधरा ॥ ६-७५-३१

31. saa purii = that city; diipitaa = burnt; haribhiH = by monkeys; muhuurtena = within a moment; babhuuva = became; vasumdharaa iva = like the earth; prdadiipta = burning; ghore kShaye = at the time of terrific dissolution; asya lokasya = of this world.

That City burnt by the monkeys, within a short time, became transformed like the earth burning at the time of terrific dissolution of this world.

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नारीजनस्य धूमेन व्याप्तस्योच्चैर्विनेदुषः ।
स्वनो ज्वलनतप्तस्य शुश्रुवे शतयोजनम् ॥ ६-७५-३२

32. svanaH = the noise; naariiJanasya = of the women-folk; jvalanataptasya = burnt by fire; vyaaptasya = and covered; dhuumana = with smoke; vineduShaH = roaring; uchchaiH = loudly; shushruve = was heard; shata yojanam = upto one hundred Yojanas (or eight hundred miles).

The noise of the women-folk, who were burnt by fire and covered with smoke, roaring loudly, was heard upto one hundred Yojanas (or eight hundred miles).

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प्रदग्धकायानपरान् राक्षसान्निर्गतान् बहिः ।
सहसा ह्युत्पतन्ति स्म हरयोऽथ युयुत्सवः ॥ ६-७५-३३

33. atha = then; yuyutsavaH = eager to fight; harayaH = the monkeys; utpatantisma = bounced; sahasaa = suddenly; aparaan = on the other; raakShasaan = demons; pradagdhakaayaan = whose bodies had been severely burnt; nirgataan bahiH = and who rushed out (to save their lives).

Then the monkeys, eager to fight, bounced suddenly upon the other demons, whose bodies had been severely burnt and who rushed out (to save their lives).

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उद्घुष्टं वानराणां च राक्षसानां च निःस्वनः ।
दिशो दश समुद्रं च पृथिवीम् च व्यनादयत् ॥ ६-७५-३४

34. udghuShTam cha = the loud noise; vaanaraaNaam = of the monkeys; niHsvanaH cha = and the cry; raakShasaanaam = of the demons; vyanaadayat = caused resounding; dasha dishaH = of ten directions; samudramcha = the ocean; pR^ithiviimcha = and the earth.

The loud noise made by the monkeys and the cry of the demons caused resounding of all the ten quarters, the ocean and the earth.

विशल्यौ च महात्मानौ तावुभौ रामलक्ष्मणौ ।
असम्भ्रान्तौ जगृहतुस्ते उभे धनुषी वरे ॥ ६-७५-३५

35. vishalyau = healed of their wounds; asambhraantau = and unperplexed; tau ubhau = both those; mahaatmaanau = great souled princes; raamalakShmaNau = Rama and LakShmana; jagR^ihatuH = seized hold; tau ubhau vare dhanuShii = of the two excellent bows.

Healed of their wounds and unperplexed, both those great souled princes, Rama and Lakshmana seized hold of those two excellent bows.

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ततो विस्फारयामास रामश्च धनुरुत्तमम् ।
बभूव तुमुलः शब्दो राक्षसानाम् भयावहः ॥ ६-७५-३६

36. tataH = thereupon; raamaH cha = Rama; vishphaarayaamaasa = pulled; uttamam = his excellent; dhanuH = bow; babhuuva = and made; tumulaH = a tumultuous; shabdaH = twang; bhayaavahaH = which struck terror; raakShasaanaam = in the demons.

Thereupon, Rama pulled his excellent bow, making a tumultuous twang, which struck terror in demons.

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अशोभत तदा रामो धनुर्विस्फारयन् महत् ।
भगवानिव सम्क्रुद्धो भवो वेदमयं धनुः ॥ ६-७५-३७

37. raamaH = Rama; vishphaarayan = drawing; mahat = his great; dhanuH = bow; ashobhata = was as shining; tadaa = at that time; bhagavaan bhavaH iva = as Lord Shiva (the Source of the Universe); dhanuH = stretching his bow; vedamayam = consisting of the Vedas; samkruddhaH = in a great wrath (as at the time of the dissolution of the Universe).

Rama, drawing his great bow, was as shining at that time as Lord Shiva (the source of Universe), stretching his bow, consisting of the Vedas in a great wrath (as at the time of dissolution of the Universe).

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उद्गुष्टं वानराणां च राक्षसानां च निःस्वनम् ।
ज्याशब्दस्तावुभौ शब्दावति रामस्य शुश्रुवे ॥ ६-७५-३८

38. ज्याashabdaH = the twang of the bow-string; raamasya = of Rama; atishushruve = could be heard above; tau ubhau shabdaavati = both of those sounds; udguShTam = the sound; vaanaraaNaam = of the monkeys; niH svanamcha = and the cry; raakShasaanaam = of the demons.

The twang of the bow-string of Rama could be heard above both of those sounds. The sound of the monkeys and the cry of the demons.

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वानरोद्गुष्टशब्दश्च राक्षसानां च निःस्वनः ।
ज्याशब्दश्चापि रामस्य त्रयं व्याप दिशो दसः ॥ ६-७५-३९

39. vaanaradghuShTaghoShaH cha = the raised voice of the monkeys; niH svanaH cha = the cry; raakShasaanaam = of the demons; ज्याashabdashchaapi = and even the din of the

twang of the bow string; **raamasya** = of Rama; **trayam** = these three sounds; **vyaapa** = pervaded; **dasha dishaH** = (all) the ten quarters.

The raised voice of the monkeys, the cry of the demons and even the twang of Rama's bow-string these three sounds pervaded all the ten quarters.

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तस्य कार्मुकनिर्मुक्तैः शरैस्तत्पुरगोपुरम् ।
कैलासशृङ्गप्रतिमं विशीर्णमपतद्भुवि ॥ ६-७५-४०

40. **sharaiH** = by the arrows; **kaarmukanirmuktaiH** = released from the bow; **tasya** = of Rama; **tatpuragopuram** = the main gate of that City; **kailaasa shR^iN^ga pratimam** = looking like a peak of Mount Kailasa; **apatat** = tumbled down; **vishiirNam** = shattered; **bhuvi** = to the ground.

By the arrows released from Rama's bow, the main gate of that City looking like a peak of Mount Kailasa, tumbled down, shattered, to the ground.

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ततो रामशरान् दृष्ट्वा विमानेषु गृहेषु च ।
संनाहो राक्षसेन्द्राणां तुमुलः समपद्यत ॥ ६-७५-४१

41. **tataH** = thereupon; **dR^iShTvaa** = seeing; **raama sharaan** = Rama's arrows; **vimaaneShu** (falling) on seven-storeyed mansions; **gR^iheShucha** = and other houses; **samnaahaH** = the readiness for battle; **raakShasendraaNam** = of the leaders of demons; **samapadyata** = became; **tumulaH** = disturbed.

Thereupon, seeing Rama's arrows descending on seven-storeyed mansions and other houses, the war-preparedness of the leaders of demons got disturbed.

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तेषां सम्नह्यमानानाम् सिम्हनादं च कुर्वताम् ।
शर्वरी राक्षसेन्द्राणाम् द्रौद्रीव समपद्यत ॥ ६-७५-४२

42. **teShaam raakShasendraaNam** = to those leaders of demons; **samnahyamaanaanaam** = who were ready for the battle; **kurvataam** = and doing; **samhanaadam** = lion's roars; **sharvarii** = that night; **samapadyata** = became; **raudriiva** = a night of final dissolution (presided over by Rudra; the Lord of Destruction).

To those demoniac leaders, who were preparing for the battle and emitting lion's roars, that night became a night of final dissolution (presided over by Rudra, the lord of destruction).

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आदिष्टा वानरेन्द्रास्ते सुग्रीवेण महात्मना ।
असन्नम् द्वारमासाद्य युध्यध्वं च प्लवंगमाः ॥ ६-७५-४३
यश्च वो वितथं कुर्यात्तत्र तत्राप्युपस्थितः ।
स हन्तव्योऽभिसम्प्लुत्य राजशासनदूषकः ॥ ६-७५-४४

43; 44. **te** = those; **vaanarendraaH** = leaders of monkeys; **aadiShTaaH** = were commanded; **mahaatmanaa** = by the great-souled; **sugriiveNa** = Sugreeva (as follows): **plavangamaaH** = O monkeys!; **aasaadya** = reaching; **aasannam** = the nearest; **dvaaram** = gate; **yudhyadhvam** = wage the war; **yaH** = whoever; **upasthitaH api** = eventhought present; **tatra tatra** = in those respective places; **kuryaat vitatham** = proves futile; **saH** = he; **raajashaasana duuShakaH abhisamplutya hantavyaH** = who disobeyed the royal command ought to be bounced upon and killed.

The monkey-chiefs were commanded by Sugreeva as follows: "O monkeys! Approaching the nearest gate, begin to wage the war. Even though present at the scene of fighting, he among you who proves futile by an escape, should be overtaken and killed as he will be quality of disobeying the royal command."

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तेषु वानरमुख्येषु दीप्तोल्कोज्ज्वलपाणिषु ।
स्थितेषु द्वारमाश्रित्य रावणं क्रोध आविशत् ॥ ६-७५-४५

45. teShu vaanara mukhyeShu = those monkey-chiefs; sthiteShu = standing; aashritya dvaaram = by taking recourse to the gate; diiptolkojjvala paaNiShu = with flaming torches in their hands; krodhaH aavishat = enraged; raavaNam = Ravana.

Seeing those monkey-chiefs, standing at the gate, with flaming torches in their hands, Ravana was enraged with fury.

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तस्य जृम्भितविक्षेपाद्व्यामिश्रा वै दिशो दश ।
रूपवानिव रुद्रस्य मन्युगत्रिष्वदृश्यत ॥ ६-७५-४६

46. dasa dishaH = the ten directions; vyaamishraaH vai = were distracted; tasya = because of his; jR^imbhitavikShepaat = act of disorderly movement of his body due to yawning; adR^ishyataiva = and he looked like; manyuH = the wrath; rudrasya gaatreShu = manifest in the limbs of Rudra; ruupavaan = having a form.

All the ten directions were distracted because of Ravana's act of disorderly movement of his body due to yawning and he looked like the wrath manifest in the limbs of Rudra appearing with a form.

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स कुम्भं च निकुम्भं च कुम्भकर्णात्मजावुभौ ।
प्रेषयामास संक्रुद्धो राक्षसैर्बहुभिः सह ॥ ६-७५-४७

47. samkruddhaH = the enraged; saH = Ravana; preShayaamaasa = sent; ubhau = both; kumbham cha = Kumbha and ; nikumbham cha = Nikumbha; kumbhakarNaatmajau = the sons of Kumbhakarna; bahubhiH raakShasaiH saha = along with a multitude of demons.

The enraged Ravana sent both Kumbha and Nikumbha, the sons of Kumbhakarna, along with a multitude of demons.

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यूपाक्षः शोणिताक्षश्च प्रजङ्घः कम्पनस्तथा ।
निर्ययुः कौम्भकर्णिभ्यां सह रावणशासनात् ॥ ६-७५-४८

48. raavaNa shaasanaat = by the orders of Ravana; yuupaakShaH = Yuupaksha; shoNitaakShashcha = Shonitaksha; prajaN^ghaH = prajangha; tathaa = and KampanaH = Kampana; kubhakarNibhyaam saha = along with the sons of Kumbhakarna; niryayuH = set out (for the battle).

By the orders of Ravana, Yupaksha, Shonitaksha, Prajangha and Kampana along with the aforesaid sons of Kumbhakarna set out for the battle.

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शशास चैव तान् सर्वान् राक्षसान् स महाबलान् ।
राक्षसा गच्छताद्यैव सिम्हनादं च नादयन् ॥ ६-७५-४९

49. saH = Ravana; shashaasa cha = instructed; sarvaan = all; taan = those; mahaabalaan = mighty; raakShasaan = demons; raakShasaaH = O demons!; gachchhata = proceed; adyaiva = now itself; naadayan = bellowing; simhanaadam = a lion's roar.

Ravana instructed all those mighty demons thus, "O demons! Proceed now itself, bellowing a lion's roar."

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ततस्तु चोदितास्तेन राक्षसा ज्वलितायुधाः ।
लङ्काया निर्ययूर्वीराः प्रणदन्तः पुनः पुनः ॥ ६-७५-५०

50. choditaaH = incited; tena = by Ravana; viiraaH = the aliant; raakShasaaH = demons; tataH = then; jvalitaayudhaaH = wearing shining weapons; praNadantaH = and roaring; punaH punaH = again and again; niryayuH = sallied forth; laN^kaayaaH = from Lanka.

Incited by Ravana, the valiant demons then, wielding shining weapons and roaring repeatedly, sallied forth from Lanka.

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रक्षसां भूषणस्थाभिर्भाभिः स्वाभिश्च सर्वशः ।
चक्रुस्ते सप्रभं व्योम हरयश्चाग्निभिः सह ॥ ६-७५-५१

51. bhaabhiH = by the gleams; bhuuShaNa sthaabhiH = of ornaments; rakShasaam = of the demons; svaabhishcha = and by their own natural splendour; te = those demons; harayaH cha = and monkeys; agnibhiH saha = along with their fires; chakruH = made; vyoma = the sky; saprabham = fluorescent; sarvasaH = on all sides.

By the gleams of ornaments worn by their own natural splendour, those demons and monkeys with their fires, made the sky fluorescent on all sides.

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तत्र ताराधिपस्याभा ताराणाम् भा तथैव च ।
तयोराभरणाभा च ज्वलिता द्यामभासयत् ॥ ६-७५-५२

52. aabhaa = the effulgence; taaraadhisasya = of the moon; tatra = there; tathaiva cha = and; bhaa = the light; taaraaNaam = of the stars; abharaNaabhaacha = and the splendour of the ornaments; tayoH = of both the armies; jvalitaa = blazing; abhaasayat dyaam = made the sky brilliant.

The effulgence of the moon there, the light of the stars and the splendour of the ornaments of both the armies, while blazing, made the sky brilliant.

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चन्द्राभा भूषणाभा च ग्रहाणाम् ज्वलिता च भा ।
हरिराक्षससैन्यानि भ्राजयामास सर्वतः ॥ ६-७५-५३

53. chandraabha = the effulgence of the moon; bhuuShaNaabhaa cha = the splendour of the ornaments; bhaa cha = and the fluorescence; jvalitaa grahaaNaam = of the blazing planets; bhraajayaamaasa hariraakShasa sainyaani = made the armies of monkeys and demons glitter; sarvataH = on all sides.

The effulgence of the moon, the splendour of the ornaments and the fluorescence of the blazing planets made the armies of monkeys and demons glitter on all sides.

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तत्र चार्धप्रदीप्तानां गृहाणाम् सागरः पुनः ।
भाभिः संसक्तसलिलश्चलोर्मिः शुशुभेऽधिकम् ॥ ६-७५-५४

54. **bhaabhiH** = with the blazes; **ardhapradiiptaanaam** **gR^ihaaNaam** = of the half-scorched houses; **tatra** = there; **saagaraH punaH** = the ocean on its part; **chalormiH** = with its agitated waves; **samsakta salilaH** = with their waters mingled; **shushubhe** = shone; **adhikam** = abundantly.

With the flames of the half-scorched houses there, the ocean on its part with its agitated waves mingled with water, shone abundantly.

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पताकाध्वजसम्युक्तमुत्तमासिपरश्वधम् ।
भीमाश्वरथमातङ्गं नानापत्तिसमाकुलम् ॥ ६-७५-५५
दीप्तशूलगदाखड्गप्रासतोमरकार्मुकम् ।
तद्राक्षसं बलं भीमम् घोरविक्रमपौरुषम् ॥ ६-७५-५६
ददृशे ज्वलितप्रसं किङ्किणीशतनादितम् ।
हेमजालाचितभुजं व्यावेष्टितपरश्वधम् ॥ ६-७५-५७
व्याघूर्णितमहाशस्त्रं बाणसंयुक्तकार्मुकम् ।
गन्धमाल्यमधूत्सेकसंमोदितमहानिलम् ॥ ६-७५-५८

55; 56; 57; 58. **tat** = that; **raakShasabalam** = army of demons; **dadR^ishe** = was looking; **bhiimam** = awful; **pataakaadhvaja samyuktam** = with flags and banners; **uttamaasipara shvadam** = with excellent axes shaped like swords; **bhiimaashvarathamaataN^gam** = consisting of terrific horses; chariots and elephants; **naanaapatti samaakulam** = crowded with foot soldiers of every description; **diipta shuula gaddakhaD^ga praasa tomarakaarmukam** = distinguished by shining pikes; maces; swords; spears; lances and bows; **ghora vikrama pauruSham** = noted for its redoubtable valour and prowess; **jvalita praasam** = with shining lances; **kiN^kiNiishata naaditam** = rendered noisy by hundreds of tiny bells (tied around chariots; elephants etc); **hemajaalaachita bhujam** = the arms of its warriors adorned with sets of gold ornaments; **vyaaveShTituparashvadam** = axes being brandished; **vyaaghuurNitamahaashastram** = mighty weapons being waved about; **baaNa samyukta kaarmukam** = arrows being fitted to the bows; **gandhamaalyamadhuutseka sammoditamahaanilam** = the extensive atmosphere rendered fragrant by the abundance of sandal-paste; garlands and wine.

That army of demons was looking awful with flags and banners, with excellent axes shaped like swords, consisting of terrific horses, chariots and elephants, crowded with foot-soldiers of every description, distinguished by shining pikes, maces, swords, spears, lances and bows, noted for its redoubtable valour and prowess, with shining lances and rendered noisy by hundreds of tiny bells (tied around chariots, elephants etc), the arms of its warriors adorned with sets of gold ornaments, their axes being brandished, mighty weapons being waved about, arrows fitted to the bows and the whole atmosphere rendered fragrant by the abundance of sandal paste, garlands and wine.

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घोरं शूरजनाकीर्णम् महाम्बुधरनिःस्वनम् ।

तद्दृष्ट्वा बलमायातं राक्षसानां दुरासदम् ॥ ६-७५-५९

संचाल प्लवंगानां बलमुच्चैर्ननाद च ।

59. dR^iShTvaa = seeing; tat = that; raakShasaanaam balam = army of demons; aayuutam = which came; ghoramshuurajanaakiirNam = crowded with gallant warriors; mahaambudhara niH shvanam = thundered like huge clouds; duraasadam = which was difficult to assail; balam = the army; plavaNgaanaam = of monkeys; samchachaala = marched forth; uchchaiH nanaada cha = and made loud noise.

Seeing the army of demons, which came crowded with gallant warriors, thundered like a huge cloud which was difficult to assail, the army of monkeys marched forth and made a loud noise.

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जवेनाप्लुत्य च पुनस्तद्धलं रक्षसां महत् ॥ ६-७५-६०

अभ्ययात्प्रत्यरिबलं पतम्गा इव पावकम् ।

60. tat = that; mahat = large; balam punaH rakShasaam = army of demons on its part; pratyayaat = went; aaplutya javena = springing forward with all speed; pratyaribalam = towards the hostile army; patamgaaH iva = as moths; paavakam = towards a flame.

That large army of demons on its part went springing forward with all speed, towards the hostile army, as moths towards a flame.

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तेषां भुजपरामर्शव्यामृष्टपरिघाशनि ॥ ६-७५-६१

राक्षसानां बलम् श्रेष्ठं भूयः परमशोभत ।

61. shreShTham = the excellent; balam = army; teShaam raakShasaanaam = of those demons; bhuja paraamarsha vyaamR^iShTaparigha ashani = in which iron clubs and the tips of missiles being brandished through the action of their arms; ashobhata = shone; bhuuyaH param = all the more (brightly).

The excellent army of those demons, in which iron clubs and the tips of missiles being brandished through the action of their arms, shone all the more brightly.

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तत्रोन्मत्ता इवोत्पेतुर्हरयोऽथ युयुत्सवः ॥ ६-७५-६२

तरुशैलैरभिघ्नन्तो मुष्टिभिश्च निशाचरान् ।

62. atha = thereafter; harayaH = the monkeys; yuyutsavaH = desirous to fight; tatra = there; abhighnantaH = striking; nishaacharaan = the demons; tarushailaiH = with trees; rocks; muShTibhiH cha = and fists; utpetuH = jumped up; unmattaaH iva = as though frenzied.

Thereafter, the monkeys desirous to fight there, striking the demons with trees, rocks and fists, jumped up as though frenzied.

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तथैवापततां तेषां हरीणाम् निशितैः शरैः ॥ ६-७५-६३

शिरांसि सहसा जहू राक्षसा भीमविक्रमाः ।

63. tathaiva = likewise; raakShasaaH = the demons; bhiima vikramaaH = with their terrific prowess; sahasaa = instantly; jahruH = tore off; shiraamsi = the heads; teShaam

hariiNaam = of those monkeys; **aapatataam** = bouncing upon them; **nishitaiH sharaiH** = with sharp arrow.

Likewise, the demons with their terrific prowess instantly tore off the heads of those monkeys bouncing upon them, with sharp arrows.

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दशनैर्हतकर्णाश्च मुष्टिभिर्भिन्नमस्तकाः ॥ ६-७५-६४

शिलाप्रहारभग्नाङ्ग विचेरुस्तत्र राक्षसाः ।

64. **raakShasaaH** = the demons; **tatra** = there; **vicheruH** = strolled; **hatakarNaaH** = with their ears bitten off; **dashanaiH** = with teeth; **bhinna mastakaaH** = with their skulls smashed; **muShTibhiH** = with fists; **shilaaprahaara bhagnaaN^gaaH** = and their limbs broken by the blows of crags.

The demons there strolled in the streets of Lanka, with their ears bitten off with teeth, their skulls smashed with fists and their limbs broken by crag blows.

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तथैवाप्यपरे तेषां कपीनामसिभिः शितैः ॥ ६-७५-६५

प्रवरानभितो जघ्नुर्घोररूपा निशाचराः ।

65. **tathaiva** = even so; **apare** = some other; **nishaacharaaH** = demons; **ghoraruupaaH** = with terrific forms; **jaghnuH** = struck; **teShaam** = those; **pravaraan** = chiefs; **kapiinaam** = of monkeys; **shitaiH** = with sharp; **asibhiH** = swords; **abhitaH** = on all sides (of the battle field).

Even so, some demons with terrific form struck those chiefs among the monkeys, with sharp swords, on all sides of the battle field.

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घ्नन्तमन्यं जघानान्यः पातयन्तमपातयत् ॥ ६-७५-६६

गर्हमाणम् जगर्हन्यो दशन्तमपरोऽदशत् ।

66. **anyaH** = another; **jaghaana** = killed; **anyam** = the one; **ghnantam** = who was killing; **upaatayat** = threw down; **paatayantam** = the one who was throwing down (another); **anyaH** = another; **agarha** = scolded; **garhamaaNam** = the one who was scolding; **aparaH** = and another; **adashat** = chewed; **dashantam** = the one who was chewing.

One warrior killed the one who was killing another, a second one threw down the one throwing down another; a third one scolded another who was scolding the other one; while a fourth one chewed the one chewing another.

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देहीत्यन्यो ददात्यन्यो ददामीत्यपरः पुनः ॥ ६-७५-६७

किं क्लेशयसि तिष्ठेति तत्रान्योन्यम् बभाषिरे ।

67. **anyaH** = one; **tatra** = there; **deheti** = said "Give me the blow"; **anyaH** = another; **dadaati** = said "He is giving"; **aparaH punaH** = yet another; **dadaamiiti** = said "I am giving"; **babhaasShire anyonyam** = some talked with one another; **kim kleshayati** = saying; "Why do you take pains?"; **tiShTha iti** = and saying "wait".

There, one said "Give me the blow. Another said, "He is giving". Yet another said, "I am giving" some talked with one another, saying "Wait. Why do you take pains?"

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विप्रलम्बित शस्त्रं च विमुक्तकवचायुधम् ॥ ६-७५-६८

समुद्यतमहाप्रासं यष्टिशूलासिंसम्कुलम् ।

प्रावर्त महा रौद्रं युद्धम् वानररक्षसाम् ॥ ६-७५-६९

68; 69. **mahaaraudram** = that very terrific; **yuddham** = battle; **vaanara raakShasaam** = between monkeys and demons; **vipralambhita shastram** = having its weapons made futile; **vimukta kavachaayudham** = (some) weapons dug into armours; **samudyata mahaapraasam** = long lances lifted up; **yaShTishuulaasi samkulam** = fists; pikes; swords and spears used as weapons of war.

In that very terrific war between monkeys and demons, some weapons were made futile. Some weapons were dug into armours. Long lances were lifted up. Fists, pikes, swords and spears were used as weapons of war.

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वानरान् दश सप्तेति राक्षसा जघ्नराहवे ।

राक्षसान् दश सप्तेति वानराश्चाभ्यपातयन् ॥ ६-७५-७०

70. **aahave** = in the battle; **raakShasaaH** = demons; **jaghnuaH** = killed; **vaanaraan** = monkeys; **dasha sapta iti** = in tens and sevens; **vaanaraashcha** = the monkeys too; **abhyapaatayan** = threw down; **raakShasaan** = the demons; **dasha sapta iti** = in tens and sevens.

In the battle-front, the demons killed monkeys in tens and sevens. The monkeys too threw the demons down in tens and sevens.

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विस्रस्तकेशवसनम् विमुक्तकवचध्वजम् ।

बलम् राक्षसमालम्ब्य वानराः पर्यवारयन् ॥ ६-७५-७१

71. **aalambya** = taking hold; **raakShasam balam** = of the army of demons; **visrastakesha vasanam** = whose hair and raiments were kept in order with difficulty; **vimukta kavachadhvajam** = and whose armours and standards were thrown away; **vaanaraaH** = the monkeys; **paryavaarayan** = surrounded them on all sides.

Catching hold of the army of demons, whose hair and raiment's were kept in order with difficulty and whose armours and standards were thrown away, the monkeys surrounded them on all sides.

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकांडे पञ्चसप्ततितमः सर्गः

Thus, this is the 75th chapter in Yuddha Kanda of Valmiki Ramayana, the First Epic poem of India.

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Book VI : Yuddha Kanda - Book Of War

Chapter [Sarga] 76 Verses converted to UTF-8, Nov 09

Introduction

Angada kills Kampana and severely injures Shonitaksha, the demons in battle. Angada, along with Mainda and Dvidida the monkey-warriors encounter Shonitaksha, Yupaksha and Prajangha. Angada kills Prajangha. Shonitaksha dies in the hands of Dvidida and Youpaksha at the hands of Mainda. When Kumbha throws down Angada in the battle-field, Rama sends some more monkey-chiefs headed by Jambavan. Sugreeva, with his thunderbolt-like fist, strikes Kumbha with a heavy blow and kills him.

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प्रवृत्ते सङ्कुले तस्मिन्चोरे वीरजनक्षये ।
अङ्गदः कम्पनं वीरमाससाद रणोत्सुकः ॥ ६-७६-१

1. viirajanakShaye = destroying eminent heroes; tasmin ghore samkule = (When) that terrific battle; pravR^itte = was setting in motion; aN^gadaH = Angada; raNotsukaH = who was eager to fight; aasasaada = attacked; viiram = the valiant; kampanam = Kampana.

While that terrific battle, which destroyed many eminent heroes, was in progress, Angada, who was eager to fight, attacked the valiant Kampana.

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आहूय सोऽङ्गदं कोपात्ताडयामास वेगितः ।
गदया कम्पनः पूर्वं स चचाल भृशाहतः ॥ ६-७६-२

2. aahuuya = calling; aN^gadam = Angada; (to fight); saH kampanaH = that Kampana; taaDayaamaasa = struck; vegitaH = rapidly; kopaat = with fury; gadayaa = with a mace; puurvam = before hand; bhR^ishaahataH = violently hit (by him); saH = Angada; chachaala = was reeled.

Calling Angada to fight, Kampana with fury, rapidly struck him with a mace in anticipation. Violently hit by him, Angada was reeled.

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स संज्ञां प्राप्य तेजस्वी चिक्षेप शिखरं गिरेः ।
अर्दितश्च प्रहारेण कम्पनः पतितो भुवि ॥ ६-७६-३

3. tejasvii = the energetic; saH = Angada; prapya = obtaining; samJNaam = consciousness; chikShepa = hurled; gireH shikharam = a mountain-peak; arditaH = tormented; prahaareNa = by that stroke; kampanaH = Kampana; patitaH = fell down; bhuvi = on the ground.

Restoring consciousness, the energetic Angada hurled a mountain peak. Tormented by that stroke, Kampana fell down on the ground.

ततस्तु कम्पनं दृष्ट्वा शोणिताक्षो हतं रणे ।
रथेनाभ्यपतत् क्षिप्रं तत्राङ्गदमभीतवत् ॥ ६-७६-४

4. tataH = then; dR^iShTvaa = seeing; kampanam = Kampana; hatam = killed; raNe = in battle; shoNitaakShaH = Shonitaksha; tatra = there; abhiitavat = fearlessly; abhyapatat = rushed towards; aN^gadam = Angada; kShipram = quickly; ratena = in a chariot.

Then, seeing Kampana killed in battle, Shonitaksha fearlessly rushed there towards Angada quickly in a chariot.

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सोऽङ्गदं निशितैर्बाणैस्तदा विव्याध वेगितः ।
शरीरदारणैस्तीक्ष्णैः कालाग्निसमविग्रहैः ॥ ६-७६-५
क्षुरक्षुरप्रनाराचैर्वत्सदनैः शिलीमुखैः ।
कर्णिशल्यविपाठैश्च बहुभिर्निशितैः शरैः ॥ ६-७६-६

5; 6. saH = He; tadaa = then; vegitaH = swiftly; vivyaadha = struck; aN^gadam = Angada; nishitaiH tiikShaNaiH baaNaiH = with sharp pointed arrows; shariira daaraNaiH = which can tear up the body; tiikShNaiH kaalaagni samavigrahaiH = with fire-like forms which can destroy the world; bahubhiH nishitaiH sharaiH = (He struck) with many sharp arrows; (by the names of) kShurakShurapranaaraachaiH = Kshura (an arrow with a crescent-shaped head); naaraacha = Naracha (an arrow entirely made of steel); vatsadanta (an arrow with head slipped like the teeth of a calf; shiliimukhaiH = Shilimukha (an arrow with its head shaped like the feathers of a buzzard); karNishalya vipaaThaiH cha = Karni (an arrow provided with ear-like protuberances on both sides; Shalya (an arrow with a long head); vipaaThaiH = Vipatha (an arrow with its head resembling the leaf of a Karaveera tree.

He then swiftly struck Angada with sharp pointed arrows which can tear up the limbs and with fire-like forms which can destroy the world. He struck with many sharp arrows by the names of Kshura, Kshurapra, Naaraacha, Vatsatanta, Shilimukha, Karni, Shalya and Vipatha.

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अङ्गदः प्रतिविद्धाङ्गो वालिपुत्रः प्रतापवान् ।
धनुरुग्रं रथं बाणान् ममर्द तरसा बली ॥ ६-७६-७

7. balii = the strong; aN^gadaH = Angada; vaaliputraH = the son of Vali; pratividdhaaNgah = with his wounded limbs; prataapavaan = who was powerful; mamarda = crushed; ugram = the terrific; dhanuH = bow; ratham = the chariot; baaNaan = and darts; tarasaa = with his might.

The strong and powerful Angada, the son of Vali, with his wounded limbs, crushed his terrific bow, chariot and darts with his might.

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शोणिताक्षस्ततः क्षिप्रमसिचर्म समाददे ।
उत्पपात तदा क्रुद्धो वेगवानविचारयन् ॥ ६-७६-८

8. tataH = then; shoNitaakShaH = Shonitaksha; kShipram = quickly; samaadada = took; asi charma = sword and shield; tadaa = then; kruddhaH = enraged; utpapaata = he jumped down; vegavaan = swiftly; avichaarayan = unhesitatingly.

Then, Shonitaksha quickly took a sword and a shield. Enraged as he was, he swiftly jumped down (from his chariot) unhesitatingly.

तं क्षिप्रतरमाप्लुत्य परामृश्याङ्गदो बली ।

करेण तस्य तं खड्गं समाच्चिद्य ननाद च ॥ ६-७६-९

9. **aaplutya** = springing forward; **kShiprataram** = more swiftly; **balii** = the strong; **aN^gadaH** = Angada; **paraamR^ishya** = seizing hold of; **tam** = him; **kareNa** = with his hand; **aachchhidya** = and snatching away; **khaD^gam** = the sword; **nanaada cha** = made a (lion's) roar.

Springing forward more swiftly, seizing hold of him with his hand and snatching away the sword, the strong Angada made a lion's roar.

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तस्यांसफलके खड्गं निचखान ततोऽङ्गदः ।

यज्ञोपवीतवच्चैनं चिच्चेद कपिकुञ्जरः ॥ ६-७६-१०

10. **tataH** = thereupon; **aN^gadaH** = Angada; **nichakhaana** = dug; **khaDgam** = the sword; **tasya amsaphalake** = into the flat surface of his shoulder; **kapikuN^jaraH** = that foremost of monkeys; **chichheda** = divided; **enam** = him; **yaJNopaviitavat** = from left to right diagonally.

Angada the foremost of monkeys the sword into the flat surface of his shoulder and cut him from left to right diagonally.

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तं प्रगृह्य महाखड्गं विनद्य च पुनः पुनः ।

वालिपुत्रोऽभिदुद्राव रणशीर्ष परानरीन् ॥ ६-७६-११

11. **pragR^ihyam** = taking; **tam mahaakhaDgam** = that large sword; **punaH punaH** = and repeatedly; **vinadya** = roaring; **vaaliputraH** = Angada; **abhidudraava** = rushed; **paraanariin** = towards other enemies; **raNashiirSham** = in the battle-front.

Taking hold of that large sword and repeatedly roaring, Angada rushed towards the other surviving enemies in the battle-front.

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प्रजङ्घसहितो वीरो यूपाक्षस्तु ततो बली ।

रथेनाभिययौ क्रुद्धो वालिपुत्रं महाबलम् ॥ ६-७६-१२

12. **tataH** = thereafter; **yuupaakShastu** = Yupaksha on his part; **kruddhaH** = was enraged; **prajN^ghasahitaH** = and together with Prajangha; **abhiyayau** = attacked; **mahaabalam** = the mighty; **vaaliputram** = Angada; **rathena** = in a chariot.

Taking hold of that large sword and repeatedly roaring, Angada rushed towards the other surviving enemies in the battle-front.

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आयसीम् तु गदाम् गृह्य स वीरः कनकाङ्गदः ।

शोणिताक्षः समाश्वस्य तमेवानुपपात ह ॥ ६-७६-१३

13. **saH** = that; **viiraH** = valiant; **shoNitaaH** = Shonitaksha; **kanakaaN^gadaH** = wearing golden armlets; **samaashvasya** = regaining his consciousness; **gR^ihya** = and taking; **aayasiim gadaam** = an iron mace; **anupaapata ha** = rushed quickly; **tameva** = towards the same Angada.

That valiant Shonitaksha, wearing golden armlets, restoring his consciousness, took an iron mace and rushed quickly towards the same Angada.

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प्रजङ्घस्तु महावीरो यूपाक्षसहितो बली ।
गदयाभिययौ क्रुद्धो वालिपुत्रं महाबलम् ॥ ६-७६-१४

14. **balii** = the strong; **mahaaviiraH** = and the great warrior; **prajaN^gha tu** = Prajangha on his part; **yuupaakSha sahitaH** = along with Yupaksha; **kruddhaH** = was enraged; **abhiyayau** = rushed towards; **mahaabalam vaaliputram** = the mighty Angada; **gadayaa** = with his mace.

The strong and the great warrior, Prajangha on his part, along with Yupaksha, was enraged and rushed towards the mighty Angada with his mace.

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तयोर्मध्ये कपिश्रेष्ठः शोणिताक्षप्रजङ्घयोः ।
विशाखयोर्मध्यगतः पूर्णचन्द्र इवाबभौ ॥ ६-७६-१५

15. **kapishreShTaH** = Angada; the chief of monkeys; **madhye** = in the middle; **tayoH shoNitaakShaprajaN^ghayoH** = of those two; Shonitaksha and Prajangha; **aababhau** = shone; **puurNachandraH iva** = like a full moon; **madhyagataH** = staying in the middle; **vishaakhayoH** = of two Vishakha asterisms.

Angada, the chief of monkeys, between the two warriors, Shonitaksha and Prajangha, shone like a full moon between the two asterisms known as Vishakhas.

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अङ्गदं परिरक्षनौ मैन्दो द्विविद एव च ।
तस्य तस्थतुरभ्याशे परस्परदिदृक्षया ॥ ६-७६-१६

16. **parirakShantau** = protecting; **aNgadam** = Angada; **maindaH** = Mainda; **dvividaH eva cha** = and Dvidida; **tasthatuH** = stood; **abhyaashe** = in the vicinity; **tasya** = of Angada; **parasparadR^ikShayaa** = with an intent to exhibit each his own martial skill.

Protecting Angada, Mainda and Dvidida took their position near Angada, with an intent to exhibit each of their own martial skill.

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अभिपेतुर्महाकायाः प्रतियत्ता महाबलाः ।
राक्षसा वानरान् रोषादसिबाणगदाधराः ॥ ६-७६-१७

17. **mahaabalaaH** = the mighty; **raakShasaaH** = demons; **mahaakaayaaH** = with their colossal bodies; **pratiyattaaH** = in retaliation; **abhipetuH** = rushed; **vaanaraan** = towards the monkeys; **roShaata** = with rage; **asibaaNagadaa dharaaH** = wielding swords; arrows and maces.

The mighty demons with their colossal bodies retaliated and rushed in anger, wielding swords, arrows and maces, towards the monkeys.

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त्रयाणां वानरेन्द्राणाम् त्रिभिराक्षसपुम्गवैः ।
संसक्तानाम् महद्युद्धमभवद्रोमहर्षणम् ॥ ६-७६-१८

18. **mahat** = a great; **yuddham** = battle; **romaharShaNam** = causing hair to stand on end; **abhavat** = was waged; **trayaaNaam** = by the three; **vaanarendraaNaam** = monkey-

chiefs; **samsaktaanaam** = who encountered; **tribhiH** = the three; **raakShasa puN^gavaiH** = excellent demons.

A great battle, causing hair to stand on end, was waged by the three monkey-chiefs who encountered the three excellent demons.

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ते तु वृक्षान् समादाय सम्प्रचिक्षिपुराहवे ।
खड्गेन प्रतिचिक्षेप तान् प्रजङ्ग महाबलः ॥ ६-७६-१९

19. **te** = those monkeys; **aahave** = in the battle; **samaadaaya** = having taken; **vR^ikShaan** = the trees; **samprachikShipuH** hurled (at the demons); **mahaabalaH** = the mighty; **prajaN^ghaH** = Prajangha; **taan pratichikShepa** = got rid of them; **khaDgena** = with a sword.

In the battle-field, the monkeys, seizing hold of trees, hurled them against the demon-chiefs. The mighty Prajangha, however, cut them down with his sword.

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रथानश्चान् द्रुमान् शैलान् प्रतिचिक्षिपुराहवे ।
शरौघैः प्रतिचिच्छेद तान्यूपाक्षो महाबलः ॥ ६-७६-२०

20. **aahave** = (the monkeys) in the battle-field; **pratichikShipuH** = hurled; **drumaan** = trees; **shailaan** = and rocks; **rathaan** = towards chariots; **ashvaan** = and horses; **mahaabalaH** = the mighty; **yuupaakShaH** = Yupaksha; **taan chichheda** = chopped them off; **shoraughaiH** = with a flood of arrows.

The monkeys in the battle-field hurled trees and rocks towards chariots and horses. The mighty Yupaksha chopped them off with a flood of arrows.

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सृष्टान् द्विवदमैन्दाभ्यां द्रुमानुत्पाट्य वीर्यान् ।
बभञ्ज गदया मद्य शोणिताक्षः प्रतापवान् ॥ ६-७६-२१

21. **shoNitaakShaH** = Shonitaksha; **viiryavaan** = the valiant demon; **prataapavaan** = and the powerful demon; **babhaaN^ja** = chopped off; **drumaan** = the trees; **utpaaTya** = uplifted; **sR^iShTaan** = and hurled; **dvivida maindaabhyaam** = by Dvivida and Mainda; **gadayaa** = by his mace; **madhye** = in the mid-way.

Shonitaksha, the valiant and the powerful demon, chopped off the trees uplifted and hurled by Dvivida and Mainda with his mace in the midway itself.

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उद्यम्य विपुलं खड्गं परमर्मविदारणम् ।
प्रजङ्घो वालिपुत्राय अभिदुद्राव वेगितः ॥ ६-७६-२२

22. **prajaN^ghaH** = Prajangha; **udyamya** = lifting; **vipulam** = a large; **khaDgam** = sword; **paramarma vidaaraNam** = which can chop off vital parts of the enemies; **abhidudraava** = rushed; **vegitaH** = swiftly; **vaaliputraaya** = towards Angada.

Prajangha, lifting a large sword, which can chop off vital parts of the enemies, rushed swiftly towards Angada.

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तमभ्याशगतं दृष्ट्वा वानरेन्द्रो महाबलः ।
आजघानाश्वकर्णेन द्रुमेणातिबलस्तदा ॥ ६-७६-२३

23. tadaa = then; mahaabalaH = the mighty; vaanarendraH = Angada; atibalaH = who was exceedingly strong; dR^iShTvaa = seeing; tam = him; abhyaashagatam = coming nearer; aajaghaana = struck (him); drumeNa = with a tree; ashvaarNena = called Ashvakarna.

Then the mighty Angada, who was exceedingly strong, seeing him coming nearer, struck him with an Ashvakarna tree.

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बाहुं चास्य सनिस्त्रिंशमाजघान स मुष्टिना ।
वालिपुत्रस्य घातेन स पपात क्षितावसिः ॥ ६-७६-२४

24. saH = Angada; aajaghaana = struck; asya baahum = his arm; sanistrimsham = holding the sword; muShTinaa = with his fist; ghaatena = by the blow; vaaliputrasya = of Angada; saH asiH = that sword; papaata = fell; kShitau = on the ground.

Angada struck, with his fist, the arm of Prajangha, holding the sword. By that blow, the sword fell on the ground.

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तं दृष्ट्वा पतितं भूमौ खड्गम् मुसलसंनिभम् ।
मुष्टिं संवर्तयामास वज्रकल्पं महाबलः ॥ ६-७६-२५

25. dR^iShTvaa = seeing; tam khaDgam = that sword; musala samnibham = looking like a pebble in shape); patitam = which fell; bhuumau = on the ground; mahaabalaH = the mighty Prajangha; samvartayaamaasa = tightened; muShTim = his fist; vajrakalpam = equal to a thunder-bolt.

Seeing that sword looking like a pebble (in shape), which fell on the ground, the mighty Prajangha tightened his thunderbolt like fist.

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स ललाटे महावीर्यमङ्गदं वानरर्षभम् ।
आजघान महातेजाः स मुहूर्तं च्चाल ह ॥ ६-७६-२६

26. saH = that Prajangha; mahaatejaaH = with great splendour; mahaa viiryam = of great valour; vaanararShabham = the excellent monkey; aajaghaana = struck; aN^gadam = Angada; lalaaTe = on his forehead; saH = Angada; chchaalaha = shuddered; muhuurtam = for a moment.

When that Prajangha of great splendour struck Angaa, the excellent monkey with a great strength on his forehead, Angada shuddered for a moment.

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स संज्ञाम् प्राप्य तेजस्वी वालिपुत्रः प्रतापवान् ।
प्रजङ्घस्य शिरः कायात्पातयामास मुष्टिना ॥ ६-७६-२७

27. saH = that; vaaliputraH = Angada; tejasvii = of splendour; prataapavaan = and prowess; praapya = obtaining; samJNaam = consciousness; muShTinaa = and by his fist; prajaN6ghasya shiraH paatayaamaasa = caused Prajangha's head to fall; kaayaat = off his trunk.

That Angada of splendour and prowess, restoring his consciousness, struck with his fist and shattered Prajangha's head off his trunk.

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स यूपाक्षोऽश्रुपूर्णाक्षः पितृव्ये निहते रणे ।
अवरुह्य रथान् क्षिप्रं क्षीणेषुः खड्गमाददे ॥ ६-७६-२८

28. saH = that; **yuupaakShaH** = Yuupaksha; **ashrupuurNaakShaH** = with tears filled in his eyes; **pitR^ivye nihate** = because of the death of his paternal uncle; **raNe** = in battle; **kShiiNeShuH** = and since his arrows were exhausted; **kShipram** = quickly; **aadade** = took; **khaDgam** = a sword; **avaruhya** = after descending; **rathaat** = from his chariot.

That Yupaksha, with tears filled in his eyes because of the death of his paternal uncle in battle, quickly took a sword as his arrows were exhausted and descended from his chariot.

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तमापतन्तं संप्रेक्ष्य यूपाक्षं द्विविदस्त्वरन् ।
आजघानोरसि क्रुद्धो जग्राह च बलाद्धली ॥ ६-७६-२९

29. **samprakShya** = seeing; **tam yuupaakSham** = that Yupaksha; **aapatantam** = rushing on him; **dvividaH** = Dvidida; **tvaram** = hurriedly; **aajaghaana** = struck; **urasi** = on his chest; **kruddhaH** = with rage **balii** = the strong Dvidida; **balata** = forcibly; **jagraaha** = caught hold of him.

Seeing that Yupaksha rushing on him, Dvidida hurriedly struck Yupaksha on his chest and with a rage, forcibly caught hold of him.

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गृहीतं भ्रातरं दृष्ट्वा शोणिताक्षो महाबलम् ।
आजघान महातेजा वक्षसि द्विविदं ततः ॥ ६-७६-३०

30. **dr^iShTvaa** = seeing; **mahaabalam** = his mighty; **bhraataram** = brother; **gR^ihiitam** = being seized; **shoNitaakShaH** = Shonitaksha; **mahaatejaaH** = of great splendour; **tataH** = then; **aajaghaana** = struck; **dvividam** = Dvidida; **vakShasi** = on his chest.

Seeing his mighty brother being seized, Shonitaksha, of great splendour, then struck Dvidida on his chest.

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स ततोऽभिहतस्तेन चचाल च महाबलः ।
उद्यतां च पुनस्तस्य जहार द्विविदो गदाम् ॥ ६-७६-३१

31. **saH mahaabalaH** = that mighty; **dvividaH** = Dvidida; **abhihataH** = struck; **tena** = by him; **tataH** = then; **chachaala** = was tottered; **jahaara** = (but) pulled off; **tasya gadaam** = his mace; **punaH** = again; **udyataam** = lifted on him.

That mighty Dvidida, struck by Shonitaksha was tottered; but pulled off the platter's mace when lifted again on him.

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एतस्मिन्नन्तरे मैन्दो द्विविदाभ्याशमागमत् ।
यूपाक्षं ताडमामास तलेनोरसि वीर्यवान् ॥ ६-७६-३२

32. **etasmin antare** = meanwhile; **maindaH** = Mainda; **aagamat** = came; **dvividaabhyaasham** = nearer to Dvidida; **viiryavaan** = that powerful

Mainda; **taaDayaamaasa** = banged; **yuupaakSham** = Yupaksha; **urasi** = on his chest; **talena** = with his palm.

Meanwhile, Mainda came nearer to Dvividā and banged Yupaksha on his chest with his palm.

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तौ शोणिताक्षयूपाक्षौ प्लवग्माभ्यां तरस्विनौ ।

चक्रतुः समरे तीव्रमाकर्षोत्पाटनं भृशम् ॥ ६-७६-३३

33. **tau** = those; **tarasvinau** = violent; **shoNitaakSha yuupaakShau** = Shonitaksha and Yupaksha; **samara** = in battle; **chakratuH** = made a keen contest; **plavaNgaabhyaam** = with the two monkeys; **aakarShotpaaTanam** = in pulling and overthrowing; **bhR^isham** = vehemently; **tiivram** = and severely.

Those two demons, Shonitaksha and Yupaksha, who were full of violence, carried on a keen contest with the two monkeys in the battle field, by pulling and overthrowing them vehemently and severely.

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द्विविदः शोणिताक्षं तु विददार नखैर्मुखे ।

निष्पिपेष च वीर्येण क्षितावाविध्य वीर्यवान् ॥ ६-७६-३४

34. **viiryavaan** = the valiant; **dvividaH** = Dvividā; **vidadaara** = split open; **mukhe** = the face; **shoNitaakSham** = of Shonitaksha; **nakhaiH** = with his nails; **aavidhya** = threw him down; **kShitau** = on the floor; **viiryeNa** = by his strength; **niShpipeShacha** = and crushed him.

The valiant Dvividā, after splitting open shonitaksha's face with his claws, threw him down on the floor by his strength and crushed him down.

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यूपाक्षमभिसंकुद्धो मैन्दो वानरपुंगवः ।

पीडयामास बाहुभ्यां पपात स हतः क्षितौ ॥ ६-७६-३५

35. **maindaH** = Mainda; **vaanarapuN^gavaH** = the foremost of monkeys; **abhisamkruddhaH** = was enraged; **piiDayaamaasa** = and pressed; **yuupaakSham** = Yupaksha; **baahubhyaam** = with his arms; **saH** = Yupaksha; **hataH** = was killed; **papaata** = and fell down; **kShitau** = on the floor.

Mainda, the foremost of monkeys, was enraged and pressed Yupaksha with his arms. Yupaksha fell down dead on the ground.

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हतप्रप्रवीरा व्यथिता राक्षसेन्द्रचमूस्तदा ।

जगामाभिमुखी सा तु कुम्भकर्णात्मजो यतः ॥ ६-७६-३६

36. **saa** = that; **raakShasendra chamuuH** = army of demons; **vyathitaa** = which was perturbed; **hatapraviiraa** = with their great warriors killed; **tadaa** = then; **jagaama** = moved; **abhimukhii** = turning its faces; **yataH** = towards that side; on which side; **kumbhakarNaatmajaH** = the son of Kumbhakarna (was there).

That army of demons, which was perturbed with their great warriors killed, then moved with its face turned towards the place where Kumbha (the son of Kumbhakarna) was carrying on battle.

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आपतन्तीम् च वेगेन कुम्भस्तां सान्त्वयच्चमूम् ।
 अथोत्कृष्टं महावीर्यैर्लब्धलक्षैः प्लवग्ममैः ॥ ६-७६-३७
 निपातितमहावीरां दृष्ट्वा रक्षश्चमूं तदा ।
 कुम्भः प्रचक्रे तेजस्वी रणे कर्म सुदुष्करम् ॥ ६-७६-३८

37; 38. **kumbhaH** = Kumbha; **saantvayat** = restored to confidence **taam chamuum** = that army; **aapatantiim** = which was coming; **vegena** = with speed; **atha** = then; **dR^iShTvaa** = seeing; **rakShasachamuum** = the army of demons; **nipaatiita mahaaviiraam** = thrown down; **mahaaviiryaiH** = having their chief warriors **plavaN^gamaiH** = by the most powerful monkeys; **labdhalakshyaiH** = who attained their aim; **kumbhaH** = Kumbha; **tejasvii** = the powerful; **tadaa** = then; **chakre** = did; **utkR^iShTam** = a great; **karma** = feat; **suduShkaram** = which was very difficult to do; **raNe** = in a battle.

Kumbha, restored to confidence, that army which was coming towards him with speed. Then, seeing the army of demons whose chief-warriors were thrown down by the most powerful monkeys who could fulfill their aim, the powerful Kumbha then performed a great feat which was very difficult to do in a battle.

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स धनुर्धन्विनां श्रेष्ठः प्रगृह्य सुसमाहितः ।
 मुमोचाशीविषप्रख्याञ्शरान्देहविदारणान् ॥ ६-७६-३९

39. **saH** = that Kumbha; **dhanvinaam shreshshThaH** = the foremost among the wielders of bow; **pragR^ihya** = taking; **dhanuH** = his bow; **susamaahitaH** = and fully composed; **mumocha** = released; **sharaan** = arrows; **aashiiviShaprakhyaan** = resembling serpents; **dehavidaaaNaan** = which can split open the bodies.

That Kumbha, the foremost among the wielders of bow, taking his bow and fully composed, released serpentine arrows which can split open the bodies.

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तस्य तच्छुशुभे भूयः सशरं धनुरुत्तमम् ।
 विद्युदैरावतार्चिष्मद्वितीयेन्द्रधनुर्यथा ॥ ६-७६-४०

40. **tat** = that; **uttamam** = excellent; **dhanuH** = bow; **tasya** = of his; **sasharam** = fitted with an arrow; **shushubhe** = shone; **dvitiyendradhanuH yathaa** = like a second bow of indra (the rain-god); **vidyudairaavataarchiShmat** = illumined by flashes of lightning and the splendour of Airavata (the elephant carrying Indra on its back).

That excellent bow of his, fitted with an arrow, shone like a second bow of Indra (the rain-god), illumined by flashes of lightning and the splendour of Airavata (the elephant carrying Indra on its back).

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आकर्णकृष्टमुक्तेन जघान द्विविदं तदा ।
 तेन हाटकपुङ्खेन पत्रिणा पत्रवाससा ॥ ६-७६-४१

41. **tena** = by that; **patriNaa** = arrow; **haaTakapuNkhena** = with a golden shaft; **patra raasasaa** = fastened with feathers; **aakarNakR^iShTamuktena** = drawn upto the ear and discharged; (he); **tadaa** = then; **jaghaana** = struck; **dvididam** = Dvidida.

By that arrow with a golden shaft and fastened with feathers, drawn upto his ear and discharged, he then struck Dvidida.

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सहसाभिहतस्तेन विप्रमुक्तपदः स्फुरन् ।

निपपाताद्रिकूटाभो विह्वलः प्लवगोत्तमः ॥ ६-७६-४२

42. abhihataH = struck; sahasaa = suddenly; tena = by that arrow; plavagamottamaH = that foremost of monkeys; trikuuTaabhaH = having a splendour of Mount Trikuta; vipramuktapadaH = with his feet swaying to and fro; vihvalan = and perturbed; nipapaata = fell down; sphuran = throbbing.

Suddenly struck by that arrow, that excellent monkey possessing a splendour of Mount Trikuta, was perturbed, with his feet swaying to and fro and fell down throbbing.

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मैन्दस्तु भ्रातरं दृष्ट्वा भग्नं तत्र महाहवे ।

अभिदुद्राव वेगेन प्रगृह्य महतीं शिलाम् ॥ ६-७६-४३

43. dR^iShTvaa = beholding; bhraataram = his brother; bhagnam = defeated; mahaahave = in that great battle; maindaH tu = Mainda on his part; tatra = there; pragR^ihya = taking; vipulaam = a large; shilaam = rock; abhidudraava = rushed; vegena = with speed (to attack the demon).

Beholding his brother defeated in that great battle, Mainda there on his part, taking a large rock, rushed with speed to attack the demon.

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तां शिलां तु प्रचिक्षेप राक्षसाय महाबलः ।

बिभेद तां शिलां कुम्भः प्रसन्नैः पञ्चभिः शरैः ॥ ६-७६-४४

44. mahaabalaH = the mighty Mainda; pachikShepa = hurled; taam = that; shilaam = rock; raakShasaaya = towards the demon; kumbhaH = Kumbha; bibheda = broke; taam shilaam = rock; paN^chabhiH prasannaiH = with his five shining; sharaiH = arrows.

While that mighty Mainda hurled that rock towards the demon, Kumbha broke that rock into pieces with his five shining arrows.

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सन्धाय चान्यं सुमुखं शरमाशीविषोपमम् ।

आजघान महातेजा वक्षसि द्विविदाग्रजम् ॥ ६-७६-४५

45. samdhaaya = stretching; anyam = another; sharam = arrow; sumukham = with a good pointed tip; aashiiviShopamam = resembling a serpent; aajaghaana = mahaatejaaH = Kumbha possessing a great splendour; aajaghaana = struck; vakShasi = on the chest; dvivijaagrajam = of Mainda the brother of Dvidida.

Stretching another arrow resembling a serpent and with a good pointed tip, Kumbha of a great splendour, struck it on the chest of Mainda the brother of Dvidida.

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स तु तेन प्रहारेण मैन्दो वानरयूथपः ।

मर्मण्यभिहतस्तेन पपात भुवि मूर्छितः ॥ ६-७६-४६

46. tena prahaareNa = by that blow; tena = of that Kumbha; saH maindaH = that Mainda; vaanarayuuthapaH = the chief of monkeys; abhihataH = was struck; marmaNi = on his vital parts; papaata = and fell; bhuvi = on the ground; muurchitaH = unconscious.

As that blow of Kumbha's arrow struck that Mainda, the monkey-chief, on his vital parts, he fell unconscious on the ground.

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अङ्गदो मातुलौ दृष्ट्वा पतितौ तौ महाबलौ ।
अभिदुद्राव वेगेन कुम्भमुद्यतकार्मुकम् ॥ ६-७६-४७

47. dR^iSTvaa = seeing; mahaabalau = both his mighty; maatulau = maternal uncles; mathitau = wounded; aN^gadaH = Angada; abhidudraava = rushed; vegena = speedily; kumbham = towards Kumbha; udyata kaarmukam = having his bow uplifted.

Seeing both his mighty maternal uncles wounded, Angada rushed speedily towards Kumbha, who was standing with his bow uplifted.

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तमापतन्तं विव्याध कुम्भः पञ्चभिरायसैः ।
त्रिभिश्चान्यैः शितैर्बाणैर्मतङ्गमिव तोमरैः ॥ ६-७६-४८

48. paN^chabhiH aayasaiH = with five iron arrows; tribhiH anyaiH shitaiH baaNaiH = and with three other sharp arrows; kumbhaH = Kumbha; vivyaadha = pierced; tam = that Angada; aapatantam = who was coming near to him; maataN^gamiva = as (one would fierce) an elephant tomaraiH = with goads.

With five steel arrows and with three other sharp-edged arrows, Kumbha pierced that Angada advancing towards him, as one would pierce an elephant with goads.

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सोऽङ्गदं विविधैर्बाणैः कुम्भो विव्याध वीर्यवान् ।
अकुण्ठधारैर्निशितैस्तीक्ष्णैः कनकभूषणैः ॥ ६-७६-४९

49. saH = that; viiryavaan = valiant; kumbhaH = Kumbha; vivyaadha = pierced; aN^gadam = Angada; bahubhiH = with many; nishitaiH = sharp; baaNaiH = arrows; kanaka bhuuShaNaiH = decked in gold; akuN^Tha dhaaraiH = with edges which were not blunt; nishitaiH = (but) sharp; tiikShaNaiH = and harsh.

That valiant Kumbha pierced Angada with a multiple of sharp arrows, decked in gold, with edges which were harsh and sharp.

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अङ्गदः प्रतिविद्धाङ्गो वालिपुत्रो न कम्पते ।
शिलापादपवर्षाणि तस्य मूर्ध्नि ववर्ष ह ॥ ६-७६-५०

50. aN^gadaH = Angada; vaaliputraH = the son of wind-god; prativiShTaaN^gaH = though pierced all over the body with sharp arrows; na kampate = was not shaken; vavarShaha = (He) showered; shilapaadapavarShaaNi = a rain of rocks and trees; tasy muurdhni = on Kumbha's head.

Angada, the son of wind-god, though pierced all over the body with sharp arrows, was however not shaken. He showered a rain of rocks and trees on Kumbha's head.

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स प्रचिच्छेद तान्सर्वान्बिभेद च पुनः शिलाः ।
कुम्भकर्णात्मजः श्रीमान्वालिपुत्रसमीरितान् ॥ ६-७६-५१

51. **shriimaan** = the glorious; **Kumbha** = Kumbha; **kumbhakarNaatmajaH** = the son of Kumbhakarna; **pravichheda** = chopped off; **sarvaan** = all; **taan** = those (trees); **vaaliputra samiiritaan** = hurled by Angada; **bibheda cha** = and broke off; **shilaaH punaH** = the rocks further.

The glorious Kumbha the son of Kumbhakarna chopped off all those trees hurled by Angada and burst off the rocks further.

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आपतन्तं च सम्प्रेक्ष्य कुम्भो वानरयूथपम् ।
भ्रुवोर्विव्याध बाणाभ्यामुल्काभ्यामिव कुञ्जरम् ॥ ६-७६-५२

52. **samprekShya** = seeing; **vaanarayuutham** = Angada; the monkey-chief; **aapatantam** = rushing upon him; **kumbhaH** = Kumbha; **vivyaadha** = pierced; **bhruvoH** = his brows; **baaNaabhyaam** = his arrows; **kuNjaram iva** = as an elephant is struck; **ulkaabhyaam** = with flaming torches.

Seeing Angada the monkey-chief rushing upon him, Kumbha pierced his brows with his brows with his arrows, as an elephant would be struck with flaming torches.

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तस्य सुस्राव रुधिरं पिहिते चास्य लोचने ।
अङ्गदः पाणिना नेत्रे पिधाय रुधिरोक्षिते ॥ ६-७६-५३
सालमासन्नमेकेन परिजग्राह पाणिना ।

53. **tasya** = Angada's; **rudhiram** = blood; **susraava** = oozed out; **asya** = his; **lochane** = eyes; **pihite cha** = were covered with blood; **pidhaaya** = covering; **netra** = his eyes; **rudhirokShite** = dampened with blood; **paaNinaa** = with one hand; **parijagraaha** = he caught hold of; **saalam** = Sala tree; **aasannam** = which was nearby; **a pannam** = nearby; **ekena** = with one; **paaNinaa** = hand.

Since Angada's blood was oozing out, his eyes were covered with blood; Covering his eyes, dampened with blood, with one hand, he caught hold of a Sala tree nearby with another hand.

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सम्पीड्योरसि सस्कन्धम् करेणाभिनिवेश्य च ॥ ६-७६-५४
किञ्चिदभ्यवनम्यैनमुन्ममाथ महारणे ।

54. **mahaaraNe** = In that battle-field; **sampiiDya** = propping; **saskandam** = that tree with branches and all; **urasi** = on his chest; **abhiniveshya cha** = holding it; **kareNa** = with his hand; **abhyavanamya** = and bending; **kiNchit** = a little; **unmamaatha** = (he) uprooted; **enam** = it.

In the battle-field, propping that tree with branches and all, on his chest, holding it with his hand and bending a little, Angada uprooted it from the ground.

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तमिन्द्रकेतुप्रतिमं वृक्षं मन्दरसंनिभम् ॥ ६-७६-५५
समुत्सृजन्तं वेगेन पश्यतां सर्वरक्षसाम् ।

55. **sarvaraakShasaam** = (While) all the demons; **miShataam** = were looking on; (Angada); **vegena** = swiftly; **samutsR^ijata** = hurled; **tam vR^ikSham** = that tree; **mandarasannibham** = looking like Mount Mandara; **indraketupratimam** = and imitating Indra's banner.

While all the demons were looking on, Angada hurled that tree-which was tall like Indra's banner and resembled Mount Mandara in size.

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स चिच्छेद शितैर्बाणैः सप्तभिः कायभेदनैः ॥ ६-७६-५६
अङ्गदो विव्यथेऽभीक्ष्णं ससाद च मुमोह च ।

56. saH = that Kumbha; chichheda = chopped off; (that tree); saptabhiH shitaiH = with seven sharp; baaNaiH = arrows; kaayabhedanaiH = which were capable of splitting asunder the body; saH = that; aN^gadaH = Angada; abhiikShNam = was very much; vivyathe = perturbed; papaata = fell down; mumoha cha = and swooned too.

That Kumbha chopped off that tree with seven sharp arrows which were capable of splitting asunder the body. That Angada was very much perturbed and fell down, swooning.

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अङ्गदं व्यथितं दृष्ट्वा सीदन्तमिव सागरे ॥ ६-७६-५७
दुरासदं हरिश्रेष्ठा राघवाय न्यवेदयन् ।

57. dR^iShTvaa = seeing; duraasadam vaaliputram = the unconquerable Angada; patitam = fallen down; siidantam = sinking into depression; saagaram iva = as an ocean; harishreShThaaH = the monkey-chiefs; nyavedayan = informed; raaghavaaya = Rama.

Seeing the unconquerable Angada fallen down and sinking into depression as though in an ocean, the monkey-chiefs informed the matter to Rama.

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रामस्तु व्यथितं श्रुत्वा वालिपुत्रं महाहवे ॥ ६-७६-५८
व्यादिदेश हरिश्रेष्ठज्जाम्बवत्प्रमुखांस्ततः ।

58. tataH = then; shrutvaa = hearing; vaaliputram = about Angada; vyathitam = being seized with anguish; mahaavahe = in that great battle; raamaH = Rama; tataH = thereafter; vyaadidesha = sent out; harishreShThaan = for help the leaders of monkeys; jaambavaatpramukhaan = headed by Jambavan.

Hearing of Angada being seized with anguish in that great combat, Rama sent out for help, leaders of monkeys, headed by Jambavan.

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ते तु वानरशार्दूलाः श्रुत्वा रामस्य शासनम् ॥ ६-७६-५९
अभिपेतुः सुसङ्क्रुद्धाः कुम्भमुद्यतकार्मुकम् ।

59. shrutvaa = hearing; raamasya = Rama's; shaasanam = message; te = these; vaanara shaarduulaaH = excellent monkeys; susamkruddhaaH = were very much enraged; abhipetuH = and rushed; kumbham = towards Kumbha; udyata kaarmukam = who was holding up a bow.

Hearing Rama's message, those excellent monkeys were very much enraged and quickly rushed towards Kumbha who was wielding a bow in his hand.

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ततो द्रुमशिलाहस्ताः कोपसंरक्तलोचनाः ॥ ६-७६-६०
रिरक्षिषन्तोऽभ्यपतन्नङ्गदं वानरर्षभाः ।

60. rirakShantaH = desirous of defending; aN^gadam = Angada; vaanararShabhaaH = the foremost of monkeys; tataH = then; druma shilaa hastaaH = wielding trees and rocks in their

hands; **kopa samrakta lochanaaH** = and with their eyes reddened of fury; **abhyapatan** = rushed on.

With an intent to defend Angada, the monkey-chiefs then holding trees and rocks in their hands and with their furious blood-red eyes, rushed on.

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जाम्बवांश्च सुषेणश्च वेगदर्शी च वानरः ॥ ६-७६-६१

कुम्भकर्णात्मजं वीरं क्रुद्धाः समभिदुद्रुवुः ।

61. **kruddhaaH** = the enraged; **jaambavaamshcha** = Jambavan; **suSheNashcha** = Sushena; **vegadarshii cha** = and Vegadarshi; **vaanaraH** = the monkey; **sambhidudruvuH** = ran up; **kumbhakarNaatmajam** = towards Kumbha the son of Kumbhakarna.

The enraged Jambavan, Sushena and Vegadarshi, the monkey ran up towards Kumbha the son of Kumbhakarna to attack him.

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समीक्ष्यातततस्तांस्तु वानरेन्द्रान्महाबलान् ॥ ६-७६-६२

आववार शरौघेण नगेनेव जलाशयम् ।

62. **viikShya** = seeing; **taan mahaabalaan** = those mighty; **vaanarendraan** = monkey-chiefs; **aapatataH** = coming near him; **(Kumbha) aavavaara** = covered (them) sharaugheNa = with a flood of arrows; **jalaashayam nagineva** = as one would obstruct the course of a stream by means of a rock.

Seeing those mighty monkey-chiefs coming nearer to him, Kumbha covered them with a flood of arrows, as one would obstruct the course of a stream by means of a rock.

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तस्य बाणचयं प्राप्य न शोकेरतिवर्तितुम् ॥ ६-७६-६३

वानरेन्द्रा महात्मानो वेलामिव महोदधिः ।

63. **praapya** = reaching; **tasya baaNapatham** = the range of his arrows; **mahaatmanaH** = the great souled; **vaanarendraaH** = monkey-chiefs; **na shekuH** = were unable; **ativartitum** = even to look at him; much less advance towards him; **mahodadhiH iva** = any more than a great ocean (would overstep); **velaam** = its shore.

Reaching the range of his arrows, the great souled monkey-chiefs were unable even to look at him, much less advance towards him, any more than a great ocean would overstep its shore.

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तांस्तु दृष्ट्वा हरिगणाञ्शरवृष्टिभिरर्दितान् ॥ ६-७६-६४

अङ्गदं पृष्ठतः कृत्वा भ्रातृजं प्लवगेश्वरः ।

अभिदुद्राव वेगेन सुग्रीवः कुम्भमाहवे ॥ ६-७६-६५

शैलसानु चरं नागं वेगवानिव केसरी ।

64; 65. **dR^iShTvaa** = seeing; **taan** = those; **harigaNaan** = troops of monkeys; **arditaan** = being tormented; **sharavR^iShTibhiH** = with a flood of arrows; **sugriivaH** = Sugreeva; **plavageshvaraH** = the king of monkeys; **aN^gadam bhraatR^ijam pR^iShTataH kR^itvaa** = keeping Angada; the son of his brother in the rear; **abhidudraava** = rushed headlong; **kumbhakarNaatmajam** = towards Kumbha the son of Kumbhakarna; **raNe** = in the battle; **vegavaan kesarii iva** = as swift lion; (would bounce); **naagam** = upon an elephant; **shailaanucharam** = walking along with slopes of a mountain.

Seeing those troops of monkeys being tormented by a flood of arrows, Sugreeva the king of monkeys, keeping Angada his brother's son in the rear, rushed headlong towards Kumbha in the battle, as a swift lion would bounce upon an elephant walking along the slopes of a mountain.

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उत्पाट्य च महाशैलानश्वकर्णान्धवान्बहून् ॥ ६-७६-६६
अन्यांश्च विविधान्वृक्षांश्चिक्षेप च महाकपिः ।

66. utpaaTya = uprooting; bahuun = many; mahaavR^ikShaan = large trees; ashvakarNaadikaan = like Ashvakarna and so on; anyaan vividhaan = and many other kinds; vR^ikShaan cha = of trees; saH mahaakapiH = that king of monkeys; chikShepa = hurled (them on Kumbha).

Uprooting many large trees beginning with Ashvakarna and many kinds of trees, Sugreeva the king of monkeys hurled them on Kumbha.

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तां छादयन्तीमाकाशं वृक्षवृष्टिं दुरासदाम् ॥ ६-७६-६७
कुम्भकर्णात्मजः श्रीमांश्चिच्छेद निशितैः शरैः ।

67. shriimaan = the illustrious; kumbhakarNaatmajaH = Kumbha the son of Kumbhakarna; nishitaiH sharaiH = with his sharp arrows; chichchheda = chopped off; taam = that; vR^ikShavR^iShTim = down pour of trees; chhadayantiim = which was obscuring; aakaasham = the sky; duraasadaam = and which was difficult to be attacked.

The illustrious Kumbha, the son of Kumbhakarna, with his sharp arrows, chopped off that down pour of trees, which was obscuring the sky and which was difficult to be assailed.

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अभिलक्ष्येण तीव्रेण कुम्भेन निशितैः शरैः ॥ ६-७६-६८
निर्भिद्यमानास्ते रेजुर्यथा घोरशतघ्नयः ।

68. te = those trees; nirbhidyamaanaaH = chopped off; nishitaiH sharaiH = with his sharp arrows; tiivreNa kumbhena = by the brutal Kumbha; abhilakSheNa = who was skilled in hitting his target; rejuH = shone; ghoraH shatagniH yathaa = like terrific Shatagnhis (stones or cylindrical pieces of wood studded with iron spikes).

The trees, chopped off with his sharp arrows by the brutal Kumbha, skilled in hitting his target, shone like terrific Shatagnhis (stones or cylindrical pieces of wood studded with iron spikes).

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द्रुमवर्षं तु तच्छिन्नं दृष्ट्वा कुम्भेन वीर्यवान् ॥ ६-७६-६९
वानराधिपतिः श्रीमान्महासत्त्वो न विव्यथे ।

69. dR^iSTvaa = seeing; tat = that; druma varSham = shower of trees; bhinnam = chopped off; kumbhena = by Kumbha; mahaasattvaH = the mighty; shriimaan = and illustrious; vaanaraadhipatiH = Sugreeva; viiryavaan = of valour; na vivyathe = did not feel disturbed.

Seeing that shower of trees chopped off by Kumbha, the mighty and illustrious Sugreeva of valour was not disturbed.

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स विध्यमानः सहसा सहमानश्च ताञ्शरान् ॥ ६-७६-७०

कुम्भस्य धनुराक्षिप्य बभञ्जेन्द्रधनुःप्रभम् ।

70. **sahamaanaH** = enduring; **taan** = those; **sharaan** = arrows; **vidhyamaanaH** = being hit; **saH** = Sugreeva; **aakShipya** = taking away; **Kumbha dhanuH** = Kumbha's bow; **indra dhanuShprabham** = having the splendour of a rain-bow; **babhaN^ja** = broke it; **sahasaa** = all at once.

Enduring those arrows being hit, Sugreeva snatched away Kumbha's bow, possessing the splendour of a rain-bow and broke it all at once.

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अवप्लुत्य ततः शीघ्रं कृत्वा कर्म सुदुष्करम् ॥ ६-७६-७१

अब्रवीत्कुपितः कुम्भं भग्नशृङ्गमिव द्विपम् ।

71. **tataH** = then; **shiighram** = swiftly; **avaplutya** = bouncing; **kR^itvaa** = and doing; **suduShkaram karma** = that most difficult act; **kupitaH** = the enraged Sugreeva; **abraviit** = spoke; **Kumbha** = to Kumbha; **dvipam iva** = who was looking like an elephant; **bhagna shR^iN^gam** = whose tusk was broken.

Thus bouncing swiftly and doing that most difficult task, the enraged Sugreeva spoke (as follows) to Kumbha, who was looking like an elephant with a broken tusk.

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निकुम्भाग्रज वीर्यं ते बाणवेगं तदद्भुतम् ॥ ६-७६-७२

संनतिश्च प्रभावश्च तव वा रावणस्य वा ।

72. **nikumbhaagraja** = O Kumbha; the elder brother of Nikumbha!; **te** = your; **viiryam** = prowess; **adbhutam** = is wonderful; **baaNavegavat**; like the swiftness of an arrow; **samnatishcha** = the complaisance towards demons; **prabhaavashcha** = and majesty too; **tava vaa** = are with you; **raavaNasya vaa** = or even with Ravana.

"O Kumbha, the elder brother of Nikumbha! Both your prowess and the swiftness of your arrow are wonderful. Both Ravana and you are equal in complaisance towards demons and the majesty too exists.

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प्रह्लादबलिवृत्रघ्नकुबेरवरुणोपम ॥ ६-७६-७३

एकस्त्वमनुजातोऽसि पितरं बलवत्तरः ।

73. **prahlaada bali vR^itraghna kubera varuNopama** = O Kumbha; compeer of Prahlada; Bali; Indra; Kubera and Varuna!; **tvam** = you; **ekaH** = alone; **asi** = are; **anujaata** = born with a likeness; **balavattaram pitaram** = of your stronger father.

"O Kumbha, the compeer of Prahlada, Bali, Indra (the destroyer of the demon Vritra), Kubera (the god of riches) and Varuna (the god of water)! You alone are born with a likeness of your father (Kumbhakarna) who was exceedingly strong."

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त्वामेवैकं महाबाहुं शूलहस्तमरिन्दमम् ॥ ६-७६-७४

त्रिदशा नातिवर्तन्ते जितेन्द्रियमिवाधयः ।

विक्रमस्व महाबुद्धे कर्माणि मम पश्य च ॥ ६-७६-७५

74; 75. tridashaaH = the celestials; naativartate = cannot surpass; tvaam ekameva = even you alone; shuula hastam = with a spike in hand; arindamam = who can destroy the enemy; mahaabaahum = with your large arms; aadhayaH iva = as mental agonies cannot overwhelm his senses; vikramasva = exhibit your prowess; mahaabuddhe = O; demon of a great intellect!; pashya = see; mama = my; karmaaNicha = exploits.

"The celestials cannot surpass even you alone, with a spike in hand, who can destroy the enemy with your large arms, as mental agonies cannot overwhelm the one who subdued his senses. Hence, exhibit your prowess, O demon of great intellect and see my exploits."

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वरदानात्पितृव्यस्ते सहते देवदानवान् ।
कुम्भकर्णस्तु वीर्येण सहते च सुरासुरान् ॥ ६-७६-७६

76. te = your; pitR^ivyaH = uncle (Ravana); vara daanaat = due to receipt of a boon; sahate = is tolerating; devadaanavaan = celestials and demons; kumbhakarNastu = (But) Kumbhakarna on his part; viiryeNa = by his prowess; sahate = is tolerating; suraasuraan = celestials and demons.

"Because of the boon received by him, Ravana your uncle is able to attack the celestials and demons. But Kumbhakarna (your father) on his part is tolerating the celestials and demons."

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धनुषीन्द्रजितस्तुल्यः प्रतापे रावणस्य च ।
त्वमद्य रक्षसां लोके श्रेष्ठोऽसि बलवीर्यतः ॥ ६-७६-७७

77. tvam = you; tulyaH = who are equal; indrajitaH = to Indrajit; dhanuShi = in archery; raavaNasya = and to Ravana; prataape = in prowess; asi = are; adya = now; shreShThaH = the foremost; balaviiryataH = in strength and heroism; rakShasaam loke = among the demon-folk.

"You are equal in archery to Indrajit and in prowess to Ravana. Hence, you are now the foremost in strength and heroism among the demon-folk."

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महाविमर्दं समरे मया सह तवाद्भुतम् ।
अद्य भूतानि पश्यन्तु शक्रशम्बरयोरिव ॥ ६-७६-७८

78. bhuutaani = (Let) the created beings; pashyantu = see; tava adbhutam mahaavimardam = your great wonderful fight; mayaa saha = with me; samara = in battle; adya = today; shakrashambavavoriva = like the fight occurred between Indra and Shambara; the demon.

"Let the created beings see your great wonderful fight with me in the battle field today, as they saw that fight between Indra and Shambara, the demon."

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कृतमप्रतिमं कर्म दर्शितं चास्त्रकौशलम् ।
पातिता हरिवीराश्च त्वयैते भीमविक्रमाः ॥ ६-७६-७९

79. apratimam = an incomparable; karma = task; kR^itam = has been done; tvayaa = by you; astra kaushalam cha = a skill in missile weaponry; darshitam = has been shown; ete = these; hariviiraashcha = monkey-heroes; bhiima vikramaaH = possessing a terrific prowess; paatitaaH = have been struck down.

"You have performed an incomparable task. You have also shown your skill in missile weaponry. You have struck down these monkey-heroes possessing a terrific prowess."

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उपालम्भभयाच्चापि नासि वीर मया हतः ।
कृतकर्मा परिश्रान्तो विश्रान्तः पश्य मे बलम् ॥ ६-७६-८०

80. **viira** = O valiant demon; **kR^itakarmaparishraantaH** = you; who look tired in doing your martial duty; **na asi hataH** = were not killed; **mayaa** = by me; **upaalambhabhayaat** = with a fear of censure; **pashya** = see; **me** = my; **balam** = strength; **vishraantaH** = after taking some rest.

"O valiant demon! Since you look tired after performing your martial duty, I did not kill you, with a fear of public censure. Identify my strength, after taking some rest."

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तेन सुग्रीववाक्येन सावमानेन मानितः ।
अग्नेराज्यहुतस्येव तेजस्तस्याभ्यवर्धत ॥ ६-७६-८१

81. **maanitaH** = (Kumbha) was honoured; **tena Sugreeva saavamaanena vaakyena** = with those insulting words of Sugreeva; **tasya** = His; **tejaH** = splendour; **abhyavardhata** = enhanced; **agneH iva** = like a splendour of the sacrificial (enhances); **aajya hutasya** = when a melted butter is offered as an oblation.

Kumbha was thus honoured with those insulting words of Sugreeva. Kumbha's splendour then enhanced, like the splendour of the sacrificial fire, when a melted butter is offered to it as an oblation."

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ततः कुम्भस्तु सुग्रीवं बाहुभ्यां जगृहे तदा ।
गजाविवातमदौ निःश्वसन्तौ मुहुर्मुहुः ॥ ६-७६-८२
अन्योन्यगात्रग्रथितौ घर्षन्तावितरेतरम् ।
सधूमां मुखतो ज्वालां विसृजन्तौ परिश्रमात् ॥ ६-७६-८३

82; 83. **tataH** = then; **kumbhaH** = Kumbha; **jagR^ihe** = clasped; **sugriivam** = Sugreeva; **baahubhyaam** = by his arms; **tadaa** = then; **miH shvasantau** = (they stood) breathing heavily; **muhurmuH** = again and again; **aviitamadau gajaaviva** = like elephants whose rut was not worn out; **anyonya gaatra grathitau** = having their bodies wound each other; **gharShantau** = and rubbing; **itaretaram** = one another; **vispajantau** = and releasing; **jvaalaam** = a flame to blaze; **sadhuumam** = with smoke; **mukhataH** = from their faces; **parishramaat** = due to fatigue.

The reopen, Kumbha pressingly clasped Sugreeva in his arms. Then, they stood breathing heavily again and again as elephants in rut, having their bodies fastened against each other, rubbing one another and emitting a flame to blaze with smoke from their faces because of their fatigue.

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तयोः पादाभिघाताच्च निमग्ना चाभवन्मही ।
व्याघूर्णिततरङ्गश्च चुक्षुभे वरुणालयः ॥ ६-७६-८४

84. **mahii** = the floor; **abhavat** = became; **nimagnaa** = sunk down; **tayoH** = by their; **paadaabhighaataat** = trampling of the feet; **vyaaghoorNita taraNgaH** = with their waves whirled about; **varuNaalayaH** = the ocean; **chukShubhe** = became turbulent.

The battle-ground sank under the trampling of their feet. With their waves whirled about, the ocean became turbulent.

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ततः कुम्भं समुत्क्षिप्य सुग्रीवो लवणाम्बभसि ।
पातयामास वेगेन दर्शयन्नुदधेस्तलम् ॥ ६-७६-८५

85. tataH = then; samutkShipya = tossing up; kumbham = Kumbha; sugriivaH = Sugreeva; paatayaamaasa = threw him down; vegena = speedily; lavaNaambhasi = into the ocean; darshayan = showing; udadhaH talam = him the bottom of the sea.

Then tossing up Kumbha, Sugreeva threw him down speedily into the ocean, showing him the bottom of the sea.

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ततः कुम्भनिपातेन जलराशिः समुत्थितः ।
विन्ध्यमन्दरसंकाशो विसर्प समन्ततः ॥ ६-७६-८६

86. tataH = then; kumbhanipaaten = due to throwing down of Kumbha; samutthitaH = the fully risen; jalaraashiH = sea; vindhyamandara samkaashaH = equal to the height of Mount Vindhya; visarpa = diffused; samantataH = on all sides.

Due to the hurling down of Kumbha, the fully risen sea, reaching a height of as to that of Mount Vindhya, diffused on all sides.

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तस्य चर्म च पुस्फोट सज्जज्ञे चास्य शोणितम् ।
स च मुष्टिर्महावेगः प्रतिजघ्नेऽस्थिमण्डले ॥ ६-७६-८७

87. tataH = then; kumbhaH = Kumbha; samutpatya = jumping up; abhipaatya cha = and throwing down; sugriivam = Sugreeva; kruddhaH = irritated; ajaghaana = struck him; urasi = on his chest muShTinaa = with his fist ; vajrakalpena = equal to a thunder-bolt.

The enraged Kumbha, then jumping up and throwing down Sugreeva, struck him on his chest with his thunderbolt-like fist.

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तदा वेगेन तत्रासीत्तेजः प्रज्वालितं मुहुः ।
वज्रनिष्पेषसज्जातज्वाला मेरौ यथा गिरौ ॥ ६-७६-८८

88. tasya = his; varma cha = armour too; pusphoTa = was burst asunder; shoNitam vaapi = even blood; samjaNe = appeared (oozing out); saH mahaa vegaH = that awfully forceful; muShTiH = fist; pratijaghne = was given a counter-strike; asthimaN^Dale = by the cage of bones.

Sugreeva's armour was burst asunder. Even blood appeared oozing out of his chest. His cage of bones gave a counter-strike to that awfully forceful fist.

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स तत्राभिहतस्तेन सुग्रीवो वानरर्षभः ।
मुष्टिं संवर्तयामास वज्रकल्पं महाबलः ॥ ६-७६-८९

89. tadaa = then; vegena = by the force (of the fist); tatra = there; prajvalitam = blazed up; mahat = a mighty; tejaH = flame; jvaalaa yathaa = resembling the fire; meroHgireH = (that bursts up) on Mount Meru; vajra niShpeShasamjaataa = born out of a stroke of lighting.

Then, by the force of that fist shot forth there, a mighty flame resembling the fire that bursts up on Mount Meru, was born out of a stroke of lightning.

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अर्चिःसहस्रविकचं रविमण्डलसप्रभम् ।
स मुष्टिं पातयामास कुम्भस्योरसि वीर्यवान् ॥ ६-७६-९०

90. saH = that; mahaabala = mighty; sugriivaH = Sugreeva; vaanara shreShThah = the foremost of monkeys; abhihataH = struck; tatra = there; tena = by him; samvartayaamaasa = tightened; muShTim = his fist; vajrakalpam = equal to a thunderbolt.

Thus struck by Kumbha there, that mighty Sugreeva, the chief of monkeys, tightened his fist which appeared like a thunderbolt.

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स तु तेन प्रहरेण विह्वलो भृशपीडितः ।
निपपात तदा कुम्भो गतार्चिरिव पावकः ॥ ६-७६-९१

91. viiryavaan = the valiant; saH = Sugreeva; paatayaamaasa = forcefully descended; muShTim = his fist; archiH sahasra vikacha ravimaN^Dala varchasam = which shone like the solar disc encircled by a thousand rays; urasi = on the breast; kumbhasya = of Kumbha.

The valiant Sugreeva forcefully descended his fist, which shone like the solar disc encircled by a thousand rays, on the breast of Kumbha.

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मुष्टिनाभिहतस्तेन निपपाताशु राक्षसः ।
लोहिताङ्ग इवाकाशाद्दीप्तरश्मिर्यदृच्छया ॥ ६-७६-९२

92. saH kumbhaH = that Kumbha; bhR^isha piiDitaH = very much hurt; tena prahaareNa = by that blow; vihvalaH = was exhausted; tadaa = and then; nipapaata = fell down; paavakaH iva = like a fire; gataarchiH = whose flame has gone.

That Kumbha, very much hurt by that blow, was exhausted and then fell down, like fire whose flame has extinguished.

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कुम्भस्य पततो रूपं भग्नस्योरसि मुष्टिना ।
बभौ रुद्राभिपन्नस्य यथारूपं गवां पतेः ॥ ६-७६-९३

93. abhihataH = struck; muShTinaa = with fist; tena = by that Sugreeva; raakShasaH = that demon; nipapaata = fell down; aashu = suddenly; lohitaaNgaH iva = as the planet Mars; diiptarashmiH = of splendid rays; aakaashaat = (would drop down) from the sky; yard^ichchhayaa = accidentally.

Thus struck with Sugreeva's fist, that demon fell down suddenly, as the planet Mars, of splendid rays, would drop down from the sky accidentally.

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तस्मिन्हते भीमपराक्रमेण ।
प्लवङ्गमानामृषभेण युद्धे ।

94. **tasmin hate** = when he was killed; **yuddhe** = in battle; **RⁱShaNena** = by Sugreeva the chief; **plavaN^gamaanaam** = of monkeys; **bhiimaparaakrameNa** = with a terrific prowess; **mahii** = the earth; **chachaala** = trembled sa shailaa = with its mountains; **savanaa** = and forests; **adhikam bhayam** = too much fear; **vivesha** = entered; **rakShaamsi** = the demons.

When Kumbha was killed in battle by Sugreeva the chief of monkeys, possessing a terrific prowess, the earth with its mountains and forests trembled. Too much fear seized the demons.

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकांडे षट्सप्ततितमः सर्गः

Thus, this is the 76th chapter in Yuddha Kanda of Valmiki Ramayana, the First Epic poem of India.

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Book VI : Yuddha Kanda - Book Of War

Chapter [Sarga] 77 Verses converted to UTF-8, Nov 09

Introduction

Seeing Kumbha his brother killed in battle, the enraged Nikumbha with an iron club as his weapon roars and faces the battle. Hanuma directly attacks Nikumbha, by striking his fist forcibly on Nikumbha's breast. Unmoved by that blow, Nikumbha lifts Hanuma, off the ground. Hanuma in retaliation frees himself and throws down Nikumbha on the ground. Hanuma descends on Nikumbha, pounds his chest with his fist, catches his head and tears it off. Thus, Nikumbha dies at the hands of Hanuma.

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निकुम्भो भ्रातरं दृष्ट्वा सुग्रीवेण निपातितम् ।
प्रदहन्निव कोपेन वानरेन्द्रमुदैक्षत ॥ ६-७७-१

1. dR^iShTvaa = seeing; bhraataram = his brother; nipaatitam = stretched (on the ground); sugriiveNa = by Sugreeva; udaikShata kopena = he cast angry looks; (at Sugreeva); pradahanniva = as is would burn him (into ashes).

Seeing his brother stretched on the ground, Nikumbha cast angry looks at Sugreeva, as it would burn him into ashes.

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ततः स्रग्दामसंनद्धं दत्तपञ्चाङ्गुलम् शुभम् ।
आददे परिघं धीरो महेन्द्रशिखरोपमम् ॥ ६-७७-२

2. tataH = then; dhiiraH = Nikumbha of firmness; aadade = grasped; parigham = his iron club; mahendra shikharopamam = stupendous like the crest of Mount Mandara; shubham = which was bright; sragdaama samnaddam = festooned with wreaths; dattapaN^chaaNgulam = and provided with iron plates measuring five digits in breadth.

Then, Nikumbha of firm mind grasped his iron club, stupendous like the crest of Mount Mandara and which was bright, festooned with wreaths and provided with iron plates, measuring five digits in breadth.

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हेमपट्टपरिक्षिप्तं वज्रविद्रुमभूषितम् ।
यमदण्डोपमं भीमं रक्षसां भयनाशनम् ॥ ६-७७-३

3. hema paTTaparikShiptam = round it ran a broad strip of gold; vajra vidrumabhuvuShitam = while diamonds and rubies studded it all over; yama daN^Dopamam = like the death-dealing rod of Yama (it seemed); bhiimam = causing dismay to the monkeys; bhayanaashanam = and nerving the demons with courage.

Round it ran a broad strip of gold while diamonds and rubies studded it all over. Like the death-dealing rod of Yama, it seemed causing dismay to the monkeys and nerving the demons

तमाविध्य महातेजाः शक्रध्वजसमौजसम् ।

निननाद विवृत्तास्यो निकुम्भो भीमविक्रमः ॥ ६-७७-४

4. **aavidhya** = wielding; **tam** = that weapon; **shakradhvaja samaujasam** = which in size resembled the flag-staff of Indra; **nikumbhaH** = Nikumbha; **bhiimavikramaH** = of terrific prowess; **ninanaada** = roared; **vivR^ittaasya** = with his mouth yawning wide.

Wielding that weapon, which in size resembled the flag-staff of Indra, Nikumbha of terrific prowess, roared with his mouth yawning wide.

उरोगतेन निष्केण भुजस्थैरङ्गदैरपि ।

कुण्डलाभ्यां च चित्राभ्यां मालया च स चित्रया ॥ ६-७७-५

निकुम्भो भूषणैर्भाति तेन स्म परिघेण च ।

यथेन्द्रधनुषा मेघः स विद्युत्स्तनयित्नुमान् ॥ ६-७७-६

5; 6. **urogatena** = on his chest; **niShkeNa** = (shone) a medal of gold; **bhujaasthaiH** = his arms were held; **aN^gadaiH api** = by beautiful bracelets; **chitraabhyaam** = lustrous; **kuN^Dalaabhyaam** = pendants depended from his ears; **chitrayaa** = resplendent; **maalayaacha** = garland; (enfolded his neck); **bhuuShaNaiH** = with these ornaments; **tena parigheNacha** = and with his club; **saH nikumbhaH** = that Nikumbha; **bhaatisma** = shone (assumed); **meghaH yatha** = (the threatening semblance) of a cloud; **savidyut stanayitnumaan** = with lightning and thunder; **indradhamShaa** = and shot with (a vivid) rainbow.

On his chest shone a medal of gold. His arms were held by beautiful bracelets. Lustrous pendants depended from his ear. Resplendent garland enfolded his neck. With these ornaments and with his club, Nikumbha assumed the threatening semblance of a cloud, with lightning and thunder and shot with a vivid rainbow.

परिघाग्रेण पुस्फोट वातग्रन्थिर्महात्मनः ।

प्रजज्वाल सघोषश्च विधूम इव पावकः ॥ ६-७७-७

7. **parighaagreNa** = with his club in front; **mahaatmanaH** = of the mighty Nikumbha; **pushpoTa vaatagranthiH** = the noise was like the bursting yell of seven winds of heaven; **prajajvaala** = and illumined; **paavakaH iva** = like the fire-god; **vidhuumaH** = bereft of smoke.

The strong Nikumbha, with his arms as strong as his club, hurled his club having sun-like splendour, on the breast of that mighty Hanuma.

नगर्या विटपावत्या गन्धर्वभवनोत्तमैः ।

सताराग्रहनक्षत्रं सचन्द्रं समहाग्रहम् ॥ ६-७७-८

निकुम्भपरिघाघूर्णं भ्रमतीव नभःस्थलम् ।

8. **nabhaHsthalam** = the sky above; **bhramatiiva** = appeared whirled around; **nikumbha parigha aaghuurNam** = in the toss of Nikumbha's club; **viTapaavatya nagaryaa** = as though Alaka the city; **gandharva bhavanottamaiH** = with the palaces of Gandharvas; **(performing**

rapid revolutions) sa taaraagrahanakShatram sachandram samahaagraham = and moon and the stars and the planets; (joining the rotating race).

The sky above appeared whirled around in the toss of Nikumbha's club, as though Alaka the City with the palaces of Gandharvas performed rapid revolutions and the moon and the stars and the planets joining the rotating race.

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दुरासदश्च संजज्ञे परिघाभरणप्रभः ॥ ६-७७-९
क्रोधेन्धनो निकुम्भाग्निर्युगान्ताग्निरिवोत्थितः ।

9. **nikumbhaagniH** = the hot tempered fire of nikumbha; **parighaabharaNaprabhaH** = which had club and ornaments for its flame; **samjaJNe** = became; **krodhenahanaH** = and his fury as its face; **duraasadaH** = dangerous to be approached; **utthitaH yugaantaagniH iva** = like the fire risen at the time of dissolution of the world.

The hot tempered fire of Nikumbha, which had his club and ornaments for its flame and his fury as its fuel, became dangerous to be approached, like the fire rising at the time of dissolution of the world.

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राक्षसा वानराश्चापि न शेकुः स्पन्दितुं भयात् ॥ ६-७७-१०
हनुमांस्तु विवृत्योरस्तस्थौ प्रमुखतो बली ।

10. **raakShasaaH** = the demons; **vaanarashchaapi** = and even the monkeys; **bhayaat** = out of fear; **na shekuh** = were unable; **spanditum** = to move; **balii** = the strong; **hunumaat tu** = Hanuma for his part; **tasthau** = stood (alone); **uraH vivR^itya** = with his breast bared (to the fury of the attack); **pramukhataH** = in front (of Nikumbha).

The demons and the monkeys too, out of fear, were unable even to make the slightest movement. The mighty Hanuma, on his part, stood alone among them, with his breast bared to the fury of the attack, in front of Nikumbha.

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परिघोपमबाहुस्तु परिघं भास्करप्रभम् ॥ ६-७७-११
बली बलवतस्तस्य पातयामास वक्षसि ।

11. **balii** = the strong Nikumbha; **parighopama baahuH** = with his arms as strong as his club; **paatayaamaasa** = hurled; **parigham** = his club; **bhaaskara prabham** = with a splendour of the sun; **vakShasi** = on the breast; **tasya balavataH** = of that mighty Hanuma.

The strong Nikumbha, with his arms as strong as his club, hurled his club having sun-like splendour, on the breast of that mighty Hanuma.

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स्थिरे तस्योरसि व्यूढे परिघः शतधा कृतः ॥ ६-७७-१२
विकीर्यमाणः सहसा उल्काशतमिवाम्बरे ।

12. **parighaH** = the (titanic) club; **tasya urasi** = that fell on his breast; **sthire** = which was rock-like; **vyuudhe** = and wide; **sahasaa** = at once; **kR^itaH shatadhaa** = shattered into hundreds of fragments; **ulkaashatamiva** = like hundreds of meteors; **vikiiiryamaaNah** = shattered; **ambare** = into the sky.

The titanic club, which fell on the wide and rock-like chest of Hanuma, at once shattered into hundreds of fragments, like hundreds of meteors shattering into the sky.

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स तु तेन प्रहारेण विचचाल महाकपिः ॥ ६-७७-१३

परिधेण समाधूतो यथा भूमिचलेऽचलः ।

13. saH mahaakapiH = that Hanuma; samaadhuutaH = struck; tena = by that; prahaareNa = blow; parigheNa = of the club; vichachaala = was unmoved; achalaH yathaa = like a mountain; bhuumichale = in an earthquake.

That Hanuma, struck by that blow of the club, was unmoved like a mountain in an earthquake.

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स तथाभिहतस्तेन हनुमान् पवगोत्तमः ॥ ६-७७-१४

मुष्टिं सम्वर्तयामास बलेनातिमहाबलः ।

14. tathaa = thus; abhihataH = struck; tena = by him; saH atmahaabalaH hanuman = that mighty Hanuma; plavagottamaH = the foremost of monkeys; samvartayaamaasa = clenched; muShTim = his fist; balena = forcibly.

Thus struck by him, the mighty Hanuma the monkey-chief clenched his fist forcibly.

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तमुद्यम्य महातेजा निकुम्भोरसि वीर्यवान् ॥ ६-७७-१५

अभिचिक्षेप वेगेन वेगवान् वायुविक्रमः ।

15. mahaatejaaH = the greatly splendoured; viiryavaan = powerful; vegavaan = and swift; vaayuvikramaH = Hanuma; with the violence of the wind-god; his father; udyamya = lifting; tam = that fist; abhichikShepa = struck it against; nikumbhorasi = Nikumbha's breast; vegena = with force.

The greatly splendoured, powerful and swift Hanuma, with the violence of the wind-god, his father, lifting that fist, struck it against, Nikumbha's breast with force.

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तत्र पुस्फोट वर्मास्य प्रसुस्राव च शोणितम् ।

मुष्टिना तेन संजज्ञे मेघे विद्युदिवोत्थिता ॥ ६-७७-१६

16. tena muShTinaa = by that fist; tatra = then; asya varma = his armour; pusphoTa = got split up; shoNitamcha = and red blood; prasusraava = profusely oozed out; meghe iva = as a black cloud; samJNe utthitaa = streaked suddenly; vidyut = with (fierce) lightning.

By the blow of that fist there, his armour got split up and red blood profusely oozed out, as a black cloud streaked suddenly with fierce lightning.

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स तु तेन प्रहारेण निकुम्भो विचचाल ह ।

स्वस्थश्चापि निजग्राह हनूमन्तं महाबलम् ॥ ६-७७-१७

17. tena prahaareNa = by that blow; saH = that; nikumbhaH = Nikumbha; vichachaalaha = was unmoved; svasthashchaapi = and even recovered; nijagraaha = and grasped; mahaabalam = the mighty; hanuumantam = Hanuma.

But, by that blow, Nikumbha was unmoved, recovered soon and grasped the unwieldy bulk of Hanuma.

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चुकुशुश्च तदा संख्ये भीमं लङ्कानिवासिनः ।
निकुम्भेनोद्यतं दृष्ट्वा हनूमन्तं महाबलम् ॥ ६-७७-१८

18. dR^iShTvaa = seeing; mahaabalam = the mighty; hanuumantam = Hanuma; udyatam = lifted off (the ground); samkhye = in battle; laN^kaanivasasinaH = the demons; tadaa = then; chukrushuH = roared; bhiimam = terribly.

Seeing the mighty Hanuma lifted off the ground in battle, loud roar of exultant joy rose from the ranks of demons.

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स तथा ह्रियमाणोऽपि हनुमांस्तेन रक्षसा ।
आजघानानिलसुतो वज्रकल्पेन मुष्टिना ॥ ६-७७-१९

19. saH hriyamaaNaH api = eventhough he was being carried off; tathaa = in that way; tena rakShasaa = by that demon; hanuman = Hanuma; anila sutaH = the son of wind-god; aajaghaana = struck (him); muShTinaa = with his fist; vajrakalpena = which was like a thunder-bolt.

Eventhough he was being carried off in that way by that demon, Hanuma the son of wind-god, struck him with his thunderbolt-like fist.

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आत्मानं मोक्षयित्वाथ क्षितावभ्यवपद्यत ।
हनूमानुन्ममाथाशु निकुम्भं मारुतात्मजः ॥ ६-७७-२०

20. mokShayitvaa aatmaanam = freeing himself (from Nikumbha); hanuman = Hanuma; maarutaatmajaH = the son of wind-god; atha = then; abhyapadyata = threw him down; kShitau = on the ground; aashu = and quickly; unmamaatha nikumbham = treated Nikumbha with blows.

Freeing himself from Nikumbha, Hanuma the son of wind-god then threw him down on the ground and treated him with blows.

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निक्षिप्य परमायत्तो निकुम्भं निष्पिपेष च ।
उत्पत्य चास्य वेगेन पपातोरसि वेगवान् ॥ ६-७७-२१

21. nikShipya = throwing down; nikumbham = Nikumbha; vegena = by main force; paramaayattaH = with a supreme effort; papaata = descended on him; utpatya = leaping; asya urasi = on his chest; niShpi peShacha vegavaan = and pounded it mercilessly.

Throwing down Nikumbha by main force and with a supreme effort, Hanuma descended on him, leaped on his chest and pounded it mercilessly.

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परिगृह्य च बाहुभ्यां परिवृत्य शिरोधराम् ।
उत्पआटयामास शिरो भैरवं नदतो महत् ॥ ६-७७-२२

22. baahuubhyaam = with both hands; parigR^ihya = catching; shirodharaam = the enemy's neck; parivR^itya = twisted it about; utpaaTayaamaasa = and tore off; mahat shiraH = his huge head; bhairavam nadatam = while he was horribly roaring.

Then with both hands, he caught the enemy's neck, twisted it about and tore off his huge head, while Nikumbha was horribly roaring.

अथ निनदति सादिते निकुम्भे ।
 पवनसुतेन रणे बभूव युद्धम् ।
 दशरथसुतराक्षसेन्द्रसून्वो ।
 भृशतरमागतरौषयोः सुभीमम् ॥ ६-७७-२३

23. **atha** = then; **ninadati nikumbha** = while the roaring Nikumbha; **saadite** = was killed; **raNe** = in battle; **pavanasutena** = by Hanuma; **babhuuva** = there ensued; **bhR^ishataram** = and exceedingly; **subhiimam** = terrific; **yuddham** = struggle; **dasharathasutaH** = between Rama; **aagata roShayoH** = the enraged; **raakShasendra suunvoH** = and Makaraksha; son of Khara a ruler of demons.

Then, while the roaring Nikumbha was killed in battle by Hanuma, there ensued an exceedingly terrific struggle between the enraged Rama and Makaraksha, son of Khara, a ruler of demons.

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व्यपेते तु जीवे निकुम्भस्य हृष्टा ।
 विनेदुः प्लवंगा दिशः सस्वनुश्च ।
 चचालेव चोर्वो पपातेव सा द्वौ ।
 बलं राक्षसानां भयम् चाविवेश ॥ ६-७७-२४

24. **nikumbhasya jive vyapete** = when it was clear that Nikumbha had expired; **plavaNgaaH** = the monkeys; **nineduH** = shouted; **hR^iShTaaH** = with glee; **dishaH** = the quarters; **sasvanuH cha** = thundered with satisfaction; **urvii** = the earth; **chchaalena** = rocked with joy; **dyouH** = the heaven; **papaatena** = appeared to crumble; **bhayam** = and fear; **aviveshacha** = seized; **raakShasaanaam balam** = the army of demons.

When it was clear that Nikumbha had expired, the monkeys shouted with glee, the quarters thundered with satisfaction, the earth rocked with joy, the heaven appeared to crumble and fear seized the army of demons.

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकांडे सप्तसप्ततितमः सर्गः

Thus, this is the 77th chapter in Yuddha Kanda of Valmiki Ramayana, the First Epic poem of India.

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Book VI : Yuddha Kanda - Book Of War

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Introduction

Ravana orders Makaraksha to proceed to the battle-field with an army and to kill Rama, Lakshmana and the monkeys. Makaraksha, surrounded by his army of demons, set out for the encounter. Makaraksha's whip and flag staff fall down all of a sudden, by the will of providence and a dust-storm ensued. Ignoring those portents, Makaraskha's army march forward in the battle-field, to reach Rama and Lakshmana.

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निकुम्भं निहतं श्रुत्वा कुम्भम् च विनिपातितम् ।
रावणः परमामर्षी प्रज्ज्वालानलो यथा ॥ ६-७८-१

1. **shrutvaa** = hearing; **nikumbham** = Nikumbha; **nihatam** = was killed; **kumbham cha** = and Kumbha also; **vinipaatatitam** = was lost; **raavaNaH** = Ravana; **paramaamarShii** = was very much enraged; **prajajvaala** = fiercely analoyathaa = like fire.

On hearing of Nikumbha and Kumbha having been killed, Ravana was very much flared up like fire.

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नैरृतः क्रोधशोकाभ्यां द्वाभ्यां तु परिमूर्चितः ।
खरपुत्र विशालाक्षं मकराक्षमचोदयत् ॥ ६-७८-२

2. **parimuurchchhitaH** = pervaded with; **dvaabhyaam krodha shokaabhyaam** = both anger and sorrow; **nairR^itaH** = Ravana; **achodayat** = impelled; **vishaalaakSham** = the wide-eyed; **makaraakSham** = Makaraksha; **kharaputram** = the son of Khara (as follows):

Engulfed with both anger and sorrow, Ravana ordered the wide-eyed Makaraksha, the son of Khara (as follows):

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गच्छ पुत्र मयाज्ञप्तो बलेनाभिसमन्वितः ।
राघवं लक्ष्मणम् चैव जहि तौ सवनौकसौ ॥ ६-७८-३

3. **aaJNaptaH** = commanded; **mayaa** = by me; **abhisamanvitaH** = and accompanied; **balena** = by an army; **gachchha** = go; **putra** = my son; **jahi** = and kill; **tau** = those; **raaghavam** = Rama; **lakShmaNam chaiva** = and even Lakshmana; **savanaukasau** = together with the monkeys.

"I am commanding you! Accompanied by an army, go my son! Kill Rama, Lakshmana and the monkeys."

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तावणस्य वचः श्रुत्वा शूरमानी खरात्मजः ।

बाढमित्यब्रवीद्धृष्टो मकराक्षो निशाचारम् ॥ ६-७८-४

4. shrutvaa = hearing; raavaNasya vachah = Ravana's words; makaraakShaH = Makaraksha; kharaatmajaH = the son of Khara; shuuramaanii = thinking himself as a hero; hR^iShTaH = was please; abraviit = and spoke; nishaacharam = to Ravana; baaDham iti = that (he would do it) certainly.

Hearing Ravana's words, Makaraksha, the son of Khara, thinking himself as a hero, was rejoiced and assured Ravana that he would do it certainly as commanded.

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सोऽभिवाद्य दशग्रीवं कृत्वा चापि प्रदक्षिणम् ।

निर्जगाम गृहाच्छुभ्राद्रावणस्याज्ञया बली ॥ ६-७८-५

5. abhivaadya = having respectfully saluted; pradakShiNam kR^itvaa chaapi = even by performing circumambulation; balii = the mighty; saH = Makaraksha; aaJNayaa dashagriivam = by the orders of Ravana; nirjagaama = came forth; shubhraat gR^ihaat = from the shining palace (of Ravana).

Having respectfully saluted, even by performing circumambulation, the mighty Makaraksha, by the orders of Ravana, came forth from these shining palace of Ravana.

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समीपस्थं बलाध्यक्षं खरपुत्रोऽब्रवीद्वचः ।

रथमानीयतां तूर्णम् सैन्यं त्वानीयतां त्वरात् ॥ ६-७८-६

6. kharaputraH = Makaraksha the son of Khara; abraviit = spoke; vachaH = the following words; balaadhyakSham = to the commander of an army; samiipastham = who was in the vicinity (as follows); ratham aaniiyataam = let a chariot be brought; tuurNam = quickly; sainyam = and the army; aaniiyataam = be arranged; tvaraat = swiftly.

Makaraksha the son of Khara asked the commander of an army who was in the vicinity to bring a chariot and the army swiftly.

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तस्य तद्वचनम् श्रुत्वा बलाध्यक्षो निशाचरः ।

स्यन्दनं च बलं चैव समीपं प्रत्यपादयत् ॥ ६-७८-७

7. shrutvaa = hearing; tasya tadvachanam = his words; nishaacharaH = a demons; balaadhyakShaH = being the commander of an army; pratyapaadayat = brought; syandavamcha = the chariot; balamchaiva = and the army; samiipam = to his proximity.

Hearing his words, the army-commander of the demons brought the chariot and the army to his proximity.

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प्रदक्षिणं रथं कृत्वा समाहूय निशाचरः ।

सूतं संचोदयामास शीघ्रं वै रथ मावह ॥ ६-७८-८

8. pradakShiNam kR^itvaa = walking clockwise round; ratham = the chariot; samuuhaaya = and calling; suutam = the charioteer; nishaacharaH = Makaraksha; samchodayaamaasa = incited him; aavaha = to drive; ratham = the chariot; shiighram = quickly.

Walking clockwise round the chariot and ascending it, Makaraksha asked the charioteer to drive forward the chariot quickly to the battle-field.

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अथ तान् राक्षसान् सर्वान् मकराक्षोऽब्रवीदिदम् ।
यूयं सर्वे प्रयुध्यध्वं पुरस्तान्मम राक्षसाः ॥ ६-७८-९

.9. **atha** = then; **makarakShaH** = Makaraksha; **abraviit** = spoke; **idam** = these words; **sarvaan** = to all; **raakShasaan** = demons; **sarve** = all; **yuuyam** = of you; **prayudhyadhvam** = begin to fight; **mama purastaat** = in my presence; **raakShasaaH** = O; demons!.

Then Makaraksha spoke the following words to those demons, "O demons! All of you begin your fight before my presence."

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अहं राक्षसराजेन रावणेन महात्मना ।
आज्ञप्तः समरे हन्तुं रावुभौ रामलक्ष्मणौ ॥ ६-७८-१०

10. **aham** = I; **aJNaptaH** = was commanded; **mahaatmanaa raavaNena** = by the mighty Ravana; **raakShasa raajena** = the king of demons; **hantum** = to kill; **tau raamalakShmaNau** = both Rama and Lakshmana; **samara** = in battle.

"The mighty Ravana, the king of demons commanded me to kill both Rama and Lakshmana in battle."

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अद्य रामं वधिष्यामि लक्ष्मणम् च निशाचराः ।
शाखामृगं च सुग्रीवं वानरांश्च शरोत्तमैः ॥ ६-७८-११

11. **adya** = today; **vadhiShyaami** = I will kill; **raamam** = Rama; **lakShmaNam cha** = Lakshmana; **sugriivam cha** = Sugreeva; **shaakhaamR^igam** = the monkey; **vaanaraan cha** = and the (other) monkeys; **sharottamaiH** = with my excellent arrows; **nishaacharaaH** = O; demons!.

"Today, I will kill Rama, Lakshmana, Sugreeva the monkey and the other monkeys with my excellent arrows, O demons!"

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अद्य शूलनिपातैश्च वानराणां महाचमूम् ।
प्रदहिष्यामि संप्राप्तां शुष्केन्धनमिवानलः ॥ ६-७८-१२

12. **shuulanipaataiH** = by the hurlings of spears; **pradahiShyaami** = I will completely destroy; **mahaachamuum** = the huge army; **vaanaraaNaam** = of monkeys; **sampraaptaam** = who arrived ; **adya** = today; **analaH iva** = like when the fire; **shuShkendhanam** = destroys dry wood.

"By hurling the spears, I will destroy completely the huge army of monkeys who arrived today to the battle-field, as the fire destroys the dry wood."

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मकराक्षस्य तच्छ्रुत्वा वचनं ते निशाचराः ।
सर्वे नानायुधोपेता बलवन्तः समाहिताः ॥ ६-७८-१३

13. **shrutvaa** = hearing; **tat vachanam** = those words; **makaraakShasya** = of Makaraksha; **sarve** = all; **te** = those; **balavantaH** = strong; **nishaacharaaH** =

demons; **naanaayudhopetaaH** = wielding various kinds of weapons; **samaahitaaH** = were steadfast (to fight).

Hearing those words of Makaraksha, all those strong demons, wielding various kinds of weapons, were steadfast to fight.

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ते कामरूपिणः क्रूरा दंष्ट्रिणः पिङ्गलेक्षणाः ।
मातङ्ग इव नर्दन्तो ध्वस्तकेशा भयावहाः ॥ ६-७८-१४
परिवार्य महाकाया महाकायं खरात्मजम् ।
अभिजघ्नस्ततो हृष्टाश्चलयन्तो नभस्तलम् ॥ ६-७८-१५

14; 15. **te kruuraaH** = the cruel demons; **kaamaruupiNah** = who can change their forms at will; **damShTriNaH** = with their protruding tusks; **piN^galekShaNaaH** = with tawny coloured eyes; **dhvantakeshaaH** = with their disheveled hair; **bhayaavahaaH** = creating terror; **mahaakaayaaH** = with their colossal bodies; **tataH** = then; **nardantaH** = roaring; **maataNgaaH iva** = like elephants; **parivaarya** = having surrounded; **mahaakaayam kharaatmajam** = the huge-bodied Makaraksha; **hR^iShTaaH** = were overjoyed; **abhijaghnuaH** = and marched forward; **chaalayantaH** = shaking; **nabhastalam** = the firmament.

Those cruel demons, who can change their forms at will, who had protruding tusks, had tawny coloured eyes, had their disheveled hair, creating terror with their colossal bodies, then marched forward like roaring elephants, shaking the firmament and surrounded the huge-bodied Makaraksha.

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शङ्खभेरीसहस्राणामाहतानां समन्ततः ।
क्ष्वेलितास्फोटितानां च तत्र महानभूत् ॥ ६-७८-१६

16. **tatra abhuut** = there arose; **aahataanaam** = sounded; **samantataH** = on all sides; **mahaan** = a great; **shabdaH** = tumult; **shaN^kha bherii sahasraaNaaH** = of thousands of couches and kettle-drums; **kShvelitaasphoTitaanaam cha** = leonine roars and clapping of arms.

There arose a great tumult sounded, on all sides, of thousands of couches and kettle-drums including leonine roars and clapping of arms.

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प्रभ्रष्टोऽथ करात्तस्य प्रतोदः सारथेस्तदा ।
पपात सहसा दैवाद्ध्वजस्तस्य तु रक्षसः ॥ ६-७८-१७

17. **atha** = thereupon; **tasya saarathaH karaat** = from that charioteers hand; **pratodaH** = the long whip; **tadaa** = then; **prabhraShTaH** = fell down; **dhvajaH** = and the flag-staff; **tasya rakShasaH** = of that demon; **sahasaa** = suddenly; **papaata** = fell down; **daivaat** = by the will of the province.

The long whip then slipped down from the hands of Makaraksha's charioteer and the flag-staff of that demon also suddenly fell down by the will of the province.

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तस्य ते रथसम्युक्ता हया विक्रमवर्जिताः ।
चरणैराकुलैर्गत्वा दीनाः सास्रमुखा ययुः ॥ ६-७८-१८

18. **te hayaaH** = those horses; **tasya ratha samyuktaaH** = yoked to his chariot; **vikramavarjitaaH** = deprived of their diversified gait; **gatvaa** = were

walking; **aakulaiH charaNaiH** = with flurried feet; **yuyuH** = and went; **dinaaH** = timidly; **sasrumukhaaH** = with tears in their eyes.

Those horses, yoked to his chariot, deprived of their diversified gait, were walking with flurried feet and went timidly, with tears in their eyes.

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प्रवाति पवनस्तस्मिन् सपांसुः खरदारुणः ।

निर्याणे तस्य रौद्रस्य मकराक्षस्य दुर्मतेः ॥ ६-७८-१९

19. **tasmin niryaaNe** = at the time of marching; **tasya makaraakShasya** = of that Makaraksha; **raudrasya** = of dreadful appearance; **durmateH** = and of bad disposition of mind; **pavanaH** = the wind; **sapaamsuH** = with dust; **khara daaruNaH** = which was dreadfully harsh; **pravaati** = blew forth.

At the time of marching of that dreadful and evil-minded Makaraksha, a harsh and fearful dust-storm blew forth.

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तानि दृष्ट्वा निमित्तानि राक्षसा वीर्यवत्तमाः ।

अचिन्त्य निर्गताः सर्वे यत्र तौ रामलक्ष्मणौ ॥ ६-७८-२०

20. **dR^iShTvaa** = (Though) seeing; **taani** = all those; **raakShasaaH** = demons; **viiryavattamaaH** = of high prowess; **achintya** = ignoring (them); **nirgataaH** = set out; **yatra** = where; **raamalakShmaNau** = those Rama and Lakshmana (were there).

Though seeing those portents, all those highly valiant demons ignored them and set out to the place, where both Rama and Lakshmana were there.

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घनगजमहिषाङ्गतुल्यवर्णाः ।

समरमुखेष्वसकृद्दासिभिन्नाः ।

अहमहमिति युद्धकौशलास्ते ।

रजनिचराः परिबभ्रामुर्नदन्तः ॥ ६-७८-२१

21. **nadantaH** = saying thunderously; **aham aham iti** = "I shall take the lead; I shall take the lead"; **te rajaniicharaaH** = those demons; **ghanagajamahiShaaN^ga tulya varNaaH** = who resembled black clouds; elephants and buffaloes in hue; **gadaasi bhinnaaH asakR^it** = who had been wounded with a pointed weapon more than once by maces and swords; **samara mukheShu** = in the battle-front; **yuddha kaushalaaH** = and who were skilled in martial art; **paribabhramuH** = moved hither and thither (in the battle-field).

Saying thunderously, "I shall take the lead", those demons who resembled black clouds, elephants and buffaloes in hue, who had been wounded pointedly more than once by maces and swords in the battle-front and who were skilled in martial art, moved hither and thither in the battle-field.

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकांडे अष्टसप्ततितमः सर्गः

Thus, this is the 78th chapter in Yuddha Kanda of Valmiki Ramayana, the First Epic poem of India.

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Introduction

Fight again ensues between monkeys and demons, when Makaraksha enters the battle-field. The monkeys get frightened of Makaraksha's arrows and begin to run away. Rama comes in and intercepts the demons with his hail of arrows. Makaraksha challenges Rama to fight with him. Rama tears off the arrows hurled by Makaraksha and Makaraksha broke the arrows released by Rama. Finally, Rama breaks the chariot and its horses of his chariot, stands on the ground, takes a splendorous spike in his hand to fight and hurls it on Rama. Rama chops it off with his four arrows. When Makaraksha rushes towards Rama to fight with his fist, Rama hurls a mystic missile from his bow and kills him on the spot. The demons get frightened and run away to Lanaka.

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निर्गतं मकराक्षं ते दृष्ट्वा वानरपुंगवाः ।

आप्लुत्य सहसा सर्वे योद्धुकामा व्यवस्थाः ॥ ६-७९-१

1. dR^iShTvaa = on seeing; makaraakSham = Makaraksha; nirgatam = having come forth; sarve = all; te = those; vaanarapuN^gavaaH = chiefs of the monkeys; sahasaa aaplutya = having jumped up at once; avasthitaH = took their positions; yoddhu kaamaaH = with intent to give fight.

On seeing Markaraksha come out, all those chiefs of monkeys, leaping all at once, took their positions, with intent to give fight.

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ततः प्रवृत्तं सुमहत्तद्युद्धं रोमहर्षणम् ।

निशाचरैः प्लवंगानां देवानां दानवैरिव ॥ ६-७९-२

2. tataH = thereafter; tat = that; sumahat = very great; yuddham = battle; pravR^ittam = occurred; plavaN^gaanaam = between monkeys; nishaacharaiH = and demons; romaharShaNam = which caused the hair to bristle; devaanaam iva = as between celestials; danavaiH = and demons.

Thereafter, a very great battle ensued between monkeys and demons, which caused one's hair to bristle, like the encounter between celestials and demons.

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वृक्षशूलनिपातैश्च गदापरिघपातनैः ।

अन्योन्यं मर्दयन्ति स्म तदा कपिनिशाचराः ॥ ६-७९-३

3. kapinishaacharaaH = the monkeys and the demons; tadaa = then; vR^ikSha shuulanipaataiH cha = by hurling trees and spikes; gadaaparigha paatanaiH = and by throwing maces and clubs; mardayantisma = began to crush; anyonyam = each other.

The monkeys and demons then, by hurling trees and spikes and by throwing maces and clubs, began to crush each other.

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शक्तिखड्गगदाकुनैस्तोमरैश्च निशाचराः ।
पट्टिशैर्भिन्दिपालैश्च बाणपातैः समन्ततः ॥ ६-७९-४
पाशमुद्गरदण्डैश्च निर्गतैश्चापरैस्तथा ।
कदनं कपिसिम्हानाम् चक्रुस्ते रजनीचराः ॥ ६-७९-५

4; 5. **te nishaacharaaH** = those demons; **rajaniicharaaH** = who were prowlers of might; **kadanam chakruH** = made a slaughter; **kapisimhaanaam** = of the lions among the monkeys; **shaktikhaDgagadaakunaiH** = by means of their javelins; swords; maces; spears; **tomaraishcha** = and lances; **paTTishaiH** = sharp-edged spears; **bhindipaalaishcha** = Bhindipalas (slings for throwing stones); **baaNapaataiH** = throws of arrows; **paashamudgaradaN^DaiH cha** = nooses; mallets and staffs; **nirghaataiH** = missiles; **tathaa** = and; **anyaishcha** = other weapons; **samantataH** = on all sides.

Those demons, who were prowlers of might, made a slaughter of the lions among the monkeys, by means of their javelins, swords, maces, spears, lances, sharp edged spears, Bhindipalas (slings for throwing stones), nooses, mallets, staffs, missiles and other weapons and by throwing arrows on all sides.

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बाणौघैरदिताश्चापि खरपुत्रेण वानराः ।
संभ्रान्तमनसः सर्वे दुद्रुवुर्भयपीडिताः ॥ ६-७९-६

6. **arditaaH** = tormented; **baaNanghaiH** = with a multitude of arrows; **kharaputreNa** = by Makaraksha; **sarve** = all; **vaanaraaH** = the monkeys; **sambhraanta manasaH** = were bewildered in mind; **bhayapiiDitaaH** = agonized with fear; **dudruvuH** = and ran away.

Tormented by Makaraksha with a multitude of arrows, all the monkeys were bewildered in mind, agonized with fear and ran away.

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तान् दृष्ट्वा राक्षसाः सर्वे द्रवमाणान् वनौकसः ।
नेदुस्ते सिंहवदृप्ता राक्षसा जितकाशिनः ॥ ६-७९-७

7. **dR^iShTvaa** = on seeing; **taan** = those; **vanaukasaH** = monkeys; **dravamaaNaam** = fleeing; **sarve** = all; **raakShasaaH** = the demons; **dR^iptaaH** = who were arrogant; **simhavat** = like lions; **neduH** = roared; **jitakaashinaH** = assuming a triumphant feeling.

On seeing those monkeys fleeing, all the arrogant demons roared like lions, assuming a triumphant feeling.

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विद्रवत्सु तदा तेषे वानरेषु समन्ततः ।
रामस्तान्वारमायास शरवर्षेण राक्षसान् ॥ ६-७९-८

8. **teShu vaanareShu** = (while) those monkeys; **vidravatsu** = were fleeing; **samantataH** = on all sides; **raamaH** = Rama; **tadaa** = then; **vaarayaamaasa** = obstructed; **taan** = those; **raakShasaan** = demons; **sharavarSheNa** = with a shower of arrows.

While those monkeys were fleeing on all sides, Rama then, with a shower of arrows, intercepted those demons on that occasion.

वारितान् राक्षसान् दृष्ट्वा मकराक्षो निशाचरः ।
कोपानलसमाविष्टो वचनं चेदमब्रवीत् ॥ ६-७९-९

9. dR^iShTvaa = seeing raakShasaan = the demons; vaaritaan = being intercepted; makaraakShaH = Makaraksha; nishaacharaH = the demon moving about by night; kopaanala samaaviShTaH = engrossed in a fire of anger; abraviit = spoke; idam vachanamcha = the following words.

Seeing Rama thus interrupting the demons, Makaraksha, the demon, engrossed in a fire of anger, spoke the following words:

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तिष्ठ राम मया सार्धं द्वन्द्वयुद्धं भविष्यति ।
त्याजयुष्यामि ते प्राणान् धनुर्मुक्तैः शितैः शरैः ॥ ६-७९-१०

10. tiShTa = pause; raama = O Rama; bhaviShyati = there will be; dvandvayuddham = a dual; mayaa saardham = with me; tyaajayiShyaami te praaNaan = I will make your lives to quit; shитайH sharaiH = by the sharp arrows; dhanurmuktaiH = discharged from my bow.

"Pause, O Rama! You will have a dual with me. I will make your life to quit, by the sharp arrows discharged from my bow."

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यत्तदा दण्डकारण्ये पितरं हतवान्मम ।
तदग्रतः स्वकर्मस्थं दृष्ट्वा रोषोऽभिवर्धते ॥ ६-७९-११

11. yat = for which reason; hatavaan = you killed; mama pitaram = my father; daN^DakaaraNya = in the forest of Dandaka; tadaa = at that itme; tat = for that reason; roShaH = my anger; abhivardhate = is getting augmented; dR^iShTvaa = in seeing; agrataH svakarmastham = you in front engaged in such nefarious acts.

"Since you killed my father on that day in Dandaka forest, my anger is still growing violent, when I think of you engaged in such nefarious acts".

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दहन्ते भृशमङ्गानि दुरात्मन्मम राघव ।
यन्मयासि न दृष्टस्त्वं तस्मिन् काले महावने ॥ ६-७९-१२

12. duraatman = O evil minded; raagava = Rama!; yat = since; tvam = you; nadR^iShTaH asi = were not being seen; tasmin kaale = from that time; mayaa = by me; mahaa vane = in that huge forest; mama = my; aN^gaani = limbs; bhR^isham = were very much; dahyante = being fumed.

"O evil minded Rama! Since you were not being seen by me from that time in that large forest, my limbs were getting very much fumed."

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दिष्ट्यासि दर्शनं राम मम त्वं प्राप्तवानिह ।
कांक्षितोऽसि क्षुधार्तस्य सिम्हस्येवेतरो मृगः ॥ ६-७९-१३

13. diShTyaa = by a good fortune; tvam = you; praaptavaan = got; mama darshanam = my sight; iha = here; raama = O Rama!; kaankShitaH asi = you are being sought; kShudhaavtasya simhasya iva = as a lion in hunger; itaraH mR^igaH iva = (seeks) other animal (to eat).

"By a good fortune, you came into my sight here, O Rama! You are being sought by me, as a lion in hunger seeks other animal to eat."

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अद्य मद्बाणवेगेन प्रेतराङ्गविषयं गतः ।
ये त्वया निहताः शूराः सह तैश्च वसिष्यसि ॥ ६-७९-१४

14. **adya** = now; **madbaaNa vegena** = by the flight of my arrows; **gataH tvayaa** = (you) having gone; **pretaraaDviShayam** = to the world of Death; **vasiShyasicha** = you will reside; **taiH shuuraaH saha** = with those warriors; **ye** = who; **nihataaH** = were killed; **tvayaa** = by you (earlier).

"Now, by the flight of my arrows, you will go to the world of Death and reside there with those warriors, who were killed by you earlier."

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बहुनात्र किमुक्तेन शृणु राम वचो मम ।
पश्यन्तु सकला लोकास्त्वां मां चैव रणाजिरे ॥ ६-७९-१५

15. **raama** = O Rama!; **kim** = what is the use; **uktena** = by telling; **bahunaa** = too much; **atra** = on this topic?; **shruNu** = hear; **mama** = my; **vachaH** = words; **sakalaaH** = all; **lokaaH** = the worlds; **pashyantu** = will look at; **tvaam** = you; **maam chaiva** = and me; **raNaajire** = in the battle-front.

"O Rama! What is the use, by telling too much on this topic? Hear my words. All the worlds will look at you and me, in this battle-front."

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अस्त्रैर्वा गदया वापि बाहुभ्यां वा रणाजिरे ।
अभ्यस्तं येन वा राम वर्ततां तेन वा मृधम् ॥ ६-७९-१६

16. **raama** = O Rama!; **mR^idham** = the battle; **vartataam** = will go on; **raNaajire** = in the battle-field; **astrairvaa** = either with the weapons; **gadayaachaapi** = or with a mace; **baahubhyaam** = or our arms; **yena tena vaa** = or by those means; **abhyastam** = learnt (by you).

"O Rama! The battle will proceed in the battle-field, either with the weapons, or with a mace or by our arms or by any other means as learnt by you."

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मकराक्षवचः श्रुत्वा रामो दशरथात्मजः ।
अब्रवीत्प्रहसन् वाक्यमुत्तरोत्तरवादिनम् ॥ ६-७९-१७

17. **shrutvaa** = hearing; **makarakshavachaH** = the words of Makaraksha; **raamaH** = Rama; **dasharathaatmajah** = the son of Dasaratha; **prahasan** = laughingly; **abraviit** = spoke; **vaakyam** = the following words; **uttarottaravaadinam** = to him who was talking further and further (without interruption).

Hearing the words of Makaraksha, Rama the son of Dasaratha laughingly spoke the following words to him, who was still talking further and further (without interruption).

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कथसे किं वृथा रक्षो बहून्यसदृशानि ते ।
न रणे शक्यते जेतुं विना युद्धेन वाग्बलात् ॥ ६-७९-१८

18. rakShaH = O; demon!; kim katthase = why are you boasting yourself; bahuuni asadR^ishaani = with so many unworthy words; vR^ithaa = in vain?; yuddhena vinaa = without fighting; raNe = in the battle-field; nashakyam = it is not possible; te = for you; jetum = to attain victory; vaagbalaat = with the strength of a mere speech.

"O demon! Why are you boasting yourself with so many unworthy words, in vain? Without fighting in the battle-field, it is well nigh impossible for you to attain victory with the strength of a mere speech."

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चतुर्दश सहस्राणि रक्षसां त्वत्पिता च यः ।
त्रिशिरा दूषणश्चापि दण्डके निहता मया ॥ ६-७९-१९

19. chaturdasha = fourteen; sahasraaNi = thousand; rakShasaam = demons; (Khara); yaH = who; tvatpitaa = was your father; trishiraaH = Trishira; duuShaNashchaapi = and even Dushana; nihataaH = were killed; mayaa = by me; daN^Dake = in Dandaka-forest.

"I killed fourteen thousand demons along with Khara your father, Trishira and even Dushana in Dandaka forest."

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स्वाशिताश्चापि मांसेन गृध्रगोमायुवायसाः ।
भविष्यन्त्यद्य वै पाप तीक्ष्णतुण्डनखाङ्कुराः ॥ ६-७९-२०

20. paapa = O sinful one!; adya = today; gR^idhragomaayuvaayasaaH = vultures; jackals and crows; tiikShNatuN^Dana khaaN^kuraaH = with their sharp beaks and goad-like claws; bhaviShyanti = will be; svaashitaaH = satiated; maamsena = with your flesh.

"O sinful one! Today, vultures jackals and crows with their sharp beaks and goad-like claws will be satiated with your flesh."

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राघवेणैवमुक्तस्तु मकराक्षो महाबलः ।
बाणौघानमुचत्तस्मै राघवाय रणाजिरे ॥ ६-७९-२१

21. evam = thus; uktaH = spoken; raaghaveNa = by Rama; mahaabalaH = the mighty; makaraakShaH = Makaraksha; amuchat = discharged; baaNaugham = a multitude of arrows; tasmaiH raaghavaaya = on that Rama; raNaajire = in the battle field.

Hearing Rama's words, the mighty Makaraksha discharged a multitude of arrows on that Rama in the battle-field.

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रान् शरान् शरवर्षेण रामश्चिच्छेद नैअथा ।
निपेतुर्भुवि ते चिन्ना रुक्मपुङ्खाः सहस्रशः ॥ ६-७९-२२

22. raamaH = Rama; chichheda = tore; taan = those; sharaan = arrows; naikadhaa = in many ways; sharavarSheNa = by his array of arrows; te = those arrows; rukmapuNkhaaH = which were provided with golden shafts; nipetuH = fell; bhuvi = to the ground; chhinnaaH = when torn; saharashaH = in thousands.

Rama tore those arrows in many ways, by his array of arrows. Those arrows, which were provided with golden shafts, fell to the ground, when torn in thousands.

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तद्युद्धमभवत्तत्र समेत्यान्योन्यमोजसा ।
खरराक्षसपुत्रस्य सूनोर्दशरथस्य च ॥ ६-७९-२३

23. tat = that; yuddham = battle; abhavat = raged; ojasaa = furiously; sametya = on their meeting; anyonyam = each other; tatra = there; khararaakShasaputrasya = between Makaraksha the son of Khara the demon; dasharathasya suunoH cha = and Rama the son of Dasaratha.

That battle raged furiously, on their meeting each other there, between Makaraksha the son of Khara the demon and Rama the son of Dasaratha.

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जीमूतयोरिवाकाशे शब्दो ज्यातलयोस्तदा ।
धनुर्मुक्तः स्वनोत्कृष्टः श्रूयते च रणाजिरे ॥ ६-७९-२४

24. tadaa = then; shabdaH = the sound; dhanurmuktaH = emanated by the bows; svanotkruShTaH = with a great resonance; shruuyate cha = was heard; raNaajire = on the battle-front; jiiyuutayoriva = like the rumbling of clouds; aakaashe = in space.

Then, the sound emanated by the bows, with a great resonance, was heard on the battle-front, like the rumbling of clouds in space.

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देवदानवगन्धर्वाः किम्नराश्च महोरगाः ।
अन्तरिक्षगताः सर्वे द्रष्टुकामास्तदद्भुतम् ॥ ६-७९-२५

25. draShTukaamaaH = with an intent to see; tat adbhutam = that wonderful battle; sarve = all; devadaanavagandharvaaH = the celestials; the demons; the celestial musicians; kinnaraashcha = mythical beings; mahoragaaH = and the great serpents; antarikShagataaH = arrived at the sky.

With an intent to see that wonderful battle, all the celestials, the demons, the celestial musicians kinnaras the mythical beings and Mahoragas the great serpents reached the sky.

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विद्धमन्योन्यगात्रेषु द्विगुणं वर्धते बलम् ।
कृतप्रतिकृतान्योन्यं कुरुतां तौ रणाजिरे ॥ ६-७९-२६

26. anyonyagaatreShuviddham = (Through) the limbs of both were pierced by each other; balam = their strength; dviguNam vardhate = was redoubled; tau = the two warriors; kR^itapratikR^itaanyonyam = inflicted wounds on each other and returned the blows of the other; raNaajire = in the battle-front; kurutaam = and performed the combat.

Though the limbs of both were pierced by each other, their strength was redoubled. The two warriors inflicted wounds on each other, returned the blows of the other in the battle-front and continued the combat.

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राममुक्तांस्तु बाणौघान् राक्षसस्त्वच्छिनद्रणे ।
रक्षोमुक्तांस्तु रामो वै नैकधा प्राच्छिनच्छरैः ॥ ६-७९-२७

27. raNe = in the battle; raakShasaH = that demon; achchhinat = broke off; baaNaughaan = the multitude of arrows; raama muktaan = discharged by Rama; raamaH = Rama; praachchhinat = snapped off; naikadhaa = in many ways; sharaiH = the arrows; rakShomuktaan = released by the demon.

In the battle, that demon broke the multitude of arrows discharged by Rama. Rama snapped off, in many ways, the arrows released by the demon.

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बाणौघवितताः सर्वा दिशश्च प्रदिशस्तथा ।
संचन्ना वसुधा चव समन्तान्न प्रकाशते ॥ ६-७९-२८

28. sarvaaH = all; dishashcha = the four quarters; tathaa = and; pradishaH = the intermediate points; baaNaugha vitataaH = were diffused with a multitude of arrows; vasudhaachaiva = even the earth; samchchannaa = was covered; samantataa = on all sides; na prakaashate = and did not become visible.

All the four quarters and the intermediate points were diffused with a multitude of arrows. Even the earth was covered on all sides and did not become visible.

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ततः क्रुद्धो महाबाहुर्धनुश्चिच्छेद संयुगे ।
अष्टाभिरथ नाराचैः सूतं विव्याध राघवः ॥ ६-७९-२९

29. tataH = then; mahaabaahuH = the long armed; raaghavaH = Rama; kruddhaH = enraged; samyuge = in battle; chichheda = broke up; dhanuH = the bow (of the demon); atha = thereupon; aShTaabhiH naaraachaiH = by his eight iron arrows; vivyaadha = struck; suutam = the charioteer.

Then, the long-armed Rama, full of anger in battle, broke off the bow of the demon. Thereupon, by his eight iron arrows, struck the charioteer.

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भित्त्वा रथं शरै रामो हत्वा अश्वाअम[आतौअत् ।
विरथो वसुधास्थः स मकराक्षो निशाचरः ॥ ६-७९-३०

30. raamaH = Rama; bhittvaa = breaking; ratham = the chariot; sharaiH = with his arrows; hatvaa = and killing; ashvaan = the horses; apaatayat = made them to fall down; saH makaraakShaH = that Makaraksha; nishaacharaH = the demon; virathaH = bereft of his chariot; vasudhaasthaH = stood on the ground.

Rama, breaking the chariot with his arrows and killing its horses, made them to fall down dead. That Makaraksha the demon, bereft of his chariot, stood on the ground.

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तत्तिष्ठद्वसुधां रक्षः शूलं जग्राह पाणिना ।
त्रासनम् सर्वभूतानां युगान्ताग्निसमप्रभम् ॥ ६-७९-३१

31. tat = that; rakShaH = demon; tiShThat vasudhaam = standing on the ground; jagraaha = took; paaNinaa = into his hand; shuulam = a spike; traasanam = which created fright; sarva bhuutaanaam = among all living beings; yugaantaagni samaprabham = and whose splendour was equal to that of fire at the end of the world.

That demon, standing on the ground, took into his hand, a spike, which created fright among all living beings and whose splendour was equal to the fire at the end of the world.

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दुरवापं महच्छूलं रुद्रदत्तं भयंकरम् ।
जाज्वल्यमानमाकाशे संहारास्त्रमिवापरम् ॥ ६-७९-३२

32. mahat shuulam = (He took) that great spike; yam dR^iShTvaa = by seeing which; sarvaaH devataaH = all the godheads; bhayaartaaH = were afflicted with fear; vidrutaah = and fled; dishaH = to different directions; duravaapam = which was difficult to be obtained; rudradattam = which was gifted by Rudra; one of the eight forms of Shiva the lord of dissolution; bhayamkaram = which was terrible; jaajvalyamaanam = which flamed violently; aakaasho = in the sky; aparam samhaaraastram iva = like another weapon of destruction.

That great spike, which was difficult to be obtained, was gifted to him by Rudra, one of the eight forms of Shiva the Lord of Dissolution. That terrible spike, which flamed violently in the sky, looked like another new weapon of destruction of the world. On seeing it, all the godheads were afflicted with fear and fled to different quarters.

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विभ्राम्य च महच्चूलं प्रज्वलन्तं निशाचरः ॥ ६-७९-३३
स क्रोधात्प्राहिणोत्तस्मै राघवाय महात्मने ।

33. vibhraamyacha = whirling; mahat = that great; shuulam = spike; prajvalantam = which was flaming; nishaacharaH = that demon; krodhaat = in rage; praahiNot = hurled it; tasmai mahaatmane raaghavaaya = against that great-souled Rama.

Brandishing that flaming great spike, that enraged demon hurled it against that great-souled Rama.

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तमापतन्तं ज्वलितं खरपुत्रकराच्युतम् ॥ ६-७९-३४
बाणैश्चतुर्भिराकाशे शूलं च्छेद राघवः ।

34. raaghavaH = Rama; chichcheda = broke; chaturbhiH baaNaiH = by his four arrows; tam shuulam = that spike; jvalitam = which was flaming; chyutam = coming forth from; kharaputrakaraat = the arm of Makaraksha; aapatntam = rushing towards him; aakaashe = in the sky.

Rama broke, by his four arrows, that flaming spike coming forth from Makaraksha's arm and rushing towards him in the sky.

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स भिन्नो नैकधा शूलो दिव्यहाटकमण्डितः ॥ ६-७९-३५
व्यशीर्यत महोल्केव रामबाणार्दितो भुवि ।

35. saH shuulaH = that spike; divyahaatakamanaDitaH = adored with charming gold; bhinnaH = broken; naikadhaa = in many ways; raamabaaNaarditaH = and tormented by Rama's arrows; vyashiiryata = fell scattered; bhuvi = on the earth; maholkena = like a mighty meteor.

That spike, adored with charming gold, broken in many ways, struck by Rama's arrows, fell scattered on the earth, like a mighty meteor.

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तच्छूलं निहतम् दृष्ट्वा रामेणाक्लिष्टकर्मणा ॥ ६-७९-३६
साधुसाध्विति भूतानि व्याहरन्ति नभोगताः ।

36. dR^iShTvaa = seeing; tam = that; shuulam = spike; nihitam = struck; raameNa = by Rama; akliShTakarnaNa = who was unwearied in action; bhuutaani = the

beings; **nabhogataaH** = standing in the air; **vyaaharanti** = cried; **saadhu saadhu iti** = saying 'excellent; excellent!'.

Seeing that spike struck by Rama, who was unwearied in action, the beings standing in the air, cried, saying 'Excellent, Excellent!'.

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तं दृष्ट्वा निहतं शूलं मकराक्षो निशाचरः ॥ ६-७९-३७
मुष्टिमुद्यम्य काकुत्थसं तिष्ठ तिष्ठेति चाब्रवीत् ।

37. **dR^iShTvaa** = seeing; **tam shuulam** = that spike nihatam = destroyed; **makaraakShaH** = Makaraksha; **nishaacharaH** = the demon; **udyamya** = rising; **muShTim** = his fist; **abraviit** = called out; **kakutthsam** = to Rama; **iti** = saying; **tiShTha tiShTha** = "Wait; Wait!".

Seeing that spike destroyed, Makaraksha the demon, rising his fist, called out to Rama, saying "Wait, Wait!".

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स तं दृष्ट्वापतन्तं तु प्रहस्य रघुनन्दनः ॥ ६-७९-३८
पावकास्त्रं ततो रामः संदधे तु शरासने ।

38. **tataH** = then; **dR^iShTvaa** = seeing; **tam** = him; **aapatantam** = rushing towards him; **saH raamaH** = that Rama; **raghunandanaH** = the delight of Raghu dynasty; **prahasya** = while smiling; **samdadhe sharaasane** = fitted to his bow; **paavakaastram** = a mystic missile presided over by fire.

Then, seeing Makaraksha rushing towards him, that Rama the delight of Raghu dynasty, while smiling, fitted to his bow, a mystic missile presided over by fire.

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तेनास्त्रेण हतं रक्षः काकुत्स्थेन तदा रणे ॥ ६-७९-३९
सच्छिन्नहृदयं तत्र पपात च ममार च ।

39. **hatam** = struck; **tena astreNa** = by that missile; **kaakutthsena** = by Rama; **rakShaH** = the demon; **tadaa** = then; **bhinna hR^idayam sat** = with his heart split open; **papaata** = fell down; **mamaaracha** = dead; **tatra** = there; **raNe** = in the battle-field.

Struck by that missile by Rama, the demon with his heart split open, fell down dead then and there, in the battle-field.

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दृष्ट्वा ते राक्षसाः सर्वे मकराक्षस्य पातनम् ॥ ६-७९-४०
लङ्कामेव प्रधावन्त रामबाणभयार्दिताः ।

40. **dR^iShTvaa** = seeing; **paatanam** = the fall; **makaraakShasya** = of Makaraksha; **sarve** = all; **te raakShasaaH** = those demons; **raamabaaNa bhayaarditaaH** = tormented by the fear of Rama's arrows; **pradhaavanta** = ran away; **laN^kaameva** = straight to Lanka.

Seeing the fall of Makaraksha, all those demons, tormented by the fear of Rama's arrows, ran away straight to Lanka.

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दशरथनृपसूनुबाणवेगै ।
रजनिचरं निहतम् खरात्मजं तम् ।

41. prahR^iShTaaH = thrilled with delight; devataaH = the celestials; tam rajanicharam pradadR^ishuH = (watched) that demon; kharaatmajam = the son of Khara; nihatam = destroyed; dasharatha nR^ipa suunu baaNa vegaiH = by the flights of Rama's arrows; girimiva = like a mountain; vikiirNam = shattered; vajrahatam = after struck by lightning.

Thrilled with delight, the celestials watched that demon, the son of Khara, destroyed by the flights of Rama's arrows and resembling a mountain shattered, after struck by lightning.

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे नवसप्ततितमः सर्गः

Thus, this is the 79th chapter in Yuddha Kanda of Valmiki Ramayana, the First Epic poem of India.

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Book VI : Yuddha Kanda - Book Of War

Chapter [Sarga] 80 Verses converted to UTF-8, Nov 09

Introduction

Ravana instructs Indrajit to proceed to the battle field. Before proceeding to the battle, Indrajit performs ceremonial oblations into a sacred fire and obtains a capacity of going out of sight while fighting. He proceeds to the battle-field and releases a flood of arrows towards Rama and Lakshmana, while himself remaining invisible in the sky. With a network of arrows, Indrajit creates a darkness in the sky and showers a multitude of steel arrows towards Rama and Lakshmana. Sharp golden shafts arrows are then released by Rama and Lakshmana. Struck by the arrows discharged by Indrajit, monkeys in hundreds fall down dead. Then, Rama and Lakshmana reflect on the various ways and means to destroy Indrajit.

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मकराक्षहतं श्रुत्वा रावणः समितिजयः ।
रोषेण महताविष्टो दन्तान् कटकटाय्य च ॥ ६-८०-१
कोपितश्च तदा तत्र किं कार्यमिति चिन्तयन् ।
आदिदेशाथ सम्क्रुद्धो रणायेन्द्रजितं सुतम् ॥ ६-८०-२

1; 2. **shrutvaa** = on hearing; **makaraakSham** = Makaraksha; **hatam** = having been killed; **raavaNaH** = Ravana; **samitiN^jayaH** = who had ever seen victorious in battle; **kaTakaTaayya cha** = grinding his teeth; **mahataa roSheNa** = in excessive rage; **kupitashcha** = and anger; **chintayan iti** = reflected on; **kim** = what; **kaaryam** = to do; **tadaa** = then; **tatra** = there; **atha** = and thereupon; **samkruddhaH** = instructed; **sutam** = his son; **indrajitam** = Indrajit; **raNaaya** = for the battle.

On hearing Makaraksha having been killed, Ravana who had been ever victorious in battle, grinding his teeth in rage, reflected on what to do then and there, and as greatly furious as he was, instructed Indrajit, his son to proceed to the battle-field.

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जहि वीर महावीर्यो भ्रातरौ रामलक्ष्मणौ ।
अदृश्यो दृश्यमानो वा सर्वथा त्वं बलाधिकः ॥ ६-८०-३

3. **viira** = O hero!; **adR^ishyaH** = either being invisible; **dR^ishyamaanevaa** = or visible; (yourself); **jahi** = kill; **raamalakShmaNau** = Rama and Lakshmana; **bhraatarau** = the brothers; **mahaaviiryau** = of great prowess; **tvam** = you; **balaadhikaH** = are superior in strength; **sarvathaa** = by all means.

"O hero! Either remaining yourself invisible or visible, kill Rama and Lakshmana, the brothers of great prowess. You are superior in strength by all means."

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त्वमप्रतिमकर्माणमिन्द्रं जयसि संयुगे ।

किं पुनर्मानुषौ दृष्ट्वा न वधिष्यसि संयुगे ॥ ६-८०-४

4. tvam = you; jayasi = are conquering; indram = Indra; apratimakarmaaNam = of incomparable deeds; samyuge = in battle; kim punaH na vadhiShyasi = can you not kill; dR^iShTvaa = on seeing (them); maanuShau = (those) men; samyuge = in the battle field?

"You have conquered Indra, of incomparable deeds, in battle. Can you not kill those two men, on seeing them in the battle-field?"

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तथोक्तो राक्षसेन्द्रेण प्रतिगृह्य पितुर्वचः ।

यज्ञभूमौ स विधिवत् पावकं जुहवेन्द्रजित् ॥ ६-८०-५

5. tathaa = thus; uktaH = spoken; raakShasendreNa = by Ravana; saH indrajit = that Indrajit; pratigR^ihya = bowing to the command; pituH = of his father; juhava = poured oblations; paavaakam = into the sacred fire; vidhivat = with due ceremony; yajJNa bhuumau = on the sacrificial ground.

Hearing the words of Ravana, that Indrajit, bowing to the command of his father, poured oblations into the sacred fire, with due ceremony, on the sacrificial ground.

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जुह्वतश्चापि तत्राग्निं रक्तोष्णीषधराः स्त्रियः ।

आजग्मुस्तत्र सम्भ्रान्ता राक्षस्यो यत्र रावणिः ॥ ६-८०-६

6. juhvataH cha api = even as he was pouring oblations into the sacred fire; tatra = there; raakShasyaH striyaH = the female-demons; raktoShNiiShadharaaH = carrying red turbans (for the use of priests); sambhraantaaH = hastily; aajagmuH = arrived; tatra = there; yatra = where; raavaNiH = Indrajit was there.

Even as he was pouring oblations into the sacred fire there, the female-demons carrying red turbans (for the use of priests) hastily arrived at the spot where Indrajit was there.

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शस्त्राणि शरपत्राणि समिधोऽथ विभीतकाः ।

लोहितानि च वासांसि सुवं कार्ष्णायसं तथा ॥ ६-८०-७

7. shastraaNi = weapons (such as a lance); shara patraaN = served as blades of Shara grass (for being spread around the sacrificial fire); vibhiitakaaH = chips of wood of Vibhitaka tree; samidhaH = served as wooden sticks to feed the sacrificial fire; atha = and; lohitaani vaasaamsi = red robes; tathaa = and; kaarShNaayasam = iron ladles; sruvam = (were used) for cleaning and pouring clarified melted butter into the sacrificial fire.

Weapons (such as a lance) served as blades of Shara grass (for being spread around the sacrificial fire). Chips of wood of Vibhitaka tree served as wooden sticks to feed the sacrificial fire as also red robes and iron ladles were used for cleaning and pouring clarified melted butter into the sacrificial fire.

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सर्वतोऽग्निं समास्तीर्य शरपत्रैः सतोमरैः ।

चागस्य सर्वकृष्णस्य गलं जग्राह जीवतः ॥ ६-८०-८

8. samaastiirya = having spread on the ground; agniH sarvataH = around all the sides of the sacrificial fire; sharapatraiH = with other weapons; satomaraiH = along with

lances; **jagraaha** = the demon seized hold; **galam** = of the neck; **jiivitaH chhaagasya** = of a live goat; **sarva kR^iShNasya** = entirely black (and consigned it to the fire).

Having spread on the ground around all the sides of the sacrificial fire with other weapons along with lances, the demon seized hold of the neck of a live goat, entirely black and consigned it to the fire.

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सकृद्धोमसमिद्धस्य विधूमस्य महार्चिषः ।
बभूवुस्तानि लिङ्गानि विजयं दर्शयन्ति च ॥ ६-८०-९

9. **taani** = such; **liN^gaani** = omens; **vijayam** = as betokened victory; **babhuuvuH darshayanti** = appeared; **vidhuumasya** = in the smokeless; **mahaarchiShaH** = fire which burst into mighty flames; **homa samiddhasya** = when it was fully aroused; **sakR^it** = by the single offering.

Such omens as betokened victory appeared in the smokeless fire which burst into mighty flames, when it was fully aroused by that single offering.

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प्रदक्षिणावर्तशिखस्तप्तहाटकसन्निभः ।
हविस्तत्प्रतिजग्राह पावकः स्वयमुत्थितः ॥ ६-८०-१०

10. **utthitaH** = becoming visible; **svayam** = in person; **paavakaH** = the god of fire; **pradakShiNaavarta shikhaH** = who was shooting out flames towards the right; **taptahaaTaka sannibhaH** = and who shone brightly like refined gold; **pratijagraaha** = received; **tat** = that; **haviH** = offering.

Becoming visible in person, the god of fire, who was shooting out flames towards the right and who shone brightly like refined gold, received that offering.

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हुत्वाग्निम् तर्पयित्वाथ देवदानवराक्षसान् ।
आरुरोह रथश्रेष्ठमन्तर्धानगरं शुभम् ॥ ६-८०-११

11. **hutvaa** = offering oblations; **agnim** = in fire; **atha** = and thereafter; **tarpayitvaa** = gratifying; **devadaanava raakShasaan** = the gods; devils and demons; **aaruroha** = (he) ascended; **shreShTham** = and excellent; **shubham** = and splendid; **ratham** = chariot; **antardhaana gatam** = capable of disappearing from sight.

Offering oblations in fire and gratifying the gods, the devils and demons, Indrajit ascended an excellent and splendid chariot, capable of disappearing from sight.

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स वाजिभिश्चतुर्भिस्तु बाणैस्तु निशितैर्युतः ।
आरोपितमहाचापः शुशुभे स्यन्दनोत्तमः ॥ ६-८०-१२

12. **chaturbhiH yutaH** = drawn by four; **vaajibhiH** = horses; **nishitaiH** = sharp; **baaNaiH** = arrows; **aaropita mahaa chaapaH** = and a mighty bow placed on it; **saH** = that; **syandanottamaH** = excellent chariot; **shushubhe** = looked beautiful.

Drawn by four horses, provided with sharp arrows and a mighty bow placed on it, that excellent chariot looked beautiful.

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जाज्वल्यमानो वपुषा तपनीयपरिच्छदः ।

मृगैश्चन्द्रार्धचन्द्रैश्च स रथः समलंकृतः ॥ ६-८०-१३

13. **tapaniia parichchadaH** = adorned with gold; **saH** = that; **rathaH** = chariot; **jaajvalya maanaH** = glittered; **vapuShaa** = on account of its body; **samalamkR^itaH** = and was decorated; **mR^igaiH** = with carved images of antelopes; **chandra ardhaandraishcha** = full moons and crescents.

Adorned with gold, that chariot glittered on account of its body and was decorated with carved images of antelopes, full moons and crescents.

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जाम्बूनदमहाकम्बुर्दीप्तपावकसन्निभः ।

बभूवेन्द्रजितः केतुर्वैदूर्यसमलंकृतः ॥ ६-८०-१४

14. **ketH** = the flag-post; **indrajitaH** = of Indrajit; **babhuuva diipta paavaka sannibhaH** = shone like a flaming fire; **jambuunada mahaakambuH** = provided as it was with large rings of gold; **vaiDuurya samalamkR^itaH** = and decorated with cats's eye gems.

The flag-post of Indrajit shone like a flaming fire, provided, as it was, with large rings of gold and decorated with cat's eye gems.

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तेन चादित्यकल्पेन ब्रह्मस्त्रेण च पालितः ।

स बभूव दुराधर्षो रावणिः सुमहाबलः ॥ ६-८०-१५

15. **paalitaH** = protected; **tena brahmaastreNa** = by the missile presided over by Brahma; **aaditya kalpena** = which was as effluent as the sun; **saH raavaNiH** = that Indrajit; **sumahaabalaH** = endowed with exceptional strength; **bahuuva** = became; **duraadharShaH** = difficult to be attacked.

Protected by the missile presided over by Brahma, which was as effluent as the sun, that Indrajit endowed with exceptional strength, became difficult to be attacked.

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सोऽभिनिर्याय नगरादिन्द्रजित्समितिज्जयः ।

हुत्वाग्निं राक्षसैर्मन्त्रैरन्तर्धानगतोऽब्रवीत् ॥ ६-८०-१६

16. **saH indrajit** = that Indrajit; **samitiN^jayaH** = who was ever victorious in war; **abhiniryaaya** = coming forth; **nagaraat** = from the city; **antardhaanagataH** = and having acquired the capacity of vanishing from the sight; **hutvaa** = by pouring oblations; **agnim** = into the sacred fire; **mantraiH** = with the utterance of spells; **raakShasaiH** = sacred to demons; **abraviit** = spoke (as follows):

Coming forth from the city and having acquired the capacity of vanishing from the sight, by offering oblations into the sacred fire, with the utterance of spells sacred to demons, that indrajit, who was ever victorious in war, spoke as follows:

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अद्य हत्वा रणे यौ तौ मिथ्याप्रव्रजितौ वने ।

जयं पित्रे प्रदास्यामि रावणाय रणार्जितम् ॥ ६-८०-१७

17. **hatvaa** = by killing; **tau** = both the princes; **yau** = who; **mithyaappravrajtau vane** = left home to become religious mendicants; roaming in the forest in vain; **pradaasyaami** = I will

present a gift; **jayam** = of victory; **raNaarjitam** = secured in the battle; **pitre raavaNaaya** = to my father; Ravana; **adya** = today.

"By killing both the princes who left home to become religious mendicants in the forest in vain, I will present a gift of victory secured in the battle, to my father, Ravana today."

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अद्य निर्वानरामुर्वीम् हत्वा रामं च लक्ष्मणम् ।
करिष्ये परमां प्रीतिमित्युक्त्वान्तरधीयत ॥ ६-८०-१८

18. **urviim nirvaanaraam** = by making the earth bereft of monkeys; **adya** = today; **hatvaa** = and by killing; **raamam** = Rama; **lakShmaNam cha** = and Lakshmana; **kariShye** = I will proudce; **paramaam priitim** = a great pleasure; **iti** = thus; **uktvaa** = speaking; **antaradhiyata** = he vanished from the sight.

"By making the earth bereft of monkeys today and by killing Rama and Lakshmana, I will create a great spleasure". Thus speaking, Indrajit vanished from thes sight.

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आपपाताथ सम्क्रुद्धो दशग्रीवेण चोदितः ।
तीक्ष्णकार्मुकनाराचैस्तीक्ष्णस्त्विन्द्ररिपू रणे ॥ ६-८०-१९

19. **choditaH** = impelled; **dashagriiveNa** = by Ravana; **tiikShNaH** = the fiery; **indrariipuH** = Indrajit; **raNe** = in battle; **tiikShNa kaarmuka naaraachaiH** = with barbarous bow and steel arrows; **papaata** = swiftly came; **samkruddhaH** = enraged; **atha** = thereafter.

Impelled, as he was, by Ravana, the fiery Indrajit, with his barbarons bow and steel arrows, swiftly came to the battle-field enraged.

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स ददर्श महावीर्यो नागौ त्रिशिरसाविव ।
सृजन्ताविषुजालानि वीरौ वानरमध्यगौ ॥ ६-८०-२०

20. **saH** = that Indrajit; **dadarsha** = saw; **viirau** = those two heroes; **mahaaviiryau** = having abundant prowess; **naagau iva** = like serpents; **trishirasau** = with three heads; **sR^ijantau** = who were discharging; **iShujaalaani** = a net-work of arrows; **vaanara madhyagau** = and standing amidst the monkeys.

That Indrajit saw the two heroes, showering a multitude of arrows. Both the princes, having mighty prowess, looked like three- hooded serpents in the middle of the monkeys.

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इमौ ताविति संचिन्त्य सज्यं कृत्वा च कार्मुकम् ।
सन्ततानेषुधाराभिः पर्जन्य इव वृष्टिमान् ॥ ६-८०-२१

21. **samchintya imau iti** = concluding that both of them; **iti** = as; **tau** = those two princes; Rama and Lakshmana; **sajyam kR^itvaa** = stringing; **kaarmukam** = his bow; **santataana** = he covered them; **iShudhaaraabhiH** = with floods of arrows; **vR^iShTimaan parjanyaH iva** = like rainy clouds do.

Concluding that both of them were the two princes, Rama and Lakshmana and stringing his bow, he covered them with a flood of arrows, as the rainy clouds do.

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स तु वैहायसं प्राप्य सरथो रामलक्ष्मणौ ।
अचक्षुर्विषये तिष्ठन्विव्याध निशितैः शरैः ॥ ६-८०-२२

22. saH = that Indrajit; sarathaH = with his chariot; praapya = reaching; vaihaayasam = the sky; tiShThan achakShurviShaye = and remaining invisible to the reach of eyes; vivyaadha = struck; raamalakShmaNau = Rama and Lakshmana; nishitaiH sharaiH = with sharp arrows.

That Indrajit with his chariot, reaching the sky and remaining invisible, struck Rama and Lakshmana with his sharp arrows.

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तौ तस्य शरवेगेन परीतौ रामलक्ष्मणौ ।
धनुषी सशरे कृत्वा दिव्यमस्त्रं प्रचक्रतुः ॥ ६-८०-२३

23. tau raamalakShmaNau = those two; Rama and Lakshmana; pariitau = when enveloped; tasya sharavegena = by a stream of his arrows; kR^itvaa = fitting; dhanuShii = their bows; sashare = with arrows; prachakrutuH = revealed; divyam = divine; astram = missiles.

When enveloped by a stream of arrows Rama and Lakshmana, fitted arrows to their bows and revealed divine missiles.

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प्रच्छादयन्तौ गगनम् शरजालैर्महाबलौ ।
तमस्त्रैः सुरसङ्काशौ नैव पस्पर्शतुः शरैः ॥ ६-८०-२४

24. prachchhaadayantau = (Though) covereing; gaganam = the sky; sharajaalaiH = with a net-work of arrows; mahaabalau = those mighty princes; na pasparshatuH = could not touch; tam = him; astraiH sharaiH = with their arrows charged with mystic missiles; suuryasamkaashaiH = equal to the sun.

Though covering the sky with a net-work of arrows, the two mighty princes could not touch Indrajit with their arrows charged with mystic missiles and which were effluent like the sun.

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स हि धूमान्धकारं च चक्रे प्रच्छादयन्नभः ।
दिशश्चान्तर्दधे श्रीमानीहारतमसावृतः ॥ ६-८०-२५

25. prachchhaadayan = covering; nabhaH = the sky; saH = he; chakre = created; dhuumaandhakaaram = dark-like smoke; shriimaan = the illustrious Indrajit; antardadhe = cloaked; dishashcha = the quarters; vR^itaaH = enclosing them; niihaaratamasaa = with mist-like darkness.

Covering the sky, the illustrious Indrajit created a dark-like smoke. He made the quarters also invisible, by enclosing them with mist-like darkness.

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नैव ज्यातलनिर्घोषो न च नेमिखुरस्वनः ।
शुश्रुवे चरतस्तस्य न च रूपं प्रकाशते ॥ ६-८०-२६

26. tasya = charitaH = while Indrajit was moving about; ज्यातलनिर्घोषः = the sound produced by the impact of his palm on the bow-string; naiva shushruve = was not heard; na cha = nor; nemikhura svanaH cha = the sound of his wheels; or the clattering of hoofs (of his horses); ruupam cha; na prakaashate = nor did his form come to view.

While Indrajit was moving about, neither the sound produced by the impact of his palm on the bow string was heard, nor the sound of his wheels or the clattering of hoofs of his horses could be heard, nor did his form come to his view.

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घनान्धकारे तिमिरे शरवर्षमिवाद्भुतम् ।
स ववर्ष महाबाहुर्नाराचशरवृष्टिभिः ॥ ६-८०-२७

27. ghanandhakaare timire = in that thick darkness; saH mahaabaahuH = that long-armed Indrajit; vavarSha = showered; naaraacha sharavR^iShTibhiH = hails of his steel arrows; adbhutam shilaavarShamiva = like wonderful shower of rocks.

In that thick darkness, that long-armed Indrajit showered hails of his steel arrows, like wonderful shower of rocks.

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स रामं सूर्यसङ्काशैः शरैर्दत्तवरो भृशम् ।
विव्याध समरे क्रुद्धः सर्वगात्रेषु रावणिः ॥ ६-८०-२८

28. saH = that; kruddhaH = enraged; raavaNiH = Indrajit; samare = in battle; bhR^isham = abundantly; vivyaadha = pierced; raamam = Rama; sarvagaatreShu = in all his limbs; sharaiH = with his arrows; datta varaiH = which were granted as boons; suurya samkaashaiH = and which were effluent like the sun.

That enraged Indrajit in battle, abundantly pierced Rama in all his limbs with his arrows, which were earlier granted as boons to him and which were effluent like the sun.

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तौ हन्यमानौ नाराचैर्धराभिरिव पर्वतौ ।
हेमपुङ्खान्नरव्याघ्रौ तिग्मान्मुमुचतुः शरान् ॥ ६-८०-२९

29. tau = both Rama and Lakshmana; naravyaaghrau = the foremost of men; hanyamaanau = who were being struck; naaraachaiH = with steel arrows; parvatau iva = like two mountains (being hit); dhaaraabhiH = by torrents; mumuchatuH = released; tigmaan = sharp; sharaan = arrows; hema puN^khaan = with golden shafts.

Both Rama and Lakshmana, the foremost of men, who were being struck with steel arrows, like two mountains being hit by torrents, released sharp golden-shafted arrows.

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अन्तरिक्षं समासाद्य रावणिं कङ्कपत्रिणः ।
निकृत्य पतगा भूमौ पेतुस्ते शोणितोक्षिताः ॥ ६-८०-३०

30. te = those; patagaaH = arrows; kaN^ka patriNaH = adorned with plumes of heron; samaasaadya = reaching; raavaNim = Indrajit; nikR^itya = and piercing him; antarikShe = in the sky; petuH = fell; bhuumau = to the ground; shoNitaakShitaaH = soaked in blood.

Those arrows, adorned with plumes of heron, reaching Indrajit in the sky and piercing him, fell to the ground, soaked in blood.

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अतिमात्रं शरौघेण पीड्यमानौ नरोत्तमौ ।
तानिष्पततो भल्लैरनेकैर्निचकर्तुः ॥ ६-८०-३१

31. **diipyamaanaH** = shing; **atimaatram** = beyond measure; **sharaugheNa** = with a flood of arrows; **narottamaH** = the two excellent men; **vichakartatuH** = began to chop off; **taan iShuun** = those arrows; **patataH** = which were falling; **anekaiH** = with many arrows; **bhallaiH** = called by the name of Bhallas.

Shining beyond measure with a flood of arrows, the two excellent men began to chop off those arrows which were falling on them with many arrows called by the name of Bhallas.

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यतो हि ददृशाते तौ शरान्निपतिताञ्शितान् ।
ततस्ततो दाशरथी ससृजातेऽस्त्रमुत्तमम् ॥ ६-८०-३२

32. **yataH** = from which side; **tau** = they; **dadR^ishaate** = saw; **shitaan** = the sharp; **sharaan** = arrows; **nipatitaan** = fallen; **tataH** = towards that side; **tau daasharathii** = both Rama and Lakshmana; **sasR^ijaate** = released; **uttamam astram** = their excellent missiles.

Both Rama and Lakshmana for their part directed their excellent missiles in the direction from which they saw the aforesaid sharp arrows, fallen.

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रावणिस्तु दिशः सर्वा रथेनातिरथः पतन् ।
विव्याध तौ दाशरथी लघ्वस्त्रो निशितैः शरैः ॥ ६-८०-३३

33. **raavaNistu** = Indrajit for his part; **atirathaH** = who was a superior chariot = warrior; **laghvastraH** = and who was swift in discharging missiles; **apatat** = rushed on; **sarvaaH dishaH** = towards all sides; **vivyaadha** = and pierced; **tau daasharathii** = Rama and Lakshmana; **nishitaiH sharaiH** = with his sharp arrows.

Indrajit for his part, who was a superior chariot-warrior and who was swift in discharging missiles, rushed on towards all sides and pierced Rama and Lakshmana with his sharp arrows.

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तेनातिविद्धौ तौ वीरौ रुक्मपुङ्खैः सुसंहतैः ।
बभूवतुर्दाशरथी पुष्पिताविव किंशुकौ ॥ ६-८०-३४

34. **tau viirau daasharathii** = those valiant princes; Rama and Lakshmana; **ati viddhau** = pierced deeply; **susamhataiH** = with well-made; **rukmapuNkhaiH** = golden shafted arrows; **babhuuvatuH** = appeared; **kumshukau iva** = like two Kamshuka trees; **puShpitaH** = in flowering.

Those valiant princes, Rama and Lakshmana pierced deeply with well-made golden shafted arrows, appeared like two Kamshuka trees in flowering.

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नास्य वेद गतिं कश्चिन्न च रूपं धनुः शरान् ।
न चान्यद्विदितं किं चित्सूर्यस्येवाभ्रसम्प्लवे ॥ ६-८०-३५

35. **na kashchit** = No one could perceive; **asya** = his; **vegagatim** = rapid movement; **suuryasyeva** = like the position of the sun; **abhrasamplave** = when the sky is thickly overcast with clouds; **na** = nor; **ruupam** = the form; **dhanuH sharaan** = nor his bows; **na anyat** = nor any other thing about him; **kimchit** = whatever; **viditam** = could be known.

No one could perceive his rapid movement, like the position of the sun when the sky is thickly overcast with clouds, nor his form nor his bows and arrows, nor any other thing about him whatsoever could be known.

तेन विद्धाश्च हरयो निहताश्च गतासवः ।

बभूवुः शतशस्तत्र पतिता धरणीतले ॥ ६-८०-३६

36. viddhaaH = struck down; tena = by him; harayaH = the monkeys; nihataaH = were killed; shatashaH = (the monkeys) in hundreds; babhuuvuH patitaaH gataasavaH = dropped dead; dharaNiitale = on the earth's surface; tatra = there.

Struck down by him, the monkeys were killed. The monkeys dropped dead in hundreds on the earth's surface there.

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लक्ष्मणस्तु सुसङ्क्रुद्धो भ्रातरं वाक्यमब्रवीत् ।

ब्राह्ममस्त्रं प्रयोक्ष्यामि वधार्थं सर्वरक्षसाम् ॥ ६-८०-३७

37. tataH = then; lakShmaNastu = Lakshmana for his part; kruddhaH = was enraged; abraviit = and spoke; vaakyam = the following words; bhraataram = to his brother; prayokShyaami = I will employ; braahmam agram = the missile presided over by Brahama; vadhaartham = for the purpose of killing; sarva raakShasaam = all the demons.

Then, Lakshmana for his part was enraged and told his brother that he would employ the missile presided over by Brahma for the purpose of killing all the demons.

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तमुवाच ततो रामो लक्ष्मणं शुभलक्षणम् ।

नैकस्य हेतो रक्षांसि पृथिव्यां हन्तुमर्हसि ॥ ६-८०-३८

38. tataH = then; raamaH = Rama; uvaacha = spoke; tam lakShmaNam = to that Lakshmana; shubhalakShaNam = who was endowed with auspicious bodily marks; (as follows); na arhasi = you ought not; hantum = to kill; rakShaamsi = all the demons; pR^ithivyaam = on the earth; ekasya hetoH = for the sake of a single demons.

Then, Rama spoke to that Lakshmana, who was endowed with auspicious bodily marks as follows: "You ought not to kill all the demons on earth, merely for the sake of a single demon."

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अयुध्यमानं प्रच्छन्नं प्राञ्जलिं शरणागतम् ।

पलायन्तं प्रमत्तं वा न त्वं हन्तुमिहार्हसि ॥ ६-८०-३९

39. tvam na arhasi = you ought not; hantum = to kill; iha = here; ayudhyamaanam = one who is not fighting; prachchhannam = or one who is hiding; praaN^jalim = or the one who is a refugee; palaayamaanam = or who is fleeing; mattam vaa = or who is intoxicated.

"You ought not to kill on this earth one who is not fighting or one who is hiding or one who seeks refuge with joined palms or is fleeing or is intoxicated."

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अस्यैव तु वधे यत्नं करिष्यावो महाबल ।

आदेक्ष्यावो महावेगान्स्त्रानाशीविषोपमान् ॥ ६-८०-४०

40. mahaabhuja = O long-armed Lakshmana; yatnam kariShyaavaH = we shall try; vadhe = to kill; tasyaiva = only Indrajit; aadekShyaavaH = we will employ; astraan = mystic missiles; mahaavegaan = with great impetuosity; aashiiviShopamaam = and which are equal to venomous serpents.

"O long-armed Lakshmana! We shall try to kill Indrajit alone. We will employ mystic missiles with great impetuosity and which are equal to venomous serpents."

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तमेनं मायिनं क्षुद्रमन्तर्हितरथं बलात् ।
राक्षसं निहनिष्यन्ति दृष्ट्वा वानरयूथपाः ॥ ६-८०-४१

41. dR^iShTvaa = on seeing; enam = this; raakShasam = demon; tam as such; vaanarayuuthapaaH = the leaders of monkey-troops; balaat = will forcibly nihaniShyati = kill; kShudram = this petty demon; maayinam = who is skilled in conjuring tricks; antarahita ratham = and whose chariot remains invisible.

"On seeing this demons, the leaders of mokey-troops will forcibly kill this petty demon, who is skilled in conjuring tricks and whose chariot remains invisible."

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यद्येष भूमिं विशते दिवं वा ।
रसातलं वापि नभस्तलं वा ।
एवं निगूढोऽपि ममास्त्रदग्धः ।
पतिष्यते भूमितले गतासुः ॥ ६-८०-४२

42. mama astradagdhaH = scorched by my mystic missiles; patiShyati gataasuH = he will fall dead; bhuumitale = on the ground; eShaH vishate yadi = even if he enters; bhuumim = the earth; divam vaa = or into heaven; rasaatalam vaa = or into the subterranean world; nabhasthalam vaa = or penetrates the vault of heaven; niguuDho.api = and remains completely hidden; evam = in this manner.

"Scorched by my mystic missiles, he will fall dead on the ground, even if he enters the earth or into heaven or into the subterranean world or penetrates the vault of heaven and remains completely hidden in this manner."

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इत्येवमुक्त्वा वचनं महात्मा ।
रघुप्रवीरः प्लवगर्षभैर्वृतः ।
वधाय रौद्रस्य नृशंसकर्मणस् ।
तदा महात्मा त्वरितं निरीक्षते ॥ ६-८०-४३

43. uktvaa = speaking; mahaartham = highly meaningful; vachanam = words; ityevam = in the aforesaid manner; mahaatmaa = the great-souled; raghupraviiraH = Rama; vR^itaH = surrounded; plavagarShabhahiH = by the foremost of monkeys; tadaa = then; nirikShate = started to reflect; tvaritam = on the speedy means; vadhaaya = of killing; raudrasya = the furious; nR^ishamsa karmaNaH = Indrajit; the demon of cruel deeds.

Speaking highly meaningful words in the aforesaid manner, the great-souled Rama, surrounded by the foremost of monkeys, started to reflect on the speedy means of killing the furious Indrajit, the demons of cruel deeds.

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे अशीतितमः सर्गः

Thus, this is the 80th chapter in Yuddha Kanda of Valmiki Ramayana, the First Epic poem of India.

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Book VI : Yuddha Kanda - Book Of War

Chapter [Sarga] 81

Verses converted to UTF-8, Nov 09

Introduction

Placing an illusory live image of Seetha in his chariot, Indrajit along with his army enters the battle-field. Hanuma with his army of monkeys march in front to face Indrajit in battle. While Hanuma and his army are watching, Indrajit pulls Seetha by her hair and unsheathed his sword. Indrajit kills the illusory living image of Seetha, with his sharp sword.

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विज्ञाय तु मनस्तस्य राघवस्य महात्मनः ।
संनिवृत्याहवात्तस्मात्प्रविवेश पुरं ततः ॥ २-८१-१

1. viJNaaya = knowing; manaH = the mind; tasya mahaatmanaH raaghavasya = of that great-souled Rama; saH = Indrajit; tataH = then; nivR^itya = turning away from; tasmaat aahavaat = that battle; praviesha = entered; puram = the city.

Guessing the mind of that great-souled Rama, Indrajit turning away from that battle, entered the City.

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सोऽनुस्मृत्य वधं तेषां राक्षसानां तरस्विनाम् ।
क्रोधताम्रेक्षणः शूरो निर्जगाम महाद्युतिः ॥ २-८१-२

2. atha = thereafter; saH shuuraH = that valiant; raavaNiH = Indrajit; anusmR^itya = recalling; vadham = the killing; teShaam = of those; tarasvinaam = energetic; raakShasaanaam = demons (like Kumbhakarna and others); nirjagaama = sallied forth (for the fight); krodhataamrekShaNaH = with red-hot eyes in anger.

Then, recalling the killing of those energetic demons like Kumbhakarna and others, that valiant Indrajit sallied forth (for the fight) with red-hot eyes in anger.

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स पश्चिमेन द्वारेण निर्ययौ राक्षसैर्वृतः ।
इन्द्रजित्तु महावीर्यः पौलस्त्यो देवकण्टकः ॥ २-८१-३

3. saH indrajit = that Indrajit; sumahaaviiryaH = of very great prowess; devakaN^TakaH = the adversary of gods; poulastyaH = and who was born in Pulastya-dynasty; vR^itaH = surrounded; raakShasaiH = by demons; niryayau = came forth; pashchimena dvareNa = from the western gate.

That Indrajit, of very great prowess, the adversary of gods and who was born in Sage Pulstya's dynasty, accompanied by an army of demons, came forth from the western gate.

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इन्द्रजित्तु ततो दृष्ट्वा भ्रातरौ रामलक्ष्मणौ ।

रणायाभ्युद्यतौ वीरौ मायां प्रादुष्करोत्तदा ॥ २-८१-४

4. dR^iShTvaa = seeing; viirau bhraatarau = the two valiant brothers; raamalakShmaNau = Rama and lakshmana; abhyudyatau = who were prepared; raNaaya = for the battle; indrajit tu = Indrajit for his part; tadaa = then; praaduShkarot = demonstrated; maayaam = his conjuring tricks.

Seeing the two valiant brothers, Rama and Lakshmana, who were prepared for the encounter, Indrajit for his part, then started to demonstrate his conjuring tricks.

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इन्द्रजित्तु रथे स्थाप्य सूतां मायामयीं तदा ।

बलेन महतावृत्य तस्या वधमरोचयत् ॥ २-८१-५

5. sthaapya = placing; maayaamayim siitaam = an illusory image of Seetha; rathe = on his chariot; indrajit tu = Indrajit for his part; mahataa = and a huge; balena aavR^itya = army surrounding it; tadaa = then; aarochoyat = intended; tasyaaH vadham = to kill her.

Placing an illusory image of Seetha on his chariot and a large army surrounding the chariot, Indrajit intended to kill her.

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मोहनार्थं तु सर्वेषां बुद्धिं कृत्वा सुदुर्मतिः ।

हन्तुं सीतां व्यवसितो वानराभिमुखो ययौ ॥ २-८१-६

6. sudurmatiH = the exceedingly evil-minded Indrajit; buddhim kR^itvaa = making up his mind; sarveShaam mohanaartham = to purposefully confuse all; vyavasitaH = by playing a trick; hantum = to kill; siitaam = Seetha; yayau = sallied forth; vaanaraabhimukhaH = in the direction of the monkeys.

Making up his mind to purposefully confuse all, by playing a trick to kill Seetha's illusory image, the exceedingly evil-minded Indrajit sallied forth towards the direction of the monkeys.

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तं दृष्ट्वा त्वभिनिर्यान्तं नगर्याः काननौकसः ।

उत्पेतुरभिसङ्क्रुद्धाः शिलाहस्ता युयुत्सवः ॥ २-८१-७

7. dR^iShTvaa = seeing; tam = him; abhiniryaantam = coming forth towards their direction; sarve te = all those; kaananaukasaH = monkeys; abhisamkruddhaaH = were enraged; utpetuH = bounced towards him; shilaahastaaH = with rocks in their hands; yuyutsavaH = and with an intent to fight.

Seeing him coming forth towards their direction, all those monkeys were enraged and bounced towards him, with rocks in their hands and with an intent to fight.

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हनूमान्पुरतस्तेषां जगाम कपिकुञ्जरः ।

प्रगृह्य सुमहच्छृङ्गं पर्वतस्य दुरासदम् ॥ २-८१-८

8. hanuumaan = Hanuma; kapikuN^jaraH = the foremost among the monkeys; pragR^ihya = taking; sumahat = a very large; parvatasya shR^iNgam = mountain-peak; suduraasadam = which was dangerous to be reached by others; jagaama = went; purataH teShshaam = in front of them.

Hanuma, the foremost among the monkeys, taking hold of a very large mountain-peak, which was difficult to be reached by others, marched in front.

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स ददर्श हतानन्दां सीताम् इन्द्रजितो रथे ।
एकवेणीधरां दीनामुपवासकृशाननाम् ॥ २-८१-९
परिक्लिष्टैकवसनाममृजां राघवप्रियाम् ।
रजोमलाभ्यामालिप्तैः सर्वगात्रैर्वरस्त्रियम् ॥ २-८१-१०

9. saH = that Hanuma; dadarsha = saw; siitaam = Seetha; raaghava priyaam = the wife of Rama; vara striyam = the best among women; hataanandaam = bereft of joy; eka veNiidharaam = wearing only a single braid of hair; diinaam = looking miserable; upavaasakR^ishaananaam = with her face emaciated due to fasting; parikliShTaika vasanaam = wearing a single worn-out clothing; amR^ijaam = unadorned; sarvagaatraiH = and with all her limbs; aaliptaiH = covered; rajomalaabhyaam = with dust and dirt; indrajitaH = in Indrajit's rahte = chariot.

That Hanuma saw Seetha, the wife of Rama, the best among women, bereft of joy, wearing only a single braid of hair, looking miserable, with her face emaciated due to fasting, dressed in a single worn-out clothing, unadorned and with all her limbs covered with dust and dirt; in the chariot of Indrajit.

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तां निरीक्ष्य मुहूर्तं तु मैथिलीम् अध्यवस्य च ।
बाष्पपर्याकुलमुखो हनूमान्व्यथितोऽभवत् ॥ २-८१-११

11. niriikShya = on seeing; taam = her; muhuurtam = for a moment; adhyavasya cha = (Hanuma) ascertained her; maithiliim = as Seetha; babhuuva (viShaNNaH) = and became dejected; saa = that; janakaatmajaa = Seetha; achiradR^iShTaa his = was indeed seen not long ago; tena = by him.

On seeing her for a moment, Hanuma ascertained her as Seetha and became dejected. That Seetha was indeed seen by him, not long ago.

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अब्रवीत्तां तु शोकार्ता निरानन्दां तपस्विनाम् ।
दृष्ट्वा रथे स्तितां सीतां राक्षसेन्द्रसुताश्रिताम् ॥ २-८१-१२
किं समर्थितमस्येति चिन्तयन्स महाकपिः ।
सह तैर्वानरश्रेष्ठैरभ्यधावत रावणिम् ॥ २-८१-१३

12; 13. dR^iShTvaa = seeing; taam = her; shokaartaam = stricken with grief; niraandaam = bereft of joy; tapasviniim = looking distressed; diinaam = and miserable; raakShasendrasutashritaam = sitting beside Indrajit; mahaakapiH = Hanuma; abraviit = wondered; kim samarthitam iti = as to what his intention might be; chintayan = thus thinking; taiH vaanarashreShThaiH saha = (he) along with those leaders of monkeys; abhyadaavata = rushed; raavaNim = towards Indrajit.

Seeing her stricken with grief bereft of joy, looking distressed, miserable and sitting under the sway of Indrajit, Hanuma wondered as to what his intention might be. Thus thinking, he along with those leaders of monkeys, rushed towards Indrajit.

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तद्धानरबलं दृष्ट्वा रावणिः क्रोधमूर्छितः ।
कृत्वा विशोकं निस्त्रिंशं मूर्ध्नि सीतां परामृशत् ॥ २-८१-१४

14. dR^iShTvaa = beholding; tat vaanarabalam = that army of monkeys; raavaNiH = Indrajit; krodha muurchhitaH = was excited with anger; kR^itvaa = and making; nistrimsham = his sword; vikosham = sheathless; aakarShayat = and pulled; siitaam = Seetha; muurdhni = (by the hair) on her head.

Beholding that army of monkeys, Indrajit was excited with anger, pulled Seetha by the hair on her head and unsheathed his sword.

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तं स्त्रियं पश्यतां तेषां ताडयामास रावणिः ।
क्रोशन्तीं राम रामेति मायया योजितां रथे ॥ २-८१-१५

15. teShaam pashyataam = while those monkeys were seeing; raakShasaH = the demon; taaDayaamaasa = began to strike; taam striyam = that woman; yojitaam = who was placed; rathe = in the chariot; maayayaa = by the dint of his conjuring trick; kroshantiim = and was crying; raama raameti = "Rama! Rama!".

While those monkeys were seeing, demon began to strike that woman who was placed in the chariot by the dint of his conjuring trick and who was crying "Rama! Rama!"

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गृहीतमूर्धजां दृष्ट्वा हनुमान्दैन्यमागतः ।
दुःखजं वारिनेत्राभ्यामुत्सृजन्मारुतात्मजः ॥ २-८१-१६

16. dR^iShTvaa = on seeing; gR^ihiita muurdhajaam = her seized by the hair (by Indrajit); hanuumaan = Hanuma; maarutaatmajaH = the son of wind-god; dainyam aagataH = was confounded with misery; utsR^ijat = and shed; vaari = tears; netraabhyaam = from his eyes; duHkhajam = in agony.

On seeing her seized by the hair Hanuma the son of wind-god was confounded with affliction and shed tears, in agony from his eyes.

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ताम् दृष्ट्वा चारुसर्वाङ्गीं रामस्य महिषीं प्रियाम् ।
अब्रवीत्परुषं वाक्यं क्रोधाद्रक्षोधिपात्मजम् ॥ २-८१-१७

17. dR^iShTvaa = on seeing; taam = her; priyaam = the beloved; mahiShiim = wife; raamasya = of Rama; chaaru sarvaan^giim = with all her charming limbs; krodhaat = (Hanuma) angrily; abraviit = addressed; paruSham vaakyam = the following harsh words; raakShodhipaatmajam = to Indrajit.

On seeing Seetha with all her charming limbs, the beloved wife of Rama, Hanuma angrily addressed the foolowing harsh words to Indrajit:

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दुरात्मन्नात्मनाशाय केशपक्षे परामृशः ।
ब्रह्मर्षीणां कुले जातो राक्षसीं योनिमाश्रितः ॥ २-८१-१८

18. duraatman = O; evil-minded one!; jaataH = born; brahmarShiiNaam kule = in a dynasty of Brahmanical sages; aashritaH yonim = but belonging to the race; raakShasiim = of demons; paraamR^ishaH = you touched; keshapakShe = a lock of her hair; aatmanaashaaya = for your own ruin.

"O evil minded one! Born in a dynasty of Brahmanical sages, but belonging to demoniacal race, you touched a lock of her hair, for your hair, for your own ruin."

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धिक्त्वां पापसमाचारं यस्य ते मतिरीदृशी ।
नृशंसानार्यं दुर्वृत्तं क्षुद्रं पापपराक्रम ॥ २-८१-१९
अनार्यस्येदृशं कर्म घृणा ते नास्ति निर्घृण ।

19. nR^ishamsa = O cruel one!; anaarya = O vulgar one!; durvR^itta = O mean fellow!; kShudra = O wicked demon!; paapaparaakrama = having sinful prowess!; nirghR^iNa = O pitiless one!; tvaam dhik = woe be to you; paapa samaacharam = of sinful conduct!; yasya iidR^ishii = in whom such; matiH = a resolve; te = of you; iidR^isham karma = such an act; anaaryasya = is worthy of a barbarian; gR^iNaaa te naasti = there is no pity in you!.

"O cruel, vulgar and mean fellow! O wicked demon of sinful prowess! O pitiless fellow! Woe be to you, of sinful conduct, in whom such a resolve has taken place. Such an act is worthy of a barbarian. There is no pity in you."

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च्युता गृहाच्च राज्याच्च रामहस्ताच्च मैथिली ॥ २-८१-२०
किं तवैषापराद्धा हि यदेनां हिंसि निर्दय ।

20. nirdaya = O pitiless one!; maithilii = Seetha; chyutaa = came away; gR^ihaachcha = from her house; raajyaachcha = from her kingdom; raama hastaachcha = and from the protection of Rama; hamsi yat enaam = you are killing her; kim aparaaddhaahi = what wrong; eShaa = has Seetha; tava = (done) to you?

"O pitiless one! Seetha came away from her house, from her kingdom and from her husband's (Rama's) protection. What wrong has Seetha done to you, that you are killing her?"

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सीतां च हत्वा न चिरं जीविष्यसि कथं चन ॥ २-८१-२१
वधार्हकर्मणानेन मम हस्तगतो ह्यसि ।

21. hatvaa = by killing; siitaam = Seetha; na jiiviShyasi = you will not survive; chiram = for long; kathamchana = in any way; vadhaarha = O demon; deserving of death!; tena karmeNa = by your act; mama hastagataH asi hi = you indeed fell into my hands.

"By killing Seetha, you will not survive for long in any way. O demon, deserving of death! By your act, you indeed fell into my hands."

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ये च स्त्रीघातिनां लोका लोकवध्यैश्च कुत्सिताः ॥ २-८१-२२
इह जीवितमुत्सृज्य प्रेत्य तान्प्रतिलप्स्यसे ।

22. utsR^ijya = abandoning; jiivitam = your life; iha = in this world; pretya = after death; prati lapsyase = you shall descend; ye aan lokaaH = to those worlds; striighaatinaam = which are the lot of the killers of women; kutsitaaH lika vadhyeShu = and are condemned even by those who deserved to be killed by the people.

"Abandoning your life in this world, you shall, after death, descend to those worlds which are the lot of the killers of women and are condemned even by those who deserved to be killed by the people."

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इति ब्रुवाणो हनुमान्सायुधैर्हरिभिर्वृतः ॥ २-८१-२३

अभ्यधावत सङ्क्रुद्धो राक्षसेन्द्रसुतं प्रति ।

23. **hanumaan** = Hanuma; **iti** = thus; **bruvaanaH** = speaking; **vR^itaH** = surrounded; **haribhiH** = by monkeys; **saayudhaiH** = with their weapons; **susamkruddhaH** = and very much enraged; **abhyadhaavat** = rushed; **raakShasendrasutamprati** = towards Indrajit.

Thus speaking, Hanuma surrounded as he was by monkeys with their weapons and very much enraged, rushed headlong towards Indrajit.

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आपतन्तं महावीर्यं तदनीकं वनौकसाम् ॥ २-८१-२४

राक्षसां भीमवेगानामनीकेन न्यवारयत् ।

24. **aniikam** = the army; **bhiima kopaanaam** = of terrible rage; **rakShasaam** = of demons; **nyavaarayata** = intercepted that army; **vanaukasaam** = of monkeys; **mahaaviiryam** = possessing a high prowess; **aapatantam** = and advancing towards them.

The army of demons of terrible rage intercepted that army of monkeys possessing a high prowess and advancing towards them.

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स तां बाणसहस्रेण विक्षोभ्य हरिवाहिनीम् ॥ २-८१-२५

हरिश्रेष्ठं हनूमन्तमिन्द्रजित्प्रत्युवाच ह ।

25. **vikShobhya** = stirring up; **taam hari vaahiniim** = that army of monkeys; **baaNa sahasreNa** = with a multitude of his arrows; **saH indrajit** = that Indrajit; **pratyuvaacha ha** = replied; **hanumantam** = to Hanuma; **harishreShTham** = the foremost of monkeys (as follows).

Stirring up that army of monkeys with a multitude of his arrows, Indrajit replied to Hanuma, the foremost of monkeys as follows:

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सुग्रीवस्त्वं च रामश्च यन्निमित्तमिहागताः ॥ २-८१-२६

तां हनिष्यामि वैदेहीमद्यैव तव पश्यतः ।

26. **yannimittam** = for whose sake; **sugriivaH** = Sugreeva; **tvam cha** = yourself; **raamashcha** = and Rama; **aagataaH** = came; **iha** = here; **vadhiShyaami** = I am going to kill; **vaidehiim** = Seetha; **adyaiva** = now itself; **tava pashyataH** = while you stand looking on.

"For whose sake, Sugreeva, yourself and Rama came here, I am going to kill Seetha now itself, while you stand looking on."

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इमां हत्वा ततो रामं लक्ष्मणं त्वां च वानर ॥ २-८१-२७

सुग्रीवं च वधिष्यामि तं चानार्यं विभीषणम् ।

27. **vaanara** = O monkey!; **hatvaa imaam** = after killing her; **vadhiShyaami** = I will make a short work of; **raamam** = Rama; **lakShmaNamcha** = Lakshmana; **tvaam cha** = yourself too; **sugriivamcha** = Sugreeva; **anaaryam tam vibhiiShaNam cha** = and that vulgar Vibhishana; **tataH** = thereafter.

"O monkey! After killing her, I will make a short work of Rama, Lakshmana, yourself too, Sugreeva and that vulgar Vibhishana thereafter."

न हन्तव्याः स्त्रियश्चेति यद्ब्रवीषि प्लवङ्गम ॥ २-८१-२८

पीडा करममित्राणां यत्स्यात्कर्तव्यमेत तत् ।

28. **plavamgama** = O monkey!; **yat** = (for) what; **braviiShi** = you have said; **iti** = that; **striyaH** = women; **na hantavyaaH** = are not to be killed; (hear my reply); **yat** = that which; **priDaakaramsyat** = causes tormentation; **amitraaNaam** = to te enemies; **tat** = that; **kartavyameva** = indeed needs to be done.

"O monkey! What you have said just now viz. that women are not to be killed, is correct. But that which causes tormentation to the enemies indeed needs to be done."

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तमेवमुक्त्वा रुदतीं सीतां मायामयीं ततः ॥ २-८१-२९

शितधारेण खड्गेन निजघानेन्द्रजित्स्वयम् ।

29. **evam** = thus; **uktvaa** = having spoken; **tam** = to Hanuma; **indrajit** = Indrajit; **svayam** = personally; **nijaghaana** = killed; **taam maayaamayim siitaam** = that illusory Seetha; **rudatiim** = who had been sobbing (all the while); **shitadhaareNa** = with sharp-edged; **khaDgena** = sword.

Having spoken thus to Hanuma, Indrajit personally killed that illusory Seetha, who had been sobbing all the while, with his sharp-edged sword.

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यज्ञोपवीतमार्गेण छिन्ना तेन तपस्विनी ॥ २-८१-३०

सा पृथिव्यां पृथुश्रोणी पपात प्रियदर्शना ।

30. **chchhinnaa** = Split asunder; **tena** = by him; **yaJNopaviita maargeNa** = diagonally (as the way of wearing a sacred thread over the left shoulder and hanging down under the right by the three twice-born castes); **saa tapasvinii** = that miserable lady; **pR^ithushreNii** = of broad hips; **priyadarshanaa** = and pleasant to the sight; **papaata** = fell down; **pR^ithivyaam** = on the ground.

Split asunder by him diagonally, that miserable lady of broad hips and pleasant to the sight, fell down on the ground.

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तामिन्द्रजित्स्त्रियं हत्वा हनूमन्तमुवाच ह ॥ २-८१-३१

मया रामस्य पश्येमां कोपेन च निषूदिताम् ।

एषा विशस्ता वैदेही निष्फलो वः परिश्रमः ॥ २-८१-३२

31; 32. **hatvaa** = after killing; **taam** = that; **striyam** = woman; **indrajit** = Indrajit; **uvaacha ha** = told; **hanumantam** = Hanuma (as follows); **pashya** = see; **imaam** = this; **raamasya priyaam** = wife of Rama; **shastraniShuuditaam** = has been killed with a weapon; **mayaa** = by me; **eShaa** = this; **vaidehii** = Seetha; **vishastaa** = has been killed; **vaH** = your; **parishramaH** = labour; **niShphalaH** = is in vain.

After killing that woman, Indrajit told Hanuma as follows: "See, I killed Rama's wife with my weapon. This Seetha is dead and all your labour is in vain."

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ततः खड्गेन महता हत्वा ताम् इन्द्रजित्स्वयम् ।

हृष्टः स रथमास्थाय विननाद महास्वनम् ॥ २-८१-३३

33. **hatvaa** = after killing; **taam** = her; **svayam** = personally; **mahataakhaDgena** = with a large sword; **saH indrajit** = that Indrajit; **tataH** = then; **aasthaaya** = sitting on; **ratham** = his chariot; **hR^iShThaH** = pleasurefully; **nanaada cha** = roared; **mahaasvanam** = with a high sound.

After killing her with a large sword personally, that Indrajit then sitting on his chariot, pleasurefully roared loudly.

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वानराः शुश्रुवुः शब्दमदूरे प्रत्यवस्थिताः ।
व्यादितास्यस्य नदतस्तद्गुर्ग संश्रितस्य तु ॥ २-८१-३४

34. **vaanaraaH** = the monkeys; **pratyavasthitaah** = standing; **aduure** = in vicinity; **shushruvuH** = heard; **shabdam** = his roar; **nadataH** = even as he shouted; **vyaaditaasyasya** = with his mouth wide open; **samshritya** = while comfortably sitting; **tat durgam** = in that tower of the aerial chariot; which was actually difficult of access for others.

The monkeys standing in vicinity heard his roar, even as he shouted with his mouth wide open, while comfortable sitting in that tower of the aerial chriot, which was actually difficult of access for others.

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तथा तु सीतां विनिहत्य दुर्मतिः ।
प्रहृष्टचेताः स बभूव रावणिः ।
तं हृष्टरूपं समुदीक्ष्य वानरा ।
विषण्णरूपाः समभिप्रदुद्रुवुः ॥ २-८१-३५

35. **vinihatya** = killing; **siitaam** = Seetha; **tathaa** = in that way; **sah** = that; **durmatiH** = evil-minded; **raavaNiH** = Indrajit; **babhuuva** = became; **prahR^iShTa chetaaH** = exceedingly glad; **samudiikShya** = seeing; **tam** = him; **hR^iShTa ruupam** = exceedinly plesed; **vaanaraaH** = the mokeys; **viShaNNaruupaaH** = looked dejected; **sahasaa** = and suddenly; **abhidudruvuH** = ran away.

After killing Seetha in that way, the evil-minded Indrajit became exceedingly glad. Seeing him exceedingly pleased, the monkeys looked dejected and suddenly ran away.

इत्यार्षे श्रीमद्रामायणे वामीकीये आदिकाव्ये युद्धकाण्डे एकाशीतितमः सर्गः

Thus, this is the 81st chapter in Yuddha Kanda of Valmiki Ramayana, the First Epic poem of India.

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Book VI : Yuddha Kanda - Book Of War

Chapter [Sarga] 82

Verses converted to UTF-8, Nov 09

Introduction

Led by Hanuma, the monkeys fight with the demons in battle with trees and rocks. On seeing his army seriously hurt, Indrajit releases a number of arrows and kills some monkeys. Hanuma destroys some terrible demons with trees and rocks. Later, Hanuma along with his army returns to the presence of Rama. Indrajit pours oblations into the sacred fire at the sanctuary of Nikumbhila.

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श्रुत्वा तं भीमनिर्ह्रादं शक्राशनिसमस्वनम् ।
वीक्षमाणा दिशः सर्वा दुद्रुवुर्वानरर्षभाः ॥ ६-८२-१

1. shrutvaa = hearing; bhiimanirhraadam = that terrific roar; shakraashanisamasvanam = equal to the sound of Indra's thunderbolt; vaanaraaH = the monkeys; viikShamaaNaaH = looking (hither and thither); dudruvuH = ran away; bhR^isham = very much; sarvaaH dishaH = towards all directions.

Hearing that terrific roar, similar to the sound of Indra's thunderbolt, the monkeys looking hither and thither, ran away in all directions.

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तानुवाच ततः सर्वान्हनूमान्मारुतात्मजः ।
विषण्णवदनान्दीनांस्त्रस्तान्विद्रवतः पृथक् ॥ ६-८२-२

2. tataH = then; hanumaan = Hanuma; maarutaatmajaH = the son of wind-god; uvaacha = spoke; taan sarvaan = to all those monkeys; vidravat = who were running away; pR^ithak = widely apart; viShaNNavadanaan = looking dejected; diinaan = miserable; traptaan = and frightened.

Then, Hanuma the son of wind-god spoke (as follows) to all those monkeys, who were running away widely apart, looking dejected, miserable and frightened.

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कस्माद्विषण्णवदना विद्रवध्वं प्लवङ्गमाः ।
त्यक्तयुद्धसमुत्साहाः शूरत्वं क्व नु वो गतम् ॥ ६-८२-३

3. plavaN^gamaaH = O monkeys!; kasmaat = why; vidravadvham = are you running away; viShaNNavadanaaH = looking dejected; tyakta yuddha samutsaahaaH = and leaving your zeal to fight?; kva = where; vaH shuuratram = has your valour; gatam = gone?

"O, monkeys! Why are you running away, looking dejected and leaving your zeal to fight? Where has your valour gone?"

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पृष्ठतोऽनुव्रजध्वं मामग्रतो यान्तमाहवे ।
शूरैरभिजनोपेतैरयुक्तं हि निवर्तितुम् ॥ ६-८२-४

4. **anuvrajadhvam** = come along closely; **pR^iShThataH** = behind; **maam** = me; **yaantam** = while I am marching ahead; **agrataH** = in front; **aahave** = in the battle; **shuuraiH** = for the valiant; **abhijanopetaiH** = who have betaken themselves in a good family; **ayuktam hi** = it is indeed not proper; **nivartitum** = to shrink back.

"Come along closely behind me, while I am marching ahead in the battle. For the valiant who are born in a good family, it is not indeed proper to shrink back from the battle."

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एवमुक्ताः सुसङ्क्रुद्धा वायुपुत्रेण धीमता ।
शैलशृङ्गान्द्रुमांश्चैव जगुर्हृष्टमानसाः ॥ ६-८२-५

5. **evam** = thus; **uktaaH** = spoken; **dhiimataa vaayuputrena** = by the wise Hanuma; **hR^iShTa maanasaaH** = the monkeys in a cheerful mood; **jagR^ihuH** = took hold; **shailashR^iN^gaan** = of mountain-peaks; **drumaan chaiva** = and trees; **snsamkruddhaaH** = in a great fury together.

Hearing the words of that wise Hanuma, the monkeys in a cheerful mood, took hold of mountain-peaks and trees in a great fury.

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अभिपेतुश्च गर्जन्तो राक्षसान्वानरर्षभाः ।
परिवार्य हनूमन्तमन्वयुश्च महाहवे ॥ ६-८२-६

6. **vaanara rShabhaaH** = the foremost of monkeys; **garjantaH** = while roaring; **abhipetuH** = rushed towards; **raakShasaan** = the demons; **anvayuH** = they followed; **parivaarya** = by surrounding; **hanuumantam** = Hanuma; **mahaahave** = in that great battle.

The foremost of monkeys, while roaring, rushed towards the demons. They followed him, by surrounding Hanuma on all sides, in that great battle.

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स तैर्वानरमुख्यैस्तु हनूमान्सर्वतो वृतः ।
हुताशन इवार्चिष्मानदहच्छत्रुवाहिनीम् ॥ ६-८२-७

7. **saH hanumaan** = that Hanuma; **vR^itaH** = being surrounded; **sarvataH** = on all sides; **taiH vaanaramukhyaiH** = by those monkey-chiefs; **adahat** = scorched; **shatruvaahinim** = that army of adversaries; **archiShmaan hutaashanaH iva** = like a flaming fire.

That Hanuma, being surrounded by those monkey-chiefs on all sides, began to consume that army of adversaries as a flaming fire.

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स राक्षसानां कदनं चकार सुमहाकपिः ।
वृतो वानरसैन्येन कालान्तकयमोपमः ॥ ६-८२-८

8. **saH mahaakapiH** = that Hanuma; **vR^itaH** = accompanied; **vaanara sainyaena** = by his army of monkeys; **chakre** = brought about; **kadanam** = the destroyal; **raakShasaanaam** = of demons; **kaalaantaka yamopamaH** = like Yama the lord of death does at the time of universal dissolution.

That Hanuma, accompanied by his army of monkeys, brought about the destruction of demons, as Yama the lord of death does at the time of universal dissolution.

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स तु शोकेन चाविष्टः क्रोधेन च महाकपिः ।
हनूमान्नावणि रथे महतीं पातयच्छिलाम् ॥ ६-८२-९

9. saH hanumaan = that Hanuma; mahaa kapiH = the great monkey; mahaa shokena = with inordinate grief; aaviShTaH = and filled with; kopena cha = rage; paatayat = threw; mahatiim = a large; shilaam = rock; raavaNii rate = on Indrajit's chariot.

Filled with inordinate grief and rage, that Hanuma the monkey-chief, threw a large rock on Indrajit's chariot.

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तामापतन्तीं दृष्ट्वैव रथः सारथिना तदा ।
विधेयाश्व समायुक्तः सुदूरमपवाहितः ॥ ६-८२-१०

10. tadaa = then; dR^iShTvaiva = on seeing; taam = that rock; aapatantiim = rushing upon; rathaH = that chariot; vidheyaashva samaayuktaH = yoked to obedient horses; apavaahitaH = was carried off; vidduram = to a far distance.

On seeing that rock rushing towards them, the obedient horses, yoked to that chariot, carried the chariot off to a far-distance.

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तमिन्द्रजितमप्राप्य रथं सहसारथिम् ।
विवेश धरणीं भित्त्वा सा शिलाव्यर्थमुद्यता ॥ ६-८२-११

11. saa shilaa = that rock; udyataa = stretched out; vyartham = in vain; apraapya = without reaching; tam indrajitam = that Indrajit; saha saarathim = along with his charioteer; rathastham = sitting in the chariot; vivesha = penetrated dharaNiim = the ground; bhittvaa = splitting itself into bits.

That rock employed in vain, without reaching that Indrajit and his charioteer sitting in the chariot, split itself into fragments and penetrated the ground.

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पतितायां शिलायां तु रक्षसां व्यथिता चमूः ।
निपतन्त्या च शिलया राक्षसा मथिता भृशम् ॥ ६-८२-१२

12. shilayaa = by the rock; nipatntyaa = falling down; raakShasaaH = the demons; bhR^isham mathitaaH = were very much bruised; chamuuH = the army; raakShasaam = of demons; vyathitaa = was perturbed; nipatantyaa shilayaa = over the rock thus falling.

The demons were very much bruised by the falling fragments of the rock. That army of demons was perturbed over the rock thus falling upon them.

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तमभ्यधावज्शतशो नदन्तः काननौकसः ।
ते द्रुमांश्च महाकाया गिरिशृङ्गाणि चोद्यताः ॥ ६-८२-१३

13. te vanaukasaH = those monkeys; shatashaH = in hundreds; mahaakaayaaH = with colossal bodies; udyataaH = lifting up; drumaamshcha = trees; girishR^iN^gaashcha = and

mountain-peaks; **nadantaH** = and roaring; **abhyadhaavan** = rushed headlong; **tam** = towards that Indrajit.

Hundreds of monkeys with their colossal bodies, lifting up trees and mountain-peaks, rushed roaring towards Indrajit.

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चिक्षिपुर्द्विषतां मध्ये वानरा भीमविक्रमाः ।
पृक्षशैलमहावर्षं विसृजन्तः प्लवङ्गमाः ॥ ६-८२-१४
शत्रूणां कदनं चक्रुर्नेदुश्च विविधैः स्वनैः ।

14. **vaanaraaH** = those monkeys; **bhiima vikramaaH** = of terrible prowess; **kShipanti** = threw trees and mountain-peaks; **indrajitam** = towards Indrajit; **samkhye** = in battle; **visR^ijantaH** = while shooting; **vR^ikShashaila mahaavarSham** = a great deluge of trees and rocks; **plavaNgamaaH** = the monkeys; **chakruH** = caused; **kadanam** = destruction; **shatruuNaam** = their enemies; **nedushcha** = and roared; **vividhaiH svanaiH** = in various high tones.

Those monkeys of terrible prowess, threw trees and mountain-peaks towards Indrajit in battle. While shooting a large deluge of trees and rocks, the monkeys caused destruction of their enemies. They roared in various high tones.

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वानरैर्तेर्महावीर्यैर्घोररूपा निशाचराः ॥ ६-८२-१५
वीर्यादभिहता वृक्षैर्व्यवेष्टन्त रणक्षितौ ।

15. **abhihataaH** = struck; **vR^ikShaiH** = with trees; **viiryaat** = and with prowess; **taiH mahaabhiimaiH** = by those highly terrible; **vaanaraiH** = monkeys; **nishaacharaaH** the demons; **ghora ruupaaH** = of frightful appearance; **vyacheShTanta** = rolled about restlessly **raNakShitau** = in the battle-field.

Beaten forcibly with trees, by those highly terrible monkeys, those demons of frightful appearance, rolled about restlessly in the battle-field.

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स्वसैन्यमभिवीक्ष्याथ वानरार्दितमिन्द्रजित् ॥ ६-८२-१६
प्रगृहीतायुधः क्रुद्धः परानभिमुखो ययौ ।

16. **abhiviikShya** = on seeing; **sainyam** = his army; **vaanaraarditam** = tormented by the monkeys; **saH indrajit** = that Indrajit; **kruddhaH** = enraged; **atha** = thereupon; **pragR^ihaayudhaH** = taking hold of his weapons; **yayau** = sallied forth; **abhimukhaH** = facing towards; **paraan** = his enemies.

On seeing his army tormented by the monkeys, that enraged Indrajit, taking hold of his weapons, sallied forth, facing towards his enemies.

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स शरौघानवसृजन्स्वसैन्येनाभिसंवृतः ॥ ६-८२-१७
जघान कपिशार्दूलान्सुबहून्द्ष्टविक्रमः ।

17. **saH** = that Indrajit; **dR^idha vikramaH** = of firm fortitude; **abhisamvR^itaH svasainyena** = accompanied by his army; **avasR^ijan** = releasing; **sharaughaan** = a multitude of arrows; **jaghaana** = killed; **subahuun** = very many number of; **kapishaarduulaan** = excellent monkeys.

That Indrajit, of firm fortitude, accompanied by his army, by releasing a multitude of arrows, killed a very many number of monkeys.

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शूलैरशनिभिः खड्गैः पट्टसैः कूटमुद्गरैः ॥ ६-८२-१८
ते चाप्यनुचरांस्तस्य वानरा जघ्नुराहवे ।

18. aahave = in the battle; tasya te anucharaaH api = his followers too; jaghnuH = killed; vaanaraan = the monkeys; shuulaiH = with spikes; ashanibhiH = tips of missiles; khaDGaiH = swords; paTTishaiH = sharp-edged spears; kuuTamudgaraiH = and concealed weapons similar to mallets.

In the battle, Indrajit's soldiers too killed the monkeys with spikes tips of missiles, swords, sharp-edged spears and concealed weapons similar to mallets.

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सस्कन्धविटपैः सालैः शिलाभिश्च महाबलैः ॥ ६-८२-१९
हनूमान्कदनं चक्रे रक्षसां भीमकर्मणाम् ।

19. mahaabalaH = the mighty; hanuumaan = Hanuma; kadanam chakre = played a havoc; rakShasaam = of demons; bhiimakarmaNaam = who had terrible deeds; shaalaiH = with Shala trees; suskandhaviTapaiH = distinguished by excellent trunks and branches; shilaabhishcha = as with rocks.

The mighty Hanuma played a havoc among demons of terrible deeds, with Shala trees, distinguished by excellent trunks and branches as with rocks.

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स निवार्य परानीकमब्रवीत्तान्वनौकसः ॥ ६-८२-२०
हनूमान्संनिवर्तध्वं न नः साध्यमिदं बलम् ।

20. nivaarya paraaniikam = keeping the hostile army back; saH hanumaan = that Hanuma; abraviit = spoke; taan vanaukasaH = to those monkeys (as follows); samvivartadhvam = retreat!; idam = this; balam = army; na saadhyam = need not be conquered any more; naH = by us.

Keeping the hostile army back, that Hanuma spoke to those monkeys as follows: "Retreat! This army need not be conquered any more by us."

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त्यक्त्वा प्राणान्विचेष्टन्तो राम प्रियचिकीर्षवः ॥ ६-८२-२१
यन्निमित्तं हि युध्यामो हता सा जनकात्मजा ।

21. yannimittam = for whose sake; yudhyaamaH = we have fought; raama priya chikiirShavaH = with a wish to do what is pleasing to Rama; vicheShTantaH = and making a special effort; tyaktvaa = risking; praaNaan = our lives; saa janakaatmajaa = that Seetha; hataa = has been killed.

"That Seetha for whose sake we have fought so far, with a wish to do what is pleasing to Rama, making a special effort to win, risking our lives has been killed."

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इममर्थं हि विज्ञाप्य रामं सुग्रीवमेव च ॥ ६-८२-२२
तौ यत्प्रतिविधास्येते तत्करिष्यामहे वयम् ।

22. viJNaapya = informing; raamam = Rama; sugriivameva cha = and even Sugreeva; imam = about this; artham = matter; vayam = we; kariShyaamahe = shall do; yat tat = that which; tau = both of them; pratividhaasyete = are prepared to do in return.

"Informing Rama and even Sugreeva about this matter, we shall do that which both of them are prepared to do in return."

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इत्युक्त्वा वानरश्रेष्ठो वारयन्सर्ववानरान् ॥ ६-८२-२३

शनैः शनैरसन्त्रस्तः सबलः स न्यवर्तत ।

23. iti uktvaa = thus speaking; vaarayan = and keeping back; sarva vaanaraan = all the monkeys; vaanara shreShThaH = Hanuma the chief of monkeys; asamtrastaH = with absence of fear; sabalaH = along with his army; samnyavartata = turned back; shanaiH shanaiH = slowly as slowly.

Thus speaking and keeping back all the monkeys, Hanuma the chief of monkeys, with absence of fear, along with his army, gradually turned back.

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ततः प्रेक्ष्य हनूमन्तं व्रजन्तं यत्र राघवः ॥ ६-८२-२४

स होतुकामो दुष्टात्मा गतश्चैतं निकुम्भिलाम् ।

24. tataH = then; prekShya = seeing; hanuumantam = Hanuma; vrajantam = withdrawing; yatra = to the place where; raaghavaH = Rama was; duShTaatamaa = the evil-minded; saH = Indrajit; gataH = went; chaityam = to a sanctuary; nikumbhilaam = called Nikumbhila; hotu kaamaH = seeking to pour oblations into the sacred fire.

Seeing Hanuma with drawing to the place where Rama was, the evil-minded Indrajit went to a sanctuary called Nikumbhila, seeking to pour oblations into the sacred fire.

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निकुम्भिलामधिष्ठाय पावकं जुहुवे न्द्रजित् ॥ ६-८२-२५

यज्ञभूम्यां तु विधिवत्पावकस्तेन रक्षसा ।

हूयमानः प्रजज्वाल होमशोणितभुक्तदा ॥ ६-८२-२६

25; 26. adhiShThaaya = arriving at; nikumbhilaam = Nikumbhila; indrajit = Indrajit; juhaava paavakam = poured oblations into the sacred fire; tataH = thereupon; huuyamaanaH = while being propitiated; tena raakShasaa = by that demons; gattvaa = on reaching; yaJNa bhuumyaam = the sacrificial ground; paavakaH = the sacrificial fire; prajajvaala = blazed up; maamsa shoNita bhuk = on consuming the oblations of flesh and blood; tadaa = on that occasion.

Arriving at Nikumbhila, Indrajit poured oblations into the sacred fire. Thereupon, while being propitiated by that demon on reaching sacrificial ground, the sacrificial fire then blazed up on consuming the oblations of flesh and blood.

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सोऽर्चिः पिनद्धो ददृशे होमशोणिततर्पितः ।

सन्ध्यागत इवादित्यः स तीव्राग्निः समुत्थितः ॥ ६-८२-२७

27. samutthitaH = swollen up; homashoNita tarpitaH = when propitiated with oblations of blood; sutivraH = the highly intense; agniH = fire; sandhyaagata aadityaH iva = like the evening sun; dadR^ishe = appeared; archiH pinaddhaH = wrapped in flames.

Swollen up when propitiated with oblations of blood, the highly intense fire, like the evening sun, appeared wrapped in flames.

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अथेन्द्रजिद्राक्षसभूतये तु ।
जुहाव हव्यं विधिना विधानवत् ।
दृष्ट्वा व्यतिष्ठन्त च राक्षसास्ते ।
महासमूहेषु नयानयज्ञाः ॥ ६-८२-२८

28. **atha** = then; **indrajit** = Indrajit; **vidhaanavit** = knowing the performance of rites; **raakShasabhuutaye** = for the prosperity of the demons; **juhaava havyam** = poured oblations; **vidhinaa** = according to the scriptural ordinance; **dR^iShTvaa** = seeing this; **te raakShasaaH** = those demons; **nayaanayaJNaaH** = who knew what was prudent course and evil course in major battles; **vyatiShThanta** = stood firm; **mahaasamuuheShu** = in large piles.

Then, Indrajit, well-versed with the technique of performance of rites for the prosperity of the demons, poured oblations according to the scriptural precepts. Seeing this, those demons, who knew what was prudent and evil in major battles, stood firm in big piles (by Indrajit's side).

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे द्व्यशीतितमः सर्गः

Thus, this is the 82nd chapter in Yuddha Kanda of Valmiki Ramayana, the First Epic poem of India.

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Book VI : Yuddha Kanda - Book Of War

Chapter [Sarga] 83 Verses converted to UTF-8, Nov 09

Introduction

Hanuma, with his army, approaches Rama and informs him that Indrajit has killed Seetha. Rama faints away, upon hearing that news. The monkeys sprinkle water on Rama, so that he regains consciousness. Then, Lakshmana embraces Rama and discusses with him the roles of vice and virtue in life. After consoling Rama, Lakshmana prepares for a fight with Indrajit.

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राघवश्चापि विपुलं तं राक्षसवनौकसाम् ।
श्रुत्वा सङ्ग्रामनिर्घोषं जाम्बवन्तमुवाच ह ॥ ६-८३-१

1. shrutvaa = hearing; tam vipulam samgraama nirghoSham = that great tumult of battle; raakShasa vanaukasam = between demons and monkeys; raaghavashchaapi = Rama; uvaacha ha = spoke; jaambavantam = to Jambavan (as follows):

On hearing that great tumult of battle between demons and monkeys, Rama spoke to Jambavan as follows:

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सौम्य नूनं हनुमता कृतं कर्म सुदुष्करम् ।
श्रूयते हि यथा भीमः सुमहानायुधस्वनः ॥ ६-८३-२

2. saumya = O excellent Jamabavan !; yathaa = from the way in which; sumahaan = a very great; bhiimaH = terrible; aayudhasvanaH = rattling sound of arms; shruuyate = is ehard (it seems); suduShkaram karma = an exceedingly difficult feat; kR^itam = has been performed; hanumataa = by Hanuma; nuunam = it is certain.

"O excellent Jambavan! From the way in which a very great terrible rattling sound of arms in heard, it seems an exceedingly difficult feat has been performed by Hanuma. It is certain."

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तद्गच्छ कुरु साहाय्यं स्वबलेनाभिसंवृतः ।
क्षिप्रमुष्कपते तस्य कपिश्रेष्ठस्य युध्यतः ॥ ६-८३-३

3. R^ikShapate = O lord of bears!; tat = therefore; abhisamvR^itaH = accompanied; svabalena = by your own army; gachchha = go; kShipram = and quickly; kuru saahaayyam = extend your help; tasya kapishreShThasya = to that Hanuma; yudhyataH = who is fighting.

"O lord of bears! Therefore, accompanied by your own army, go and quickly extend your help to that Hanuma, who is fighting."

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ऋक्षराजस्तथेत्युक्त्वा स्वनानीकेन संवृतः ।

आगच्छत्पश्चिमद्वारं हनूमान्यत्र वानरः ॥ ६-८३-४

4. uktvaa = saying; tatheti = "yet; so be it"; samvR^itaH = and surrounded; svena aniikena = by his own army; R^ikShapatiH = Jambavan; aagachchat = came; pashchima dvaaram = to the western gate; yatra = where; vaanaraH = the monkey; hanuumaan = Hanuma was.

Saying "Yes, so be it" and surrounded by his own army, Jambavan came to the western gate, where the monkey, Hanuma was.

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अथायान्तं हनूमन्तं ददर्शर्क्षपतिः पथि ।

वानरैः कृतसङ्ग्रामैः श्वसद्भिरभिसंवृतम् ॥ ६-८३-५

5. atha = thereupon; R^ikShapatiH = Jambavan; dadarsha = saw; hanuumantam = Hanuma; aayaantam = coming; abhisamvR^itam = surrounded; vaanaraiH = by monkeys; tadaa kR^itasamgraamaiH = who had then given fight; shvasadbhiH = and were sighing (on account of grief caused by the destruction of Seetha).

Thereupon, Jambavan saw Hanuma, coming with monkeys, who had given fight and were sighing (on account of grief caused by the destruction of Seetha).

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दृष्ट्वा पथि हनूमांश्च तदृष्कबलमुद्यतम् ।

नीलमेघनिभं भीमं संनिवार्य न्यवर्तत ॥ ६-८३-६

6. dR^iShTvaa = seeing; tat = that; bhiimam = terrible; R^ikShabalam = army of bears; niila megha nibham = looking like a dark cloud; pathi = on their way; udyatam = ready; samnivaarya = and effectively intercepting it; hanuumaancha = Hanuma; nyavartata = retreated (them all).

Seeing that terrible army of bears, looking like a dark cloud on their way, ready (to perform battle) and effectively intercepting it, Hanuma retreated them all.

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स तेन हरिसैन्येन संनिकर्षं महायशाः ।

शीघ्रमागम्य रामाय दुःखितो वाक्यमब्रवीत् ॥ ६-८३-७

7. shiighram = quickly; aagamya samnikarSham = seeking the presence (of Rama); tena sainyena sha = with that army; mahaayashaaH = the highly illustrious; saH = Hanuma; duHkhitaH = with sorrow; abraviit = spoke; vaakyam = the following words; raamaaya = to Rama.

Quickly seeking the presence of Rama with that army, the highly illustrious Hanuma, with sorrow, spoke the following words to Rama:

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समरे युध्यमानानामस्माकं प्रेक्षतां च सः ।

जघान रुदतीं सीतामिन्द्रजिद्रावणात्मजः ॥ ६-८३-८

8. prekShataam = while we stood looking on yudhya maanaanaam samare = during the time we were carrying on the battle; indrajit = Indrajit; raavaNaatmajaH = the son of Ravana; asmaakam puraH = in front of us; jaghaana = killed; rudatiim = the lamenting; siitaam = Seetha.

"While we, who were carrying on the battle, stood looking on, Indrajit, the son of Ravana killed Seetha in front of us, even though she continued to weep."

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उद्भ्रान्तचित्तां दृष्ट्वा विषण्णोऽहमरिन्दम ।
तदहं भवतो वृत्तं विज्ञापयितुमागतः ॥ ६-८३-९

9. arimdama = O destroyer of enemies!; dR^iShTvaa = seeing; taam = her; udbhraanta chittaH = with a distressed mind; aham viShaNNaH = I felt sad; aham = I; aagataH = came; viJNaapayitum = to report; bhavataH = to you; vR^ittam = the event.

"O destroyer of enemies! On seeing her with my distressed mind, I felt sad. I came to report the event to you."

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तस्य तद्वचनं श्रुत्वा राघवः शोकमूर्छितः ।
निपपात तदा भूमौ छिन्नमूल इव द्रुमः ॥ ६-८३-१०

10. shrutvaa = hearing; tat vachanam = those words; tasya = of Hanuma; raaghavaH = Rama; tadaa = then; shokamuurchchitaH = was excited with grief; nipapaata = and fell down; bhuumau = on the ground; drumaH iva = like a tree; chchhinna muulah = with its bottom chopped off.

Hearing those words of Hanuma, Rama then was agitated with grief and fell down on the ground, like a tree with its bottom chopped off.

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तं भूमौ देवसङ्काशं पतितं दृश्य राघवम् ।
अभिपेतुः समुत्पत्य सर्वतः कपिसत्तमाः ॥ ६-८३-११

11. dR^ishya = seeing; tam raamam = that Rama; deva samkaasham = with the resemblance of god; patitam = who fell; bhuumau = on the ground; kaisattamaaH = the chiefs of monkeys; samutpatya = came bouncing; sarvataH = from all sides; abhipetuH = rushed towards him.

On seeing that Rama, who with the semblance of god, falling on the ground, the chiefs of monkeys came bouncing from all sides and rushed towards him.

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असिञ्चन्सलिलैश्चैनं पद्मोत्पलसुगन्धिभिः ।
प्रदहन्तमसह्यं च सहसाग्निमिवोत्थितम् ॥ ६-८३-१२

12. asiN^chan = they sprinkled; enam = him; salilaiH = with water; padmotpalasugandhibhiH = fragrant with scent of lotuses and lilies; iva as (one would sprinkle); anaasaadyam = an inextinguishable; agnim = fire; udyadam = which has just flared up; sahasaa = suddenly; pradahantam = and is burning all.

They sprinkled him with water, fragrant with scent of lotuses and lilies, as one would sprinkle an inextinguishable as one would sprinkle an inextinguishable fire, which has just flared up suddenly and is burning all.

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तं लक्ष्मणोऽथ बाहुभ्यां परिष्वज्य सुदुःखितः ।
उवाच राममस्वस्थं वाक्यं हेत्वर्थसंहितम् ॥ ६-८३-१३

13. **atha** = then; **suduHkhitaH** = the very much lamenting; **lakShmaNaH** = Lakshmana; **pariShvajya** = having embraced; **tam asvastham raamam** = that ailing Rama; **uvaacha** = spoke; **vaakyam** = the following words; **hetvartha samyutam** = endowed with a reason and meaning.

Then, the highly lamenting Lakshmana, having embraced that ailing Rama in his arms, spoke the following meaningful words, endowed with reason:

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शुभे वर्त्मनि तिष्ठन्तं त्वामार्यविजितेन्द्रियम् ।
अनर्थेभ्यो न शक्नोति त्रातुं धर्मो निरर्थकः ॥ ६-८३-१४

14. **aarya** = O venerable brother!; **dharmaH** = virtue; **na shaknoti** = cannot; **traatum** = save; **tvaam** = you; **tiShthantam** = who are sticking; **shubhe vartmani** = to the noble path; **vijitendriyam** = and who have subdued the senses; **anarthebhyaH** = from adversities; **nirarthakaH** = is useless.

"O venerable brother! Virtue cannot save you, who are sticking to the noble path and who have subdued the senses, from adversities and is (hence) useless."

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भूतानां स्थावराणां च जङ्गमानां च दर्शनम् ।
यथास्ति न तथा धर्मस्तेन नास्तीति मे मतिः ॥ ६-८३-१५

15. **yathaa** = just as; **sthaavaraaNaam** = inanimate beings; **jaN^gamaanaamcha** = and animate beings; **asti darshanam** = are visible; **tathaa** = likewise; **na** = (virtue and vice) are not visible; **tena** = therefore; **me matiH** = my opinion; **dharmaH naastiiti** = is that virtue is non-existent.

"Just as inanimate and animate beings are visible, likewise virtue and vice are not visible. Therefore, my opinion is that virtue is non-existent."

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यथैव स्थावरं व्यक्तं जङ्गमं च तथाविधम् ।
नायमर्थस्तथा युक्तस्त्वद्विधो न विपद्यते ॥ ६-८३-१६

16. **yathaiva** = even as; **sthaavanam** = inanimate beings; **jaN^gamma cha** = animate beings; **vyaktam** = are expressly visible; **tathaavidham tathaa** = likewise; **ayam** = this; **arthaH** = form of virtue or vice; **na yuktaH** = is not established; **tvadvidhaH** = a virtuous man like you; **na vipadyate** = would not fail.

"Even as inanimate beings and animate beings are expressly visible, likewise this form of virtue of vice is not established. For, in that case, a virtuous man like you would not have this misfortune."

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यद्यधर्मो भवेद्भूतो रावणो नरकं व्रजेत् ।
भवांश्च धर्मसंयुक्तो नैवं व्यसनमाप्नुयात् ॥ ६-८३-१७

17. **yadi adharmaH** = if unrighteousness; **bhuutaH bhaved** = had been effective; **raavaNaH** = Ravana; **vrajat** = should have obtained; **narakam** = the hell; **bhavaan cha** = you; **dharma samyuktaH** = endowed with righteousness; **naapnuyaat** = would never obtain; **vyasanam** = adversity; **evam** = in this way.

"If unrighteousness had been effective, Ravana should have obtained the hell. You, endowed with virtue, would never obtain such troubles."

तस्य च व्यसनाभावाद्द्वयसनं च गते त्वयि ।
धर्मेणोपलभेद्धर्ममधर्मं चाप्यधर्मतः ॥ ६-८३-१८

18. **tasya vyasanaabhaavaat** = since there is absence of calamity for Ravana; **tvayi vyasanam aagate** = and misfortune occurred to you; **bhavati adharmam** = the result of vice is obtained; **dharmaH** = by virtue; **paraspara virodhinau** = the contraries of each other (have changed the roles with each other).

"Since there is absence of calamity for Ravana and misfortune occurred to you, the result of vice is obtained through virtue and the result of virtue is obtained through vice. The contraries of each other have changed the roles with each other."

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धर्मेणोपलभेद्धर्ममधर्मं चाप्यधर्मतः ।
यदि धर्मेण युज्येरन्नाधर्मः प्रतिष्ठतः ॥ ६-८६-१९
न धर्मेण वियुज्येरन्नधर्मरुचयो जनाः ।
धर्मेण चरतां धर्मस्तथा चैषां फलं भवेत् ॥ ६-८३-२०

19; 20. **dharmam** = will the fruit of virtue; **upalabhet** = be obtained; **dharmaNa** = through virtue?; **adharmam cha** = will the fruit of vice; (be obtained); **adharmataH** = through vice?; **yadi yeShu** = if those in whom; **adharmam** = the unrighteousness; **pratiShThetaH** = is rooted; **yujyeraN** = are enjoined with; **adharmeNa** = the fruit of unrighteousness alone; **janaaH** = people; **adharmam ruchayaH** = showing interest in unrighteousness; **pratiShThetaH** = is rooted; **yujyeraN** = are enjoined with; **adharmeNa** = the fruit of unrighteousness alone; **janaaH** = people; **adharmam ruchayaH** = showing interest in unrighteousness; **na viyujyeraN** = would be deprived; **dharmeNa** = of the fruit of virtue; **bhavet** = would accrue; **eShaam** = to those; **charataam** = who administer; **dharmam** = righteousness; **dharmeNa** = through that virtue.

Will the fruit of virtue be obtained through virtue and fruit of vice through vice? If that in whom unrighteousness is rooted are enjoined with the fruit of unrighteousness alone, people showing interest in unrighteousness would be deprived of the fruit of virtue. The fruit of virtue alone would have accrued to those who administer righteousness through that virtue?

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यस्मादर्थं विवर्धन्ते येष्वधर्मः प्रतिष्ठितः ।
क्लिश्यन्ते धर्मशीलाश्च तस्मादेतौ निरर्थकौ ॥ ६-८३-२१

21. **yasmaat** = since; **arthaaH** = prosperities; **yeShu** = of those in whom; **adharmam** = unrighteousness; **pratiShThetaH** = is rooted; **vivardhante** = develop; **dharmashiilaaH cha** = (while) those who are having conduct of virtue; **klisyaNte cha** = suffer; **tasmaat** = hence; **etau** = these two (viz. virtue and vice); **nirarthakau** = are useless.

Since prosperities of those, in whom unrighteousness is rooted, develop; while those who have a conduct of virtue suffer, hence these two (virtue and vice) are useless.

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वध्यन्ते पापकर्माणो यद्यधर्मेण राघव ।
वधकर्महतो धर्मः स हतः कं वधिष्यति ॥ ६-८३-२२

22. **raaghava** = O Rama; **yadi paapakarmeNa** = if sinful doers; **vadhyante** = are killed; **adharmeNa** = by (their own); vice; **saH adharmam** = that unrighteousness; **vadhakarma hataH** = as it does in the act of killing; **hataH** = will be forthwith destroyed; **kam** = whom; (will

that unrighteousness); **vadhiShyati** = destroy? (Which is destroyed in the course of three seconds)?

"O Rama! If sinful doers are killed by their own vice, that unrighteousness, as it does, in the act of killing, will be forthwith destroyed. Whom will that unrighteousness destroy (which is destroyed in the course of three seconds)?"

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अथ वा विहितेनायं हन्यते हन्ति वा परम् ।

विधिरालिप्यते तेन न स पापेन कर्मणा ॥ ६-८३-२३

23. **athavaa** = Or; **ayam** = if a man; **hanyate** = is killed; **vihitena** = by a recourse to a ritual prescribed in the scriptures; **hantivaa** = or kills; **aparam** = another (by recourse to such a ritual); **saH vidhiH** = that destiny (alone); **karmaNaa** = which is engendered by the aforesaid ritual; **lipyate** = is tainted; **paapena karmaNaa** = by that sinful act; **na kartaH** = and not the agent.

"Or if a man is killed by a recourse to a ritual prescribed in the scriptures or kills another (by recourse to such a ritual), that destiny alone, which is engendered by that ritual, is tainted by that sinful act and not the agent."

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अदृष्टप्रतिकारेण अव्यक्तेनासता सता ।

कथं शक्यं परं प्राप्तुं धर्मेणारिविकर्शन ॥ ६-८३-२४

24. **arivikarShaNa** = O Rama; the destroyer of adversaries!; **svavyaktena** = It is not clear; **katham** = how; **param praaptum shakyam** = can prosperity be reached; **dharmeNa** = by righteousness; **adR^iShTa pratikaareNa** = which has never known how to retaliate; **asataa sataa** = and hence is non-existent.

"O Rama, the destroyer of adversaries! It is not clear how prosperity can be reached by righteousness, which has never known how to retaliate. Hence, righteousness seems to be non-existent."

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यदि सत्स्यात्सतां मुख्य नासत्स्यात्तव किं चन ।

त्वया यदीदृशं प्राप्तं तस्मात्सन्नोपपद्यते ॥ ६-८३-२५

25. **sataam mukhya** = O chief among the virtuous!; **sat syaat yadi** = If righteousness is really there; **asat na kimchana** = no bad event whatever; **syaat** = would have occurred; **tava** = to you; **yat** = for which reason; **iidR^isham** = such a calamity; **praaptam** = is obtained; **tvayaa** = by you; **tasmaat** = for that reason; **sat** = virtue; **na upapadyate** = does not exist.

"O chief among the virtuous! If righteousness were really there, no evil whatever would have accrued to you. As you reaped such a calamity, the hypotheses that the destiny engendered by virtuous acts is real is not proved."*

*The utterance of such apparently incoherent words on the part of Lakshmana in a fit of agony on seeing Rama agonized shows his agitation caused by love. Later on, as his grief subsides, Lakshmana himself says in verse 44 below that he had given expression only to assuage the grief of Rama and spur him on to action.

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अथ वा दुर्बलः क्लीबो बलं धर्मोऽनुवर्तते ।

दुर्बलो हृतमर्यादो न सेव्य इति मे मतिः ॥ ६-८३-२६

26. **athavaa** = or else; **dharmaH** = (if) righteousness; **durbalaH** = becomes weak; **kliibah** = and cowardly; **anuvartate** = as it surrender; **balam** = to the might; **me matiH** = it is my opinion; (that the righteousness); **durbalaH** = which lacks strength; **hR^ita maryaadaH** = and has been deprived of its capacity; **na sevyah iti** = should no longer be pursued.

"Or else, if righteousness becomes weak and cowardly, as it surrenders to the might, it is my opinion that the righteousness, which lacks strength and has been deprived of its capacity, should no longer be pursued."

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बलस्य यदि चेद्धर्मो गुणभूतः पराक्रमे ।
धर्ममुत्सृज्य वर्तस्व यथा धर्मे तथा बले ॥ ६-८३-२७

27. **vartasva** = depend on; **bale** = might; **yathaa tathaa** = as you do (now); **dharma** = on virtue; **dharmam yadi** = if the virtue; **guNabhuutaH chet** = is subordinate; **balasya** = to might; **utsR^ijya** = giving up; **dharmam paraakrame** = predominance of virtue.

"Depend on might, as you do now on virtue, if the virtue is subordinate to might, thus giving up predominance of virtue."

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अथ चेत्सत्यवचनं धर्मः किल परन्तप ।
अनृतस्त्वय्यकरुणः किं न बद्धस्त्वया पिता ॥ ६-८३-२८

28. **paramtapa** = O tormentator of enemies!; **atha** = and; **satyavachanam** = if speaking truth; **dharmaH kilachct** = is indeed a virtue; **pitaa** = your father; **anR^itaH** = who was not true to his promise; **akuruNaH** = and who was merciless; **tvayi** = to you; **na kim tvayaa** = were you not; **baddhaH** = bound (by that announcement)?

"O tormentator of enemies! Or else, if speaking truth were indeed a virtue, our lying father, who was merciless to you, was disunited from you. Were you not bound by that announcement made by our father regarding your installation as the Prince Regent?"

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यदि धर्मो भवेद्भूत अधर्मो वा परन्तप ।
न स्म हत्वा मुनिं वज्री कुर्यादिज्यां शतक्रतुः ॥ ६-८३-२९

29. **paramtapa** = O tormentator of your enemies!; **dharmovaa** = had either righteousness; **adharmovaa** = or unrighteousness; **bhuutaH bhavedyadi** = worth pursuing; **shatakratuH** = Indra; **vajrii** = the wielder of the thunderbolt; **na smakuryaat** = would not have performed; **ijyaam** = a sacrifice; **hatvaa** = on killing; **munim** = a sage (viz. Viswarupa son of Twasta*)

"O tormentator of your enemies! Had either righteousness or unrighteousness worth pursuing, Indra the wielder of thunderbolt would not have performed a sacrifice on killing a sage (viz. Viswarupa, son of Twasta*)

*The story was narrated at length in Book VI, DiscourseIX of Srimad Bhagavata.

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अधर्मसंश्रितो धर्मो विनाशयति राघव ।
सर्वमेतद्यथाकामं काकुत्स्थ कुरुते नरः ॥ ६-८३-३०

30. **raaghava** = O Rama!; **dharmaH** = virtue; **vinaashayati** = destroys; (enemies); **adharmasamshritaH** = when united with might (something other than

virtue); **kaakutthasa** = O Rama; **naraH** = a man; **kurute** = does; **sarvam etat** = all this; **yathaakaamam** = according to his will.

"O Rama! Virtue destroys enemies, when united with might (something other than virtue). O Rama! A man does all this, according to his will."

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मम चेदं मतं तात धर्मोऽयमिति राघव ।
धर्ममूलं त्वया छिन्नं राज्यमुत्सृजता तदा ॥ ६-८३-३१

31. **taata raaghava** = O Rama; in a pitiable condition!; **mamacha idam matam** = my opinion is that; **dharmah iti** = righteousness consists in such recourse to both virtue and strength; **dharm muulam** = the very roots of righteousness (in the form of earthly gain); **chhinnam** = have been chopped off; **tvayaa** = by you; **utsR^ijataa** = in that you spurned; **raajyam** = the sovereignty; **tadaa** = the other day.

"O Rama in a pitiable condition. My opinion is that righteousness consists in such recourse to both virtue and strength. The very roots of virtue (in the form of earthly gain) have been chopped off by you in that you spurned the sovereignty the other day."

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अर्थेभ्यो हि विवृद्धेभ्यः संवृद्धेभ्यस्ततस्ततः ।
क्रियाः सर्वाः प्रवर्तन्ते पर्वतेभ्य इवापगाः ॥ ६-८३-३२

32. **arthebhyaH** = by the treasures; **samvR^ittebhyaH** = brought from place to place; **pravR^iddhebhyaH** = and augmented; **tatastataH** = by way of different strategies; **sarvaaH kriyaaH** = all the tasks; **pravartante hi** = are indeed fulfilled; **aapagaaH iva** = as the rivers; **parvatebhyaH** = flow; **parvatebhyaH** = from the mountains.

"By the treasures brought from place to place and augmented by means of various strategies, all the tasks are indeed fulfilled, as the rivers flow from the mountains."

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अर्थेन हि वियुक्तस्य पुरुषस्याल्पतेजसः ।
व्युच्छिद्यन्ते क्रियाः सर्वा ग्रीष्मे कुसरितो यथा ॥ ६-८३-३३

33. **sarvaaH kriyaaH** = all the tasks; **puruShasya** = of a man; **alpachetasaH** = of small intellect; **arthena vimuktasya** = bereft of his wealth; **vichchhidyante** = get a cessation; **kusarito yathaa** = as small rivers; **griiShme** = (dry up) in summer-season.

"All the tasks of a man of small intellect, bereft of his wealth, get a cessation as small rivers dry up in summer-season."

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सोऽयमर्थं परित्यज्य सुखकामः सुखैधितः ।
पापमारभते कर्तुं तथा दोषः प्रवर्तते ॥ ६-८३-३४

34. **ayam saH** = such a man; **sukhaidhitaH** = brought up by comforts; **parityajya** = renouncing; **artham** = wealth (within easy reach); **sukhakaamaH** = and seeking comfort; **aarabhate** = begins; **kartum** = to do; **paapakR^ityam** = sinful act; **tadaa** = and then; **doShaH** = evil (in the form of punishment); **pravartate** = follows from it.

"Such a man, brought up by comforts, renouncing wealth (within easy reach) and seeking comfort, proceeds to commit sinful act and then evil (in the form of punishment) follows from it."

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यस्यार्थास्तस्य मित्राणि यस्यार्थास्तस्य बान्धवः ।

यस्यार्थाः स पुमाल्लोके यस्यार्थाः स च पण्डितः ॥ ६-८३-३५

35. mitraaNi = friends; tasya = are to him; yasya = who has; arthaaH = riches; baandhavaaH = relatives; tasya = are to him; yasya = who has; arthaaH = riches; saH = he alone; pumaan = is virile; loke = in the world; yasya = who has; arthaaH = riches; saH = he alone; paN^DitaH cha = is a learned man; yasya = who has; arthaaH = riches.

"Friends gather round him, who has riches. Relatives stand by him, who has riches. He alone is virile in the world, who has riches. He alone is a learned man, who has riches."

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यस्यार्थाः स च विक्रान्तो यस्यार्थाः स च बुद्धिमान् ।

यस्यार्थाः स महाभागो यस्यार्थाः स महागुणः ॥ ६-८३-३६

36. saH cha = he alone; vikraantaH = is mighty; yasya = who has; arthaaH = riches; saH cha = he alone; buddhimaan = is a prudent man; yasya = who has; arthaaH = riches; saH = he alone; mahaabhaagaH = is highly fortunate; saH = he alone; mahaaguNaH = is distinguished; yasya = who has; arthaaH = riches.

"He alone is a mighty man, who has riches. He alone is a prudent man, who has riches. He alone is highly fortunate. He alone is distinguished, who has riches."

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अर्थस्यैते परित्यागे दोषाः प्रव्याहृता मया ।

राज्यमुत्सृजता वीर येन बुद्धिस्त्वया कृता ॥ ६-८३-३७

37. dhiira = O resolute one!; ete = these; doShaaH = evils; parityaaga = attendant on the abjuration; arthasya = of wealth; pravyaahR^itaaH = have been told to you; mayaa = by me; yena = on which reason; buddhiH = the resolve; kR^itaa = was made; tvayaa = by you; utsR^ijataa = who were sacrificing; raajyam = the kingdom (was not known to me).

"O resolute one! I told you about these evils attendant on the abjuration of wealth. The ground on which you made the resolve to sacrifice the kingdom was not known to me."

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यस्यार्था धर्मकामार्थास्तस्य सर्वं प्रदक्षिणम् ।

अधनेनार्थकामेन नार्थः शक्यो विचिन्वता ॥ ६-८३-३८

38. yasya = to whom; arthaaH = treasures are there; tasya = to him; dharmakaamaarthaaH = are obtained religious merit; pleasure and wealth; sarvam = all; pradakShiNam = would be favourable; adhanena = to the penniless man; arthakaamena = who has a desire for wealth; vicchinвата = and hunting for wealth; na shakyaH = it is not possible; arthaH = to get wealth.

"A man in whom the treasures abide, religious merit and wealth are obtained. All would be favourable to him. To the penniless man, who has a desire for wealth and even hunting for wealth, it is not possible to attain wealth."

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हर्षः कामश्च दर्पश्च धर्मः क्रोधः शमो दमः ।

अथदितानि सर्वाणि प्रवर्तन्ते नराधिप ॥ ६-८३-३९

39. naraadhipa = O king!; harShaH = delight; kaamaashcha = sensuous pleasure; darpashcha = pride; dharmaH = virtue; krodhaH = anger; shamaH = peace; damaH =

control of the senses; **etaani sarvaaNi** = all these; **pravartante** = are attained; **arthaat** = from wealth.

"O king! Delight, sensuous pleasure, pride, virtue, anger, peace, control of the senses all these are attained from wealth."

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येषां नश्यत्ययं लोकश्चरतां धर्मचारिणाम् ।
तेऽर्थास्त्वयि न दृश्यन्ते दुर्दिनेषु यथा ग्रहाः ॥ ६-८३-४०

40. **charataam** = while living; **yeShaam** = in which riches; **dharma charitaam** = for nashyati = gets lost; **te arthaaH** = those riches; **na dR^ishyante** = are not seen; **tvayi** = in you; **grahaaH yathaa** = anymore than the planets; (are seen); **durdineShu** = on cloudy days.

"Those riches, due to renunciation of which, worldly happiness of those practicing the path of virtue gets lost, are not seen in you, any more than the planets are seen in cloudy days."

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त्वयि प्रव्रजिते वीर गुरोश् च वचने स्थिते ।
रक्षसापहृता भार्या प्राणैः प्रियतरा तव ॥ ६-८३-४१

41. **viira** = O valiant one!; **sthite** = abiding; **guroH vachane** = in the words of your father; **tvayi** = you; **pravrajite** = have gone to exile; **tava bhaaryaa** = and your wife; **priyataraa** = more beloved; **praaNaiH** = than your lives; **apahR^itaa** = was stolen; **rakShasaa** = by a demon.

"O valiant one! While you were in exile, faithful to the command of your father, your wife who was more beloved than life itself, was stolen away by a demon."

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तदद्य विपुलं वीर दुःखमिन्द्रजिता कृतम् ।
कर्मणा व्यपनेष्यामि तस्मादुत्तिष्ठ राघव ॥ ६-८३-४२

42. **viira** = O valiant prince!; **vyapaneShyaami** = I shall dispel; **karmaNaa** = with my exploits; **adya** = today; **tat** = that; **vipulam** = great; **duHkham** = agony; **kR^itam** = caused; **indrajitaa** = by Inrajit; **tasmaat** = therefore; **uttiShTha** = rise; **raaghava** = O Rama!

"O valiant prince! I shall dispel with my exploits today, that great agony caused by Indrajit. Therefore, rise O Rama!"

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उत्तिष्ठ नरशार्दूल दीर्घबाहो धृतव्रत ।
किमात्मानं महात्मानं कृतात्मानं न बुध्यसे ॥ ६-८३-४३

43. **nara shaarduula** = O the foremost among men!; **diirgha baaho** = O the long armed one!; **dhR^ita vrata** = O the firmly resolute one! Arise! Why are you not knowing about yourself; who is the great-souled and whose spirit is disciplined?"

"O the foremost among men! O the long-armed one! O the firmly resolute one! Arise! Why are you not knowing about yourself, who is the great-souled and whose spirit is disciplined?"

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अयमनघ तवोदितः प्रियार्थ ।
जनकसुता निधनं निरीक्ष्य रुष्टः ।

44. **anagha** = O faultless one! **nirrikShya** = on seeing; **janakaasutaanidhanam** = the death of Seetha; **ruShTaH** = and enraged; **ayam** = I; **tava priyaartham** = as a favour for you; **uditaH** = have risen; **bhR^isham vinipaataayaami** = I shall completely destroy; **iShubhiH** = with my arrows; **laN^kaam** = Lanka; **sarathagajahayaam** = with its chariots; elephants and horses; **saraakShasendraam** = along with Ravana.

"O faultless one! On seeing the death of Seetha and enraged, rising to do favour for you, I shall completely destroy with my arrows, Lanka with its chariots, elephants and horses along with Ravana."

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये युद्धकाण्डे त्र्यशीतितमः सर्गः

Thus, this is the 83rd chapter in Yuddha Kanda of Valmiki Ramayana, the First Epic poem of India.

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Book VI : Yuddha Kanda - Book Of War

Chapter [Sarga] 84 Verses converted to UTF-8, Nov 09

Introduction

Vibhishana comes to Lakshmana and beholds Rama having fallen into a swoon and lying in the lap of Lakshmana. Lakshmana informs Vibhishana that on hearing the words of Hanuma saying that Seetha was killed by Indrajit, Rama fell into a swoon. Telling Rama the secret of conjuring trick practiced by Indrajit in killing an illusory image of Seetha, Vibhishana assures him of Seetha being still alive and urges him to send Lakshmana with an army to the sanctuary of Nikumbhila.

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राममाश्वासयाने तु लक्ष्मणे भ्रातृवत्सले ।
निक्षिप्य गुल्मान्स्वस्थाने तत्रागच्छद्विभीषणः ॥ ६-८४-१

1. lakShmaNe = (While) Lakshmana; bhraatR^ivatsale = who was fond of his brother; aashvaasamaane = was consoling; raamam = Rama; vibhiiShaNaiH = Vibhishana; nikShipya = keeping; gulmaan = the division of his army; svasthaane = in their respective positions; aagachchhat = arrived; tatra = there.

While Lakshmana, who was so fond of his brother, was consoling Rama, Vibhishana, keeping the troops of simian army in their respective positions, arrived there.

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नानाप्रहरणैर्वैरिश्चतुर्भिः सचिवैर्वृतः ।
नीलाञ्जनचयाकारैर्मतङ्गैरिव यूथपः ॥ ६-८४-२
सोऽभिगम्य महात्मानं राघवं शोकलालसं ।
वानरांश्चैव ददृशे बाष्पपर्याकुलेक्षणान् ॥ ६-८४-३

2; 3. saH = that Vibhishana; abhivR^itaH = surround; chaturbhiH viiraiH = by four warriors; naanaapraharaNaiH = wielding many types of weapons; yuuthapaiH = who were chiefs of troops; niilaaNjana chaakaaraiH = who looked like heaps of black collyrium; maataN^gaiH iva = and who were appearing like elephants; abhigamya = approaching; mahaatmaanam = the great souled; raaghavam = Lakshmana; shokalaalasam = who was totally absorbed in sorrow; dadR^ishe = saw; vaanaraamshchaapi = even the monkeys; baaShpaparyaakulekShaNaan = having their eyes filled with tears.

That Vibhishana, surrounded by four warriors, wielding many types of weapons, and who were chiefs of troops, looking like heaps of black collyrium and who were appearing like elephants, approached Lakshmana who was totally engrossed in sorrow and saw the monkeys also, whose eyes were filled with tears.

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राघवं च महात्मानमिक्ष्वाकुकुलनन्दनम् ।

ददर्श मोहमापन्नं लक्ष्मणस्याङ्कमाश्रितम् ॥ ६-८४-४

4. **dadarsha cha** = (Vibhishana) also saw; **mahaatmaanam** = the great souled Rama; **ikShvaakukulanandanam** = the delight of Ikshvaku dynasty; **moham aapannam** = fallen into a swoon; **aashritam** = and resting on; **aN^kam** = the lap; **lakShmaNasya** = of Lakshmana.

Vibhishana also saw the great-souled Rama, the delight of Inkshvaku dynasty fallen into a swoon and resting on the lap of Lakshmana.

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व्रीडितं शोकसन्तप्तं दृष्ट्वा रामं विभीषणः ।

अन्तर्दुःखेन दीनात्मा किमेतदिति सोऽब्रवीत् ॥ ६-८४-५

5. **dR^iShTvaa** = seeing; **vriiDitam** = the embarrassed; **raamam** = Rama; **shokasantaptam** = tormented with grief; **saH vibhiiShaNah** = that Vibhishana; **diinaatmaa** = distressed in spirits; **duHkhena** = with agony; **antaH** = inside; **abraviit** = asked him; **kim etat iti** = "What is this?"

On seeing the embarrassed Rama, tormented with grief, that Vibhishana, distressed as he was in spirits, with agony inside, asked him, "What is this?"

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विभीषण मुखं दृष्ट्वा सुग्रीवं तांश्च वानरान् ।

उवाच लक्ष्मणो वाक्यमिदं बाष्पपरिप्लुतः ॥ ६-८४-६

6. **dR^iShTvaa** = seeing; **viibhiishaNamukham** = Vibhishana's face; **sugriivam** = Sugreeva; **taan vaanaraamshcha** = and those mokeys; **lakShmaNaH** = Lakshmana; **baaShpa pariplutaH** = with tears pouring down; **uvaacha** = spoke; **idam** = thse words; **mandartham** = with splendid meaning.

Fixing his gaze on Vibhishana's face and looking at Sugreeva and those monkeys, Lakshmana with tears pouring down, spoke the following words, with a splendid meaning:

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हतामिन्द्रजिता सीतामिह श्रुत्वैव राघवः ।

हनूमद्वचनात्सौम्य ततो मोहमुपागतः ॥ ६-८४-७

7. **saumya** = O gentle Sir!; **shrutvaiva** = just after hearing; **hanumadvachanaat** = from the words of Hanuma; **iti** = that; **siitaa** = Seetha; **hataa** = was killed; **indrajitaa** = by Indrajit; **raaghavah** = Rama; **tataH** = then; **upaagataH** = entered into; **moham** = a swoon.

"O gentle Sir! Just on hearing through the words of Hanuma, saying that Seetha was killed by Indrajit, Rama entered into a swoon."

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कथयन्तं तु सौमित्रिं संनिवार्य विभीषणः ।

पुष्कलार्थमिदं वाक्यं विसंज्ञं राममब्रवीत् ॥ ६-८४-८

8. **samnivaarya** = Intercepting; **saumitram** = Lakshmana; **kathayantam** = who was thus narrating; **vibhiiShaNah** = Vibhishana; **abraviit** = spoke; **idam** = the following; **puShkalaartham** = amply meaningful; **vaakyam** = words; **raamam** = to Rama; **visamJNjam** = who was unconscious.

Intercepting the narrating Lakshmana in the middle, Vibhishana spoke the following amply meaningful words to Rama, who was in an unconscious state.

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मनुजेन्द्रार्तरूपेण यदुक्तस्त्वं हनूमता ।
तदयुक्तमहं मन्ये सागरस्येव शोषणम् ॥ ६-८४-९

9. aham = I; manye = think; yat tat = that which; tvam = you; uktaH = have been told; hanuumataa = by Hanuma; aartarupeNa = with a sorrowful temper; manujendra = Oruler of men; ayuktam = is absurd; shoShaNam iva = as the drying up; saagarasya = of the sea.

"I hold that which you have been told by Hanuma with a sorrowful temper, O ruler of men, to be absurd as the drying up of the sea."

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अभिप्रायं तु जानामि रावणस्य दुरात्मनः ।
सीतां प्रति महाबाहो न च घातं करिष्यति ॥ ६-८४-१०

10. mahaabaaho = O; the long-armed!; jaanaami = I know; abhipraayam = the design; duraatmanaH raavaNasya = of the evil-minded Ravana; siitaam prati = towards Seetha; na kariShyati = He would never do; ghaatam = the killing (of Seetha).

"O the long armed! I know the design of the evil-minded Ravana towards Seetha. He would never do the killing of Seetha."

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याच्यमानः सुबहुशो मया हितचिकीर्षुणा ।
वैदेहीमुत्सृजस्वेति न च तत्कृतवान्वचः ॥ ६-८४-११

11. yaachyamaanaH = eventhough begged; mayaa = by me; hitachikiirShuNaa = the well-wisher; subahushaH = several times; utsR^ijasva iti = to give up; vaidehiim = Seetha; na kR^itavaan = he did not heed; tat vachaH = that advice.

"Eventhough begged by me, the well-wisher, several times to give up Seetha, he did not heed that advice."

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नैव साम्ना न भेदेन न दानेन कुतो युधा ।
सा द्रष्टुमपि शक्येत नैव चान्येन केन चित् ॥ ६-८४-१२

12. na shakyeta = It is neither possible; draShTum api = even to see; saa = her; saamnaa = by conciliation; na daanena = nor by bestowing gifts; na bhedena = nor by sowing dissention; kutaH = how is it possible; yudhaa = by a war?; naiva = It is not possible; anyena kenachit = by any other strategy.

"It is neither possible even to see her by recourse to conciliation nor by bestowing gifts nor by sowing dissention. How is it possible then by a war? By any other strategy, it is impossible."

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वानरान्मोहयित्वा तु प्रतियातः स राक्षसः ।
मायामयीं महाबाहो तां विद्धि जनकात्मजाम् ॥ ६-८४-१३

13. saH raakShasaH = that Indrajit; pratiyaataH = retracted; mohayitvaa = by hoodwinking; vaanaraan = the monkeys; mahaabaaho = O long armed!; viddhi = know; taam

jaanakaatmajaam = that Seetha (who was seemingly killed by him); maayaamayim = as unreal.

"That Indrajit for his part retracted, by hoodwinking the monkeys. O the long armed! Know that Seetha (who was seemingly killed by him) as illusory."

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चैत्यं निकुम्भिलां नाम यत्र होमं करिष्यति ।
हुतवानुपयातो हि देवैरपि सवासवैः ॥ ६-८४-१४
दुराधर्षो भवत्येष सङ्ग्रामे रावणात्मजः ।

14. praapya = after reaching; chaityam = a sanctuary; nikumbhilaamnaama = by name; Nikumbhila; eShaH raavaNaatmajaH = this Indrajit; homam kariShyati = will pour oblations into the sacred fire; hutavaan upayaataH = on returning after pouring oblations into the sacred fire (Indrajit); bhavati duraadharShaH = will prove difficult to be overcome; samgraame = in battle; devairapi = even by celestials; sa vaasavaiH = including Indra.

"After reaching a sanctuary by name Nikumbhila, this Indrajit will pour oblations into the sacred fire. On returning after pouring oblations into the sacred fire, Indrajit will prove difficult to be overcome in battle, even by celestials including Indra."

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तेन मोहयता नूनमेषा माया प्रयोजिता ॥ ६-८४-१५
विघ्नमन्विच्छता तात वानराणां पराक्रमे ।

15. nuuam = certainly; eShaa = this; maayaa = conjuring trick (in the form Seetha); prayojitaa = was exhibited; tena = by him; mohayataa = who was employing magical art; anvichchataa = expecting; vighnam = interruption; paraakrame = by the prowess; vaanaraaNaam = of the monkeys; tatra = there.

"Certainly, this conjuring trick (in the form of killing an illusory living effigy of Seetha) was exhibited by him, who was employing his magical art, expecting interruption by the prowess of the monkeys there."

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ससैन्यास्तत्र गच्छामो यावत्तत्र समाप्यते ॥ ६-८४-१६
त्यजेमं नरशार्दूलमिथ्या सन्तापमागतम् ।
सीदते हि बलं सर्वं दृष्ट्वा त्वां शोककर्षितम् ॥ ६-८४-१७

16; 17. yaavat = before which time; tat = that act of offering oblations in the sacred fire; na samaapyate = is not completed; (within that time); gachchhaama = we shall go; tatra = there; sasainyaaH = along with an army; narashaarduula = O the foremost of men!; tyaja = give up; enam = this; mithyaa santaapam = improper grief; aagatam = has come upon (you); dR^iShTvaa = on seeing; tvaam = you; shokakarshitam = tormented by grief; sarvam = all; balam = the army; siidatehi = is indeed sinking into despondency.

"While the sacrificial performance is not ended, we shall proceed to that place, along with an army. O the foremost of men! Give up this improper grief, which has come upon you. Seeing you tormented with grief, the entire army is sinking into despondency."

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इह त्वं स्वस्थ हृदयस्तिष्ठ सत्त्वसमुच्छ्रितः ।
लक्ष्मणं प्रेषयास्माभिः सह सैन्यानुकर्षिभिः ॥ ६-८४-१८

18. tvam = you; tiShTha = stay; iha = here; svasthahR^idayaH = confident at heart; sattvasamuchchhritaH = and exalted in courage; preShaya = send; lakShmaNam = Lakshmana; asmaabhiH saha = with us; sainyaanukarShibhiH = who are summoning an army.

"Very exalted as you are in courage, stay you here, confident at heart, and send Lakshmana with us, who are taking an army along with us."

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एष तं नरशार्दूलो रावणिं निशितैः शरैः ।
त्याजयिष्यति तत्कर्म ततो वध्यो भविष्यति ॥ ६-८४-१९

19. eShaH = this Lakshmana; narashaarduulaH = the eminent prince; raavaNim tyaaajayiShyati = can make Indrajit abandon; tat = that; karma = act of sacrifice; nishitaiH sharaiH = by his sharp arrows; tataH = then; bhaviShyati vadhyaH = he will be susceptible to be killed.

"This Lakshmana, the eminent prince, can make Indrajit abandon that act of sacrifice, by employing his sharp arrows. Then, he will be susceptible of being killed."

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तस्यैते निशितास्तीक्ष्णाः पत्रिपत्राङ्गवाजिनः ।
पत्रिण इवासौम्याः शराः पास्यन्ति शोणितम् ॥ ६-८४-२०

20. ete sharaaH = these arrows; nishitaaH = which are sharp; tiikShaNaaH = fiery; patripatraaN^ga vaajinaH = with a speed equal to the speed of the wings of a bird; paasyanti = can drink; tasya shoNitam = his blood; asaumyaaH patatriNaH iva = like unlovely birds.

"Lakshmana's arrows, which are sharp and fiery, with a speed equal to the wings of a bird, can drink his blood like cruel birds."

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तत्सन्दिश महाबाहो लक्ष्मणं शुभलक्षणम् ।
राक्षसस्य विनाशाय वज्रं वज्रधरो यथा ॥ ६-८४-२१

21. mahaabaaho = O the long-armed one!; tat = therefore; sandisha = dispatch; lakShmaNam = Lakshmana; shubhalakShanaH = having auspicious body-marks; vajradhvaH yathaa = as Indra the lord of celestials; vajram (employed) the thunderbolt; vinaashaaya = for the destruction; raakShasasya = of Indrajit.

"O the long-armed one! Therefore, dispatch Lakshmana having auspicious body-marks even as Indra the lord of celestials employed the thunderbolt to kill Indrajit."

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मनुजवर न कालविप्रकर्षो ।
रिपुनिधनं प्रति यत्क्षमोऽद्य कर्तुम् ।
त्वमतिसृज रिपोर्वधाय बाणीम् ।
असुरपुरोन्मथने यथा महेन्द्रः ॥ ६-८४-२२

22. manujavara = O the best of men!; yat = for which reason; na kShamaH = it is not appropriate; kartum kaala viprakarShaH = to delay; ripunidhanam prati = the killing of the enemy; adya = at this time; (for that reason); tvam atisR^ija vaaNiim = you grant permission in your words; ripoH vadhaaya = to destroy the enemy; mahendraH yathaa = as Indra; divijaripoH madhane = (hurl his thunderbolt) to destroy the enemies of celestials.

"O the best of men! It is not appropriate to delay the killing of the enemy any further now. Therefore, grant permission to Lakshmana to destroy the enemy, as Indra would hurl his thunderbolt to destroy the enemies of celestials."

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समाप्तकर्मा हि स राक्षसेन्द्रो ।
भवत्यदृश्यः समरे सुरासुरैः ।
युयुत्सता तेन समाप्तकर्मणा ।
भवेत्सुराणामपि संशयो महान् ॥ ६-८४-२३

23. saH raakShasaR^iShabhaH = that foremost among demons; samaapta karma = having completed the sacrifice; adR^ishyaH bhavati hi = he will indeed be invisible; suraasuraiH = to celestials and demons; samara = in battle; suraaNaamapi = even the celestials; bhavet mahaa samshayaH = feel a great doubt; tena = of him; samaaptakarmaNaa = who has completed the sacrifice; yuyutsataa = and has an intent to fight.

"If that Indrajit, the foremost of demons completes the sacrifice, he would not be visible even to the celestials and the demons in battle. If he come with a desire to fight, after ending that sacrifice, the celestials also will feel a great suspicion on their own lives."

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इत्यार्षे श्रीमद्रामायणे आदिकाव्ये युद्धकाण्डे चतुरशीतितमः सर्गः

Thus, this is the 84th chapter in Yuddha Kanda of Valmiki Ramayana, the First Epic poem of India.

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Book VI : Yuddha Kanda - Book Of War

Chapter [Sarga] 85

Verses converted to UTF-8, Nov 09

Introduction

Vibhishana suggests Rama to send Lakshmana to kill Indrajit, even before Indrajit completes the sacrificial fire in the sanctuary of Nikumbhila. Rama then asks Lakshmana to proceed with the battle along with armies of Sugreeva, Hanuma, Jambavan and Vibhishana. Lakshmana proceeds to Nikumbhila along with Hanuma, Vibhishana and Jambavan to kill Indrajit. Lakshmana accompanied by Vibhishana, Angada and Hanuma penetrates that heterogeneous army of the enemies at the sanctuary of Nikumbhila.

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तत्तस्य वचनं श्रुत्वा राघवः शोककश्मितः ।
नोपधारयते व्यक्तं यदुक्तं तेन रक्षसा ॥ ६-८५-१

1. shrutvaa = hearing; tat vachanam = those words; tasya = of Vibhishana; raaghavaH = Rama; shoka kashmitaH = agonized with grief; nopadhaarayate = could not comprehend; vyaktam = clearly; yat uktam = that which was spoken; tena rakShasaa = by that demon.

Hearing those words of Vibhishana, Rama, agonized as he was with grief, could not understand clearly what was spoken by that demon.

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ततो धैर्यमवष्टभ्य रामः परपुरंजयः ।
विभीषणमुपासीनमुवाच कपिसंनिधौ ॥ ६-८५-२

2. tataH = then; raamaH = Rama; parapuramjayaH = the conqueror of the cities of enemies; avaShTabhya = leaning upon; dhairyam = his courage; uvaacha = spoke; vibhiiShaNam = to Vibhishana; upaasiinam = sitting nearby; kapisamnidhau = and before the presence of the monkeys.

Then, Rama the conqueror of the cities of enemies, leaning upon his courage, spoke to Vibhishana who was sitting nearby and in front of the monkeys (as follows):

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नैरृताधिपते वाक्यं यदुक्तं ते विभीषण ।
भूयस्तच्छ्रोतुमिच्छामि ब्रूहि यत्ते विवक्षितम् ॥ ६-८५-३

3. naiR^itaadhipate = O lord of demons!; ichchhaami = I wish; shrotum = to hear; bhuuyaH = again; yat vaakyam = those words; te = of you; uktam = spoken; ichchhaami = I desire; shrotum = to hear; bhuuyaH = again; tat = that; yat = which; te vivakShitam bruhi = you intend to tell (me).

"O lord of demons! I wish to hear again those of the words spoken by you. I desire to hear again, whatever you intend to tell me."

राघवस्य वचः श्रुत्वा वाक्यं वाक्यविशारदः ।
यत्तत्पुनरिदं वाक्यं बभाषेऽथ विभीषणः ॥ ६-८५-४

4. **shrutvaa** = hearing; **vachaH** = those words; **raaghavasya** = of Rama; **udaahR^itam** = spoken; **sudiinavat** = very sadly; **saH vibhiiShaNaH** = that Vibhishana; **vaakya vishaaradaH** = who was skilled in expression; **punaH** = again; **babhaaShe** = spoke; **idam vaakyam** = the following words; **yatnaat** = gently.

Hearing those words of Rama, spoken very sadly, that Vibhishana who was skilled in expression, again spoke his words gently as follows:

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यथाज्ञप्तं महाबाहो त्वया गुल्मनिवेशनम् ।
तत्तथानुष्ठितं वीर त्वद्वाक्यसमनन्तरम् ॥ ६-८५-५

5. **mahaabaaho** = O the long armed!; **viira** = O the valiant one!; **yathaa** = how; **gulmaniveshanam** = the marshalling of the troops; **aaJNaptam** = was ordered; **tvayaa** = by you; **tat** = the same; **anuShThitam** = was done; **tathaa** = accordingly; **tvadvaakya samanantaram** = and immediately after your words.

"O the long armed hero! Immediately after your orders, the marshalling of the troops was done by me in the manner as enjoined by you."

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तान्यनीकानि सर्वाणि विभक्तानि समन्ततः ।
विन्यस्ता यूथपाश्चैव यथाअन्यायं विभागशः ॥ ६-८५-६

6. **sarvaaNi** = all; **taani** = those; **aniikaani** = armies; **vibhaktaani** = were divided; **samantataH** = and positioned at all places; **yuuthapashchaiva** = even the commanders of those divisions; **vinyastaaH** = were positioned; **vibhaagashaH** = and distributed; **yathaanyaayam** = as per their ranks.

"All those armies were divided and positioned at all places. Even the commanders of those divisions were arrayed and distributed according to their ranks."

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भूयस्तु मम विज्ञाप्यं तच्छृणुष्व महाप्रभो ।
त्वय्यकारणसम्पत्ते सम्पत्तद्दिदया वयम् ॥ ६-८५-७

7. **mahaaprabho** = O great lord!; **maama** = to me; **bhuuyaH viJNaapyam** = there is more to be reported; **tat shR^iNuShva** = listen to it; **tvayi akaaraNa samtapte** = while you are lamenting causelessly are lamenting; **vayam** = we; **samtapta hR^idayaaH** = are painful at our hearts.

"O great lord! I have to report to you something further. Listen to it. While you are lamenting without any cause, we feel painful at our hearts."

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त्यज राजन्निमं शोकं मिथ्यासंतापमागतम् ।
तदियं त्यज्यतां चिन्ता शत्रुहर्षविवर्धिनी ॥ ६-८५-८

8. **raajan** = O king!; **tyaja** = abandon; **imam** = this; **shokam** = lamentation; **mithyaa santaapam** = and false grief; **aagatam** = which came (to you); **tat** = therefore; **iyam chintaa** =

let this worry; **shatruharShavivardhinii** = which augments the pleasure of the adversaries; **tyajyataam** = be abandoned.

"O king! Abandon this lamentation and false grief which came to you. Let your worry, which augments the pleasure of your adversaries be therefore abandoned."

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उद्यमः क्रियतां वीर हर्षः समुपसेव्यताम् ।
प्राप्तव्या यदि ते सीता हन्तव्याश्च निशाचराः ॥ ६-८५-९

9. **viira** = O hero!; **te siitaa praaptavyaa yadi** = if you want to get back Seetha; **nishaacharaaH hantavyaashcha** = if the demons are to be destroyed; **udyamaH kriyataam** = raise up for the occasion; **harShaH samupasevyataam** = keep yourself cheerful.

"O hero! If you want to get back Seetha and if the demons are to be destroyed, raise up for the occasion. Keep yourself cheerful."

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रघुनन्दन वक्ष्यामि श्रूयतां मे हितं वचः ।
साध्वयं यातु सौमित्रिर्बलेन महता वृतः ॥ ६-८५-१०
निकुम्भिलायां संप्राप्तं हन्तुं रावणिमाहवे ।
धनुर्मण्डलनिर्मुक्तैराशीविषविषोपमैः ॥ ६-८५-११

10; 11. **raghunandana** = O Rama!; **vakShyaami** = I will tell you; **me hitam vachaH** = let my benign words; **shruuyataam** = be heard; **ayam saumitriH** = this Lakshmana; **vR^itaH mahataa balena** = together with a large army; **saadhu yaatu** = has to go immediately; **hantum** = to kill; **raavaNim** = Indrajit; **nikumbhilaayaam sampraaptam** = who reached Nikumbhila; **aaShiiviShaviShopamaiH** = with arrows tantamount to serpentine poison; **dhanurmaN^Dala nirmuktaiH** = released from a snake-like bow; **aahave** = in battle.

"O Rama! Listen to my benign words I tell you. This Lakshmana together with a large army should go soon to kill Indrajit, who reached Nikumbhila, with arrows as deadly as the serpentine poison released from his snake-like bow in battle."

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तेन वीरेण तपसा वरदानात्स्वयंभुवः ।
अस्त्रं ब्रह्मशिरः प्राप्तं कामगाश्च तुरंगमाः ॥ ६-८५-१२

12. **viireNa tena** = by the valiant Indrajit; **tapasaa** = by his penance; **praaptam** = was obtained; **astram** = a weapon; **brahmashiraH** = called Brahmashira; **varadaanaat** = by way of a gift; **svayambhuvaH** = from Brahma; **turangamaaH** = and horses; **kaanngaaH** = coursing at his will.

"By his penance, Indrajit obtained a weapon called Brahmashira, by way of a gift from Brahma and also horses, which are coursing at his will."

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स एष सह सैन्येन प्राप्तः किल निकुम्भिलाम् ।
यद्युत्तिष्ठेत्कृतं कर्म हतान्सर्वाश्च विद्धि नः ॥ ६-८५-१३

13. **saH eShaH** = that Indrajit as such; **sainyena saha** = along with his army; **praaptaH kila** = is reported to have reached; **nikumbhilaam** = Nikumbhila; **karmakR^itam** = after performing his sacrificial act **uttiShThedyadi** = if he comes forth; **viddhiH** = know (that); **sarvaan** = all; **naH** = of us; **hataan** = as destroyed!

"That Indrajit, as such along with his army, is reported to have reached Nikumbhila. If he comes forth after completing his sacrificial act, know that all of us as killed."

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निकुम्भिलामसंप्राप्तमहुताग्निं च यो रिपुः ।
त्वामातायिनं हन्यादिन्द्रशत्रो स ते वधः ॥ ६-८५-१४
वरो दत्तो महाबाहो सर्वलोकेश्वरेण वै ।
इत्येवं विहितो राजन्वधस्तस्यैष धीमतः ॥ ६-८५-१५

14; 15. **varaH** = a boon; **dattaH** = was given; **sarva lokeshvareNa** = by Brahma; **tasya dhiimataH** = to that intelligent demon; **itvevam** = thus; **indrajito** = O Indrajit!; **yaH ripuH** = which enemy; **hanyaat** = strikes; **tvaam** = you; **aatataayinam** = having your bow drawn; **asampraaptam** = before not arriving; **nikumbhilaam** = at Nikumbhila; **ahutaagnimcha** = or before offering your oblations to the sacred fire; **saH** = he alone; **vadhaH** = is the killer; **te** = to you; **mahaabaaho** = O the long armed!; **eShaH** = this; **vadhaH** = killing; **vihitaH** = is ordained.

"A boon was given by Brahma to that intelligent demon as follows: "O Indrajit! That enemy of yours, who strikes while you are marching with your bow drawn, and while you have not arrived at Nikumbhila, or even while you have not offered oblations to the sacred fire, will prove to be the cause of your killing."

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वधायेन्द्रजितो राम संदिशस्व महाबल ।
हते तस्मिन् हतं विद्धि रावणम् ससुहृद्वृणं ॥ ६-८५-१६

16. **mahaabala raama** = O mighty Rama!; **samdishasva** = give your command; **vadhaaya** = for killing; **indrajitaH** = of Indrajit; **tasmin hate** = while he is killed; **viddhi** = know (that); **raavaNam** = Ravana; **sa suhR^idgaNam** = along with his associate-troops; **hatam** = as killed.

"O mighty Rama! Give your command for killing of Indrajit. When he is killed, know that Ravana along with his associate troops also as killed."

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विभीषणवचः श्रुत्वा रामो वाक्यमथाब्रवीत् ।
जानामि तस्य रौद्रस्य मायां सत्यपराक्रम ॥ ६-८५-१७

17. **shrutvaa** = hearing; **vibhiiShaNa vachaH** = the words of Indrajit; **raamaH** = Rama; **atha** = then; **abraviit** = spoke; **vaakyam** = (the following) words; **satyaparaakrama** = O Vibhishana of true prowess!; **jaanaami** = I know; **maayaam** = the conjuring trick; **raudrasya tasya** = of that terrific demon.

Hearing the words of Indrajit, Rama then spoke the following words:"O Vibhishana of true prowess! I know the conjuring trick of that terrific demon."

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स हि ब्रह्मस्त्रवित्प्राज्ञो महामायो महाबलः ।
करोत्यसम्भ्रान् संग्रामे देवान्सवरुणानपि ॥ ६-८५-१८

18. **saH** = that Indrajit; **brahmaastravit** = knows how to employ Brahma's missile; **praajjNaH** = intelligent; **mahaamaayaH** = has several conjuring tricks; **mahaabalaH** = mighty; **karoti** = he can make; **asamJNaan** = unconscious; **devaanapi** = even the celestials; **savaruNaan** - along with Varuna the king of gods; **samgraame** = in battle.

"That Indrajit is skilled in the use of the mystic missile presided over by Brahma. He is intelligent. He is a master of several conjuring tricks. He is so mighty that he can render unconscious in battle even the gods along with Varuna the king of gods."

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तस्यान्तरिक्षे चरतः सरथस्य महायशः ।
न गतिर्ज्ञायते वीर सूर्यस्येवाभ्रसंप्लवे ॥ ६-८५-१९

19. mahaayashaH viiraH = O highly illustrious hero!; tasya = his; gatiH = movement; charataH = while drifting; antarikShaH = i the sky; sarathasya = along with his chariot; na JNaayate = is not known; suryasyeva = as the movement of the sun (is not known); abhrasamplave = under a dense mass of clouds.

"O highly illustrious hero! While he drifts in the sky, ascending his chariot, his movement is not known to others, as the sun is not seen beneath a dense mass of clouds."

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राघवस्तु रिपोर्ज्ञत्वा मायावीर्यं दुरात्मनः ।
लक्ष्मणं कीर्तिसंपन्नमिदं वचनमब्रवीत् ॥ ६-८५-२०

20. jJNaatvaa = having known; maayaaviiryam = the toughness of the conjuring tricks; duraatmanaH ripoH = of the evil-minded adversary; raaghavaH = Rama; abraviit = spoke; idam vachanam = these words; lakShmaNam = to Lakshmana; kiirti sampannam = endowed with glory.

Having known the toughness of the conjuring tricks of the evil-minded adversary, Rama spoke to the illustrious Lakshmana as follows:

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यद्गानरेन्द्रस्य बलं तेन सर्वेण संवृतः ।
हनूमत्प्रमुखैश्चैव यूथपैः सह लक्ष्मण ॥ ६-८५-२१
जाम्बवेनार्क्षपतिना सहसैन्येन संवृतः ।
जहि तं राक्षससुतं मायाबलसमन्वितम् ॥ ६-८५-२२

21; 22. lakShmaNa = O Lakshmana!; samvR^itaH = accompanied; tena = by that; sarveNa = entire; vaanarendrasya yat balam = army of Sugreeva; yuuthapashchaiva saha = along with the army = leaders; hanumatpramukhaiH = with Hanuma as their head; jaambavena samvR^itaH = and accompanied by Jambavan; R^ikShapatinaa = the lord of bears; sahasainyena = together with his army; jahi = kill; tam raakShasasutam = Indrajit; that prince of demons; maayaabalasamanvitam = rich in the power of conjuring tricks.

"O Lakshmana! You, accompanied by that entire army which stands at the disposal of Sugreeva, along with troop-commanders with Hanuma as their head; and protected by Jambavan the lord of bears, who will be accompanied by his army, kill that Indrajit the prince of demons, rich in the power of conjuring tricks."

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अयं त्वां सचिवैः सार्धं महात्मा रजनीचरः ।
अभिज्ञस्तस्य मायानां पृष्ठतोऽनुगमिष्यति ॥ ६-८५-२३

23. mahaatmaa = the great souled; ayam rajaniicharaH = Vibhishana; abhiJNaH = the knower; tasya maayaanaam = of his conjuring tricks; sachivaiH saardham = along with his counsellors; anugamiShyati = will follow; pR^iShThataH = behind; tvaam = you.

"The great souled Vibhishana, who knows all the conjuring tricks of Indrajit, along with his counsellors, will follow behind you."

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राघवस्य वचं श्रुत्वा लक्ष्मणः सविभीषणः ।
जग्राह कार्मुकश्रेष्ठमत्यद्भुतपराक्रमः ॥ ६-८५-२४

24. **shrutvaa** = hearing; **vachaH** = the words; **raaghavasya** = of Rama; **lakShmaNaH** = Lakshmana; **atyadbhuta paraakramaH** = of highly wonderful prowess; **savibhiiShanaH** = along with Vibhishana; **jagraaha** = took hold; **kaarmuka shreShTham** = of his excellent bow.

Hearing the words of Rama, Lakshmana of highly wonderful prowess, along with Vibhishana, took hold of his excellent bow.

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संनद्धः कवची खड्गी सशरो वामचापभृत् ।
रामपादावुपस्पृश्य हृष्टः सौमित्रिरब्रवीत् ॥ ६-८५-२५

25. **hR^iShTaH** - the rejoicing; **saumitriH** = Lakshmana; **samnaddhaH** = who was prepared for the combat; **kavachii** = covered with armour; **khaDgii** = wielding a sword; **sa sharaH** = and arrows; **vaamachaapa bhR^it** = wearing a bow in his left hand; **upaspR^ishya** = having touched; **raamapaadau** = Rama's feet; **abraviit** = spoke (as follows):

The rejoiced Lakshmana who was prepared for the combat, clad in an armour, wielding a sword and arrows, wearing his bow in his left hand and having touched Rama's feet in salutation, spoke as follows:

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अद्य मत्कार्मुकोन्मुक्ताः शरा निर्भिद्य रावणिम् ।
लङ्कामभिपतिष्यन्ति हंसाः पुष्करिणीमिव ॥ ६-८५-२६

26. **adya** = today; **sharaaH** = the arrows; **matkaarmukonmuktaaH** = released from my bow; **nirbhidya** = piercing; **raavaNim** = Indrajit; **abhipatiShyanti** = will drop towards; **laN^kaam** = Lanka; **hamsaaH iva** = as swans; **puShkariim** = (descend into) a lotus-pond.

"Today, the arrows released from my bow, piercing Indrajit, will drop into the City of Lanka, as swans descend into a louts-pond.

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अद्यैव तस्य रौद्रस्य शरीरं मामकाः शराः ।
विधमिष्यन्ति भित्त्वा तं महाचापगुणच्युताः ॥ ६-८५-२७

27. **adyaiva** = now itself; **maamakaaH sharaaH** = my arrows; **mahaachaapaguNa chyutaaH** discharged from the bow-string of the great bow; **bhittvaa** = splitting; **tasya raudrasya shariiram** = his terrific body; **tam vidhamiShyati** = will blow him away.

"Now itself, my arrows discharged from the bow-string of this great bow, duly splitting his terrific body, will blow him away."

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एवमुक्त्वा तु वचनम् द्युतिमान् भ्रातुरग्रतः ।
स रावणिवधाकाङ्क्षी लक्ष्मणस्त्वरितं ययौ ॥ ६-८५-२८

28. **evam uktvaa** = thus speaking; **bhraatuH agrataH** = in front of his brother; **saH dyutimaan lakShmaNaH** = that resplendent Lakshmana; **yayau** = sallied forth; **tvaritam** = quickly; **raavaNi vadhaakaaNkShii** = with an intent to kill Indrajit.

Thus speaking in front of his brother, that resplendent Lakshmana, quickly marched forward, with an intent to kill Indrajit.

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सोऽभिवाद्य गुरोः पादौ कृत्वा चापि प्रदक्षिणं ।
निकुम्भिलामभिययौ चैत्यं रावणिपालितम् ॥ ६-८५-२९

29. **abhivaadya** = offering salutation; **guroH paadau** = to his brother's feet; **kR^itvaa** = and doing; **pradakShiNam cha** = circumambulation too; **saH** = that Lakshmana; **abhiyayau** = went; **chaityam** = to the sancctuary; **nikumbhilaam** = called Nikumbhila; **raavaNipaalitaam** = protected by Indrajit.

Offering salutation to the feet of his brother and doing circumambulation too, that Lakshmana went to the sanctuary named Nikumbhila, which was protected by Indrajit.

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विभीषणेन सहितो राजपुत्रः प्रतापवान् ।
कृतस्वस्त्ययनो भ्रात्रा लक्ष्मणस्त्वरितो ययौ ॥ ६-८५-३०

30. **kR^ita svastyayanaH** = having obtained blessings; **bhraatraa** = from his brother; **prataapavaan lakShmaNaH** = the glorious Lakshmana; **raajaputraH** = the prince; **tvaritaH** = quickly; **yayau** = sallied forth; **vibhiiShaNena sahitaH** = along with Vibhishana.

Having obtained the blessings from his brother, the glorious Lakshmana, the prince, quickly sallied forth along with Vibhishana.

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वानराणाम् सास्रैस्तु हनुमान् बहुभिर्वऋतः ।
विभीषणश्च सामात्यो तदा लक्ष्मणमन्वगात् ॥ ६-८५-३१

31. **tadaa** = then; **hanumaan** = Hanuma; **vR^itaH** = accompanied; **bahubhiH sahasraiH** = by many thousands; **vaanaraaNaam** = of monkeys; **vibhiiShaNashcha** = and Vibhishana; **saamaatyaH** = along with his counsellors; **lakShmaNam anvagaat** = went behind Lakshmana.

Then, Hanuma accompanied by many a thousand of monkeys and Vibhishana along with his counsellors went behind Lakshmana.

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महता हरिसैन्येन सवेगमभिसंवृतः ।
ऋक्षराजबलं चैव ददर्श पथि विष्ठितम् ॥ ६-८५-३२

32. **abhisamvR^itaH** = (That Lakshmana) surrounded; **savegam** = quickly; **mahataa harisainyena** = by a large army of monkeys; **dadarsha** = saw; **R^ikSharaaja balamchaiva** = also the army of Jambavan; **viShThitam** = stationed; **pathi** = in the way.

That Lakshmana, quickly surrounded by a large army of monkeys, saw the army of Jambavan also stationed in the way.

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स गत्वा दूरमध्वानं सौमित्रिर्मित्रनन्दनः ।
राक्षसेन्द्रबलं दूरादपश्यद्व्यूहमाश्रितम् ॥ ६-८५-३३

33. **gatvaa** = going; **duuram** = a long; **adhvaanam** = distance; **saH saumitriH** = that Lakshmana; **mitranandanaH** = the delight to his friends; **apashyat** = saw; **raakShasendrabalam** = the army of Ravana; **aashritam** = ranged; **vyuudham** = in battle-array; **duuraat** = from a distance.

After covering a long distance, that Lakshmana, the delight to his friends, saw the army of Ravana, ranged in battle-array, from a distance.

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स तं प्राप्य धनुष्पाणिर्मायायोगमरिंदमः ।
तस्थौ ब्रह्मविधानेन विजेतुं रघुनन्दनः ॥ ६-८५-३४

34. **praapya** = duly arriving at Nikumbhila; **saH** = raghunandanaH = that Lakshmana; **arimdamaH** = the foe-conqueror; **tasthau** = stood; **dhanuShpaaNiH** = bow in hand; **vijetum** = to conquer; **tam** = that Indrajit; **maayaayogam** = possessing conjuring tricks; **brahmaavidhaanena** = in conformity with Brahma's ordinance.

Duly arriving at Nikumbhila, that foe-conquering Lakshmana stood, bow in hand, to conquer that Indrajit, the possessor of conjuring tricks, in conformity with Brahma's ordinance.

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विभीषणेन सहितो राजपुत्रः प्रतापवान् ।
अङ्गदेन च वीरेण तथानिलसुतेन च ॥ ६-८५-३५

35. **prataapavaan** = the valiant; **raajaputraH** = Lakshmana; (**tasthau** = stood); **sahitaH vibhiiShaNena** = along with Vibhishana; **viireNa aN^gadena** = the heroic Angada; **tathaa** = and; **anilasutena** = Hanuma; the son of wind-god.

The valiant Lakshmana stood there along with Vibhishana, the heroic Angada and Hanuma, the son of wind-god.

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विविधममलशस्त्रभास्वरं त ।
द्ध्वजगहनं गहनं महारथैश्च ।
प्रतिभयतममम्प्रमेयवेगं ।
तिमिरमिव द्विषतां बलं विवेश ॥ ६-८५-३६

36. **vivesha** = (Lakshmana) entered; **dviShataam balam** = the army of enemies; **vividham** = which was of many kinds; **amala shastra bhaasvaram** = resplendent with spotless weapons; **dhvajagahanam** = thick with ensigns; **mahaarathaishcha** = and abounded with huge chariots; **gahanam** = exceedingly formidable; **pratibhayatamam** = very terrific; **aprameya vegam** = with unimaginable swiftness; **timaramiva** = even as one would enter a thick veil of darkness.

Lakshmana penetrated that heterogeneous army of enemies, resplendent with spotless weapons, thick with ensigns and abounded with huge chariots, exceedingly impenetrable, very terrific, with unimaginable swiftness, even as one would enter a thick veil of darkness.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये युद्धकाण्डे पञ्चाशीतितमः सर्गः

Thus, this is the 85th chapter in Yuddha Kanda of Valmiki Ramayana, the First Epic poem of India.

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Book VI : Yuddha Kanda - Book Of War

Chapter [Sarga] 86 Verses converted to UTF-8, Nov 09

Introduction

On the advice of Vibhishana, Lakshmana releases a multiple of arrows towards Indrajit. A fight ensues between bears monkeys and demons. Hearing the terrible noise of the battle, Indrajit discontinues his sacrificial rite and enters the battle-field. Hanuma with trees as weapons, plays havoc among the demons and challenges Indrajit to a duel. Lakshmana catches sight of Indrajit, coming in his chariot.

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अथ तस्यामवस्थायां लक्ष्मणं रावणानुजः ।
परेषामहितं वाक्यमर्थसाधकमब्रवीत् ॥ ६-८६-१

1. **tasyaam avasthaayaam** = In that situation; **raavaNaanujaH** = Vibhishana; **atha** = then; **abraviit** = spoke; **vaakyam** = (the following) words; **ahitam** = which were hostile; **pareShaam** = to the enemies; **artha saadhakam** = and which promoted an advantage (to Lakshmana).

In that situation, Vibhishana then spoke the following words, which were hostile to the enemies and advantageous to Lakshmana.

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यदेतद्राक्षसानीकं मेघश्यामं विलोक्यते ।
एतदायोध्यतां शीघ्रं कपिभिश्च शिलायुधैः ॥ ६-८६-२

2. **yat yetat raakShasaaniikam** = Let this army of demons; **vilokyate** = which is seen here; **meghashyaamam** = dark as a cloud; **shiighram etat aayodhyataam** = be quickly engaged in this battle; **kapibhiH** = by the monkeys; **shilaayudhaiH** = using rocks as their weapons.

"Let this army of demons which is seen here, dark as a cloud, be quickly engaged in battle, by the monkeys using rocks as thier weapons."

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अस्यानीकस्य महतो भेदने यतलक्ष्मण ।
राक्षसेन्द्रसुतोऽप्यत्र भिन्ने दृश्यो भविष्यति ॥ ६-८६-३

3. **lakShmaNa** = O Lakshmana!; **yata** = make an effort; **bhedane** = to break; **asya mahataH aniikasya** = this mighty army; **atra bhinne** = while this army is borken; **raakShasendra sutaH** = Indrajit also; **dR^ishyaH bhaviShyati** = will become visible.

"O Lakshmana! Make an effort to break this mighty army. When this army is destroyed, Indrajit also will become visible."

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स त्वमिन्द्राशनिप्रख्यैः शरैरवकिरन्परान् ।
अभिद्रवाशु यावद्वै नैतत्कर्म समाप्यते ॥ ६-८६-४

4. saH tvam = you as such; abhidrava vai = rush forward; aashu = quickly; avakiran = gushing out; sharaiH = arrows; indraashaniprakhyaiH = equal to Indra's thunderbolt; paraan = on the enemies; etat = so long as; etat = this; karma = sacrificial act; na samaapyate = is not carried through.

"You as such, rush forward quickly, gushing out arrows, equal to Indra's thunderbolt, on the enemies, so long as this sacrificial act of Indrajit is not actually carried through."

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जहि वीरदुरात्मानं मायापरमधार्मिकम् ।
रावणिं क्रूरकर्माणं सर्वलोकभयावहम् ॥ ६-८६-५

5. viira = O hero!; jahi = kill; raavaNim = Indrajit; duraatmanam = the evil-minded; maayaaparam = who is interested in doing conjuring tricks; adharmikam = who is unjust; kruura karmaaNam = engaged in cruel acts; sarvaloka bhayaavaham = and who brings fear to all the worlds.

"O hero! Make a short work of Indrajit, the evil minded, who is interested in performing conjuring tricks, who is unjust, engaged in cruel acts and who brings fear to all the worlds."

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विभीषणवचः श्रुत्वा लक्ष्मणः शुभलक्षणः ।
ववर्ष शरवर्षाणि राक्षसेन्द्रसुतं प्रति ॥ ६-८६-६

6. shrutvaa = hearing; vibhiiShaNā vachāH = the words of Vibhishana; lakShmaNāH = Lakshmana; shubhalakShaNāH = having auspicious marks; vavarSha = showered forth; sharavarShaaNi = streams of arrows; raakShasendrasutam prati = towards Indrajit.

Hearing the words of Vibhishana, Lakshmana, having auspicious marks, showered forth streams of arrows in the direction of Indrajit.

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ऋक्षाः शाखामृगाश्चैव द्रुमाद्रिवरयोधिनः ।
अभ्यधावन्त सहितास्तदनीकमवस्थितम् ॥ ६-८६-७

7. R^ikShaaH = bears; shaakhaamR^igaishchaiva = and monkeys; druma pravara yodhinaH = who fight with gigantic trees; abhyadhaavanta = rushed towards; tat aaniikam = that army (of demons); avasthitam = who were drawn up in battle-array; sahitaH = together.

Bears and monkeys, who fight was gigantic trees, rushed towards that army of demons, drawn up in battle-array.

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राक्षसाश्च शितैर्बाणैरसिभिः शक्तितोमरैः ।
अभ्यवर्तन्त समवरे कपिसैन्यजिघांसवः ॥ ६-८६-८

8. raakShasaaH cha = Demons also; kapisainya jighaamsavaH = with an intent to kill the monkeys; samare = in battle; abhyavartanta = attacked; shitaiH baaNaiH = with sharp arrows; asibhiH = swords; shaktitomaraiH = spears and javelins.

The demons too, with an intent to kill the monkeys in battle, attacked them with sharp arrows, sowsrds, spears and javelins.

स सम्प्रहारस्तुमुलः सञ्जज्ञे कपिरक्षसाम् ।
शब्देन महता लङ्कां नादयन्वै समन्ततः ॥ ६-८६-९

9. mahataa shabdena = with a great uproar; saH = that; tumulaH = tumultuous; samprahaaraH = battle; samjaJNe = occurred; kapiraakShasaam = between the monkeys and the demons; naadayantvai = reverberating; laN^kaam = Lanka; samantataH = on all sides.

That tumultuous battle between the monkeys and the demons rendered Lanka noisy on all sides with its great uproar.

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शस्त्रैर्बहुविधाकारैः शितैर्बाणैश्च पादपैः ।
उद्यतैर्गिरिशृङ्गैश्च घोरैराकाशमावृतम् ॥ ६-८६-१०

10. aakaasham = the sky; aavR^itam = was covered; shastraiH = with weapons; vividhaakaaraiH = of various shapes; shitaliH baaNaishcha = with sharp arrows; paadapaiH = with trees; ghoraiH udyataiH girishR^ingaishcha = and with tossed mountain-tops.

The sky was covered with weapons of various shapes, sharp arrows, trees and tossed mountain tops.

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ते राक्षसा वानरेषु विकृताननबाहवः ।
निवेशयन्तः शस्त्राणि चक्रुस्ते सुमहद्भयम् ॥ ६-८६-११

11. te raakShasaaH = those demons; vikR^itaanana baahavaH = of ugly faces and arms; niveshayantaH = hurling; shastraaNi = weapons; vaanareShu = on monkeys; chakruH sumahat bhayam = created a great fear.

Those demons of ugly faces and arms, hurling weapons on the monkeys, created a great fear.

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तथैव सकलैर्वृक्षैर्गिरिशृङ्गैश्च वानराः ।
अभिजघ्नुर्निजघ्नुश्च समरे राक्षसर्षभान् ॥ ६-८६-१२

12. vaanaraashcha tathaiva = even monkeys too; abhijaghnuH = struck; jaghnuH = and killed; sarva raakShasaan = all the demons; samare = in the battle; sakalaiH = with all types; vR^ikShaiH = trees; girishR^iNgaishcha = and mountain-peaks.

Even the monkeys too struck and killed all the demons in the battle, with various types of trees and mountain-peaks.

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ऋक्षवानरमुख्यैश्च महाकायैर्महाबलैः ।
रक्षसां वध्यमानानां महद्भयमजायत ॥ ६-८६-१३

13. mahat = a great; bhayam = fear; ajaayata = developed; rakShasaam = among the demons; yudhyamaanaanaam = who were fighting; mahaabalaiH = with mighty; R^ikSha vaanara mukhyaiH = leaders of bears and monkeys; mahaakaayaiH = possessing colossal bodies.

A great fear developed among the demons who were fighting with mighty leaders of bears and monkeys endowed with colossal bodies.

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स्वमनीकं विषण्णं तु श्रुत्वा शत्रुभिरदितम् ।
उदतिष्ठत दुर्धर्षस्तत्कर्मण्यननुष्ठिते ॥ ६-८६-१४

14. **shrutvaa** = hearing; **svam aniikam** = that his own army; **arditam** = tormented; **shatrubhiH** = by the enemies; **viShaNNam** = was dejected; **saH durdharShaH** = that unconquerable Indrajit; **udatiShThata** = left off; **ananuShThite** = without performing; **karmaNi** = the sacrificial rite.

Hearing that his own army being tormented by the enemies, was dejected; that unconquerable Indrajit left off, without performing the sacrificial rite.

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वृक्षान्धकारान्निष्क्रम्य जातक्रोधः स रावणिः ।
आरुरोह रथं सज्जं पूर्वयुक्तं स राक्षसः ॥ ६-८६-१५

15. **saH** = that; **jaatakrodhaH** = enraged; **raavaNiH** = Indrajit; **nirgamyā** = coming out; **vR^ikShaandhakaraat** = from the gloominess of the trees; **aaruroha** = ascended; **ratham** = his chariot; **sajjam** = kept ready; **susamyatam** = and well-fastened; **puurvayuktam** = with horss; before hand.

That enraged Indrajit, coming out from the gloominess of the trees, ascended his firmly yoked chariot which had already been united

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स भीमकार्मुकशरः कृष्णाञ्जनचयोपमः ।
रक्तास्यनयनः क्रूरो बभौ मृत्युरिवान्तकः ॥ ६-८६-१६

16. **saH bhiimaH** = that awful Indrajit; **bhiima kaarmuka sharaH** = armed with terrific bow and arrows; **kR^iShNaaN^jana chayopamaH** = equal to a mass of black collyrium; **raktaasyanayanaH** = with his blood-red eyes; **babhau** = shone; **antakaH mR^ityuriva** = like the destructive Death.

That awful Indrajit, armed with terrific bow and arrows, looking like a mass of black collyrium with his blood-red eyes, appeared like the destructive Death.

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दृष्ट्वैव तु रथस्थं तं पर्यवर्तत तद्वलम् ।
रक्षसां भीमवेगानां लक्ष्मणेन युयुत्सताम् ॥ ६-८६-१७

17. **dR^iShTvaiva** = just on seeing; **tam** = him; **rathastham** = being on a chariot; **tat balam** = that army; **rakShasaam** = of demons; **bhiima vegaanaam** = with a terrific speed; **pariyavartata** = turned back; **lakShmaNena yuyutsataam** = wishing to fight with Lakshmana.

Just on seeing Indrajit being on a chariot, that army of demons with a terrific speed, turned back, wishing to fight with Lakshmana.

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तस्मिन् काले तु हनुमानुद्यम्य सुदुरासदम् ।
धरणीधरसङ्काशी महावृक्षमरिन्दमः ॥ ६-८६-१८

स राक्षसानां तत्सैन्यं कालाग्निरिव निर्दहन् ।

चकार बहुभिर्वृक्षैर्निःसंज्ञं युधि वानरः ॥ ६-८६-१९

18; 19. **tasmin kaale** = At that time; **hanumaan** = Hanuma; **arimdamaH** = the destroyer of enemies = **dharaNiidhara samkaashaH** = looking like a mountain; **udyamya** = uplifting; **suduraasadam** = an absolutely unparalleled; **mahaavR^ikSham** = large tree; **nirdahan** = consuming; **tat** = taht; **sainyam** = army; **raakShasaanaam** = of demon; **kaalaagniriva** = like the fire at the time of dissolution of the world; **saH vaanaraH** = and that aforesaid monkey (Hanuma); **chakaara niHsamJNam** = made unconscious (the army); **bahubhiH vR^ikShaiH** = with many trees; **yudhi** = in the battle.

At that time, Hanuma the destroyer of enemies looking like a mountain, uplifted an absolutely unpaalleled large tree. Consuming that army of demons, as a fire at the time of universal dissolution, the aforesaid monkey made that army unconscious on the battle field, with many trees.

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विध्वंसयन्तं तरसा दृष्ट्वैव पवनात्मजम् ।

राक्षसानां सहस्राणि हनूमन्तमवाकिरन् ॥ ६-८६-२०

20. **dR^iShTvaiva** = immediately on seeing; **pavanaatmajam** = Hanuma; **vidhvamsayantam** = destroying; **tavasaa** = (their army) rapidly; **sahasraaNi** = thousands; **raakShasaanaam** = of demons; **avaakiran** = hurled weapons.

Immediately on seeing Hanuma destroying thier army rapidly, thousands of demons hurled weapons on him.

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शितशूलधराः शूलैरसिभिश्चासिपाणयः ।

शक्तिभिः शक्तिहस्ताश्च पट्टसैः पट्टसायुधाः ॥ ६-८६-२१

परिघैश्च गदाभिश्च कुन्तैश्च शुभदर्शिनैः ।

शतशश्च शतघ्नीभिरायसैरपि मुद्गरैः ॥ ६-८६-२२

घोरैः परशुभिश्चैव भिण्डिपालैश्च राक्षसाः ।

मुष्टिभिर्वज्रवेगैश्च तलैरशनिसंनिभैः ॥ ६-८६-२३

अभिजघ्नुः समासाद्य समन्तात्पर्वतोपमम् ।

तेषामपि च सङ्क्रुद्धश्चकार कदनं महत् ॥ ६-८६-२४

21; 22; 23; 24. **samaasaadya** = approaching; **parvatopamam** = Hanuma looking like a mountain; **raakShasaaH shta shuuladharaaH** = demons bearing pointed pikes; **abhiaghnuH** = struck him; **samantataat** = from all sides; **shuulaaH** = with pikes; **asi paaNayaH** = those = carrying swords in hands; **asibhiH cha** = with swords; **shaktihastaaH** = those carrying javelins in their hands; **shaktiibhiH cha** = with javelin; **parighaishcha gadaabhishcha** = with iron rods and maces; **paTTishaayudhaaH** = those armed with sharp-edged spears; **paTTishaiH** = with spears; **shubhadarshanaiH** = with bright-looking; **kuntaiH cha** = spears; **shatashaH** = with hundreds; **shataghniibhiH** = of cylindrical pieces of wood studded with iron spikes; **aayasaiH mudgarairapi** = with steel hammers; **gharaiH parashubhishchaiva** = with awful axes; **bhindi paalaishcha** = with slings for throwing stones; **vajrakalpaiH muShTibhiH** = with their thunderbolt-like fists; **talaiH** = and slaps; **ashani samnibhaiH** = which fell like flashes of lightning; **samkruddhaH** = the enraged Hanuma; **chakaara** = made; **mahat kadanam** = a colossal destruction; **teShaam** = of those demons.

Approaching Hanuma looking like a mountain, the demons bearing pointed pikes struck him from all sides with pkes, those carrying swords in their hands with swords, those carring

javelins in their hands with jalins, with iron rods with maces; those armed with sharp-edged spears with spears, as also with bright-looking spears, with hundreds of cylindrical wooden pieces studded with iron spikes, with steel hammers, with awful axes, with slings for the rwing stones, with their thunderbolt-like fists and slaps which fell like flashes of lightning. Then, the enraged Hanuma made a colossal destruction of those demons.

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स ददर्श कपिश्रेष्ठमचलोपममिन्द्रजित् ।
सूदयानममित्रघ्नममित्रान्पवनात्मजम् ॥ ६-८६-२५

25. saH indrajit = that Indrajit; dadarsha = saw; pavanaatmajam = that Hanuma; kapishreShTham = the foremost of monkeys; achalopamam = looking like a mountain; asantrastam = not at all fearing; suudamaanam = and killing; amitraan = the enemies.

That Indrajit saw Hanuma, the foremost of monkeys, looking like a mountain, fearlessly killing his enemies.

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स सारथिमुवाचेदं याहि यत्रैष वानरः ।
क्षयमेव हि नः कुर्याद्राक्षसानामुपेक्षितः ॥ ६-८६-२६

26. saH = He; uvaacha = spoke; idam = the following words; saarathim = to his charioterr; yaahi = proceed; yatra = where; eShaH = this; vaanaraH = monkey (is); upekShataH = if he is neglected; kuryaadeva hi = he will indeed do; kShayam = the destruction; naH raakShasaam = of our demons.

He spoke the following words to his charioteer: "Take the chariot to the place where that monkey is standing. If we neglect him, he will surely destroy our demons."

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इत्युक्तः सारथिस्तेन ययौ यत्र स मारुतिः ।
वहन् परमदुर्धर्षं स्थितमिन्द्रजितं रथे ॥ ६-८६-२७

27. saarathiH = the charioteer; iti = thus; uktaH = spoken; tena = by him; yayau = went; vahan = carrying; parama durddharSham = that unusually unconquerable; indrajitam = Indrajit; sthitam rathe = sitting in the chariot; yatra = to the place where; maarutiH = Hanuma (was there).

Hearing the words of that Indrajit, the charioteer went, carrying that very unconquerable Indrajit sitting in the chariot, to the place where Hanuma was there.

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सोऽभ्युपेत्य शरान्खड्गान्पट्टसासिपरश्वधान् ।
अभ्यवर्षत दुर्धर्षः कपिमूर्ध्नि स राक्षसः ॥ ६-८६-२८

28. abhyupetya = coming close (to Hanuma); saH raakShasaH = that demon; durddharShaH = who was unconquerable; abhyavarShata = hurled; sharaan = arrows; khaDgaan = swords; pathishaasi parashvadhaan = sharp-edged spears and axes; kapimuurdhaani = on the head of Hanuma.

Coming close to Hanuma, that unconquerable Indrajit hurled swords, sharp-edged spears and axes on the head of Hanuma.

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तानि शस्त्राणि घोराणि प्रतिगृह्य स मारुतिः ।
रोषेण महताविषो वाक्यं चेदमुवाच ह ॥ ६-८६-२९

29. pratigR^ihya = receiving; taani ghoraaNi = shastraani = those terrible weapons; saH maarutiH = that Hanuma; uvaacha = spoke; idam vaakyam = the following words; mahataa roSheNa aaviShTo = wrapped with a great rage.

Receiving those terrible weapons, that Hanuma spoke, seized as he was, with great rage, the following words:

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युध्यस्व यदि शूरोऽसि रावणात्मज दुर्मते ।
वायुपुत्रं समासाद्य न जीवन्प्रतियास्यसि ॥ ६-८६-३०

30. durmate raavaNaatmaja = O evil-minded Indrajit!; asi yadi shuuraH = if you are valiant; yudhyasva = you fight (with me); samaasaadya = to Hanuma; na pratiyaasyasi = you will not return; jiivan = alive.

"O evil-minded Indrajit! If you are valiant, fight with me. Coming nearer to Hanuma, you will not return alive."

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बाहुभ्यां सम्प्रयुध्यस्व यदि मे द्वन्द्वमाहवे ।
वेगं सहस्व दुर्बुद्धे ततस्त्वं रक्षसां वरः ॥ ६-८६-३१

31. durbuddhe = O foolish fellow!; dvandvam yadi = If you enter into a duel; me = with me; samprayudhyasva = fight; baahubhyaam = with arms; sahasva = withstand; vegam = my force; aahave = in the battle-field; tataH = then; tvam = you; varaH = will be considered as the best; rakShasaam = among the demons.

"O foolish fellow! If you enter into a duel with me, fight with your arms. Withstand my force in the battle-field. Then you will be considered as the best among the demons."

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हनूमन्तं जिघांसन्तं समुद्यतशरासनम् ।
रावणात्मजमाचष्टे लक्ष्मणाय विभीषणः ॥ ६-८६-३२

32. vibhiShaNah = Vibhishana; aachaShTe = told; lakShmaNaaya = lakshmana (in the following words); samudyata sharaasanam = while with bow upraised; raavaNaatmajam hanuumantam jighaamsantam = Indrajit was seeking to kill Hanuma.

Vibhishana told Lakshmana in the following words that while with bow upraised, Indrajit sought to kill Hanuma.

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यः स वासवनिर्जेता रावणस्यात्मसम्भवः ।
स एष रथमास्थाय हनूमन्तं जिघांसति ॥ ६-८६-३३

33. aasthaaya = having seated; ratham = in a chariot; saH = he; yaH = who; raavasya sambhavah = was born to Ravana (Indrajit); vaasavanirjetaa = who conquered Indra; jighaamsati = is seeking to kill; hanuumantam = Hanuma.

"Having seated in a chariot, Indrajit, who conquered Indra, is seeking to kill Hanuma."

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34. **saumitra** = O Lakshmana!; **jahi** = kill; **tam** = that; **raavaNim** = Indrajit; **ghoraiH sharaiH** = with terrific arrows; **apratima samsthaanaiH** = in incomparable workmanship; **shatrunivaaraNaiH** = which ward off enemies; **jiivitaanta karaiH** = and putting an end to their lives.

"O Lakshmana! Kill that Indrajit with your terrific arrows of incomparable workmanship, which ward off the enemies and putting an end to their lives."

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इत्येवमुक्तस्तु तदा महात्मा ।

विभीषणेनारिविभीषणेन ।

ददर्श तं पर्वतसंनिकाशं ।

रथस्थितं भीमबलं दुरासदम् ॥ ६-८६-३५

35. **ityevam** = thus; **uktaH** = spoken to; **tadaa** = then; **vibhiiShaNena** = by Vibhishana; **arivibhiiShaNena** = who was fearful to the adversaries; **mahaatmaa** = the great souled Lakshmana; **dadarsha** = saw; **tam** = Indrajit; **parvata samnikaasham** = who closely resembled a mountain; **rathasthitam** = seated in a chariot; **bhiima balam** = of terrific strength; **duraasadam** = and who was difficult to approach.

Hearing the words of Vibhishana, who was fearful to his adversaries, the great-souled Lakshmana saw Indrajit, who closely resembled a mountain, seated in a chariot, of terrific strength and who was difficult to approach.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये युद्धकाण्डे षड्शीतितमः सर्गः

Thus, this is the 86th chapter in Yuddha Kanda of Valmiki Ramayana, the First Epic poem of India.

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Book VI : Yuddha Kanda - Book Of War

Chapter [Sarga] 87

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Introduction

Vibhishana takes Lakshmana to the place where indrajit is performing the sacrificial rite. He advises Lakshmana to destroy Indrajit even before he finishes the sacrificial rite at a banyan tree. Indrajit sees Vibhishana there and starts talking harsh words to him, saying that he has ditched him by bringing Lakshmana to that place. Vibhishana replies that because of Ravana's vices, he has left him and joined Rama's side. He further adds that Indrajit and his army will not survive under the range of Lakshmana's arrows.

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एवमुक्त्वा तु सौमित्रिं जातहर्षो विभीषणः ।
धनुष्पाणिनमादाय त्वरमाणो जगाम सः ॥ ८७-६-१

1. **evam** = thus; **uktvaa** = speaking; **saumitrim** = to lakshmana; **saH vibhiShaNah** = that Vibhishana; **tam dhanuShpaaNim aadaaya** = taking him who held a bow in his hand; **jagaama** = went; **jaata harShaH** = rejoiced; **tvaramaaNaH** = hurriedly.

After speaking to him as aforesaid, Vibhishana taking Lakshmana, who held a bow in his hand, felt rejoiced and hastened away.

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अविदूरं ततो गत्वा प्रविश्य च महद्वनम् ।
दर्शयामास तत्कर्म लक्ष्मणाय विभीषणः ॥ ८७-६-२

2. **gatvaa** = going; **aviduuraM** = not very distant; **tataH** = from there; **vibhiiShaNah** = Vibhishana; **pravishya** = having entered; **mahat vanam** = an extensive thicket; **adarshayata** = showed; **lakShmaNaaya** = to Lakshmana; **tat karma** = that place where Indrajit was going to pour oblations into the sacred fire.

Moving not very distant from there and entering an extensive thicket, Vibhishana showed to Lakshmana, the place where Indrajit was going to pour oblations into the sacred fire.

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नीलजीमूतसङ्काशं न्यग्रोधं भीमदर्शनम् ।
तेजस्वी रावणभ्राता लक्ष्मणाय न्यवेदयत् ॥ ८७-६-३

3. **tejasvii** = the glorious; **raavaNa bhraataa** = Vibhishana; **nyavedayat** = showed; **bhiimadarshanam** = a terribly looking; **nyagrodham** = banyan tree; **niilajiimuutasamkaasham** = looking like a black cloud.

The glorious Vibhishana showed a terribly looking banyan tree, appearing like a black cloud (and spoke as follows).

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इहोपहारं भूतानां बलवान्नावणातजः ।

उपहृत्य ततः पश्चात्सङ्ग्राममभिवर्तते ॥ ८७-६-४

4. **upahR^itya** = after offering; **upahaaram** = oblations; **bhuutaanaam** = to the spirits; **iha** = here; **balavaan** = the mighty; **raavaNaatmajaH** = Indrajit; **abhivartate** = proceeds; **samgraamam** = to the battle; **pashchaat** = afterwards.

"After offering oblations to the spirits at this place, the mighty Indrajit proceeds to the battle afterwards."

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अदृश्यः सर्वभूतानां ततो भवति राक्षसः ।

निहन्ति समरे शत्रून्बध्नाति च शरोत्तमैः ॥ ८७-६-५

5. **tataH** = thereupon; **raakShasaH** = (this) demon; **bhavati** = becomes; **adR^ishyaH** = invisible; **sarva bhuutaanaam** = to all the beings; **nihanti** = kills; **shatruun** = the enemies; **samare** = in battle; **badhnaati** = and binds; **sharottamaiH** = with excellent arrows.

"Thereupon, this demon becomes invisible to any one, kills some enemies in battle and binds some with his excellent arrows."

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तमप्रविष्टं न्यग्रोधं बलिनं रावणात्मजम् ।

विध्वंसय शरैस्तीक्ष्णैः सरथं साश्वसारथिम् ॥ ८७-६-६

6. **vidhvamsaya** = destroy; **tam** = that; **balinam raavaNaatmajam** = mighty Indrajit; **saratham** = with his chariot; **saashvasaarathim** = along with its horses and charioteer; **diiptaiH sharaiH** = by your blazing arrows; **apraviShTam** = while he has not reached; **nyagrodham** = the banyan tree.

"Destroy that mighty Indrajit, along with his chariot, horses and charioteer, by releasing your blazing arrows, even while he has not reached the banyan tree."

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तथेत्युक्त्वा महातेजाः सौमित्रिर्मित्रनन्दनः ।

बभूवावस्थितस्तत्र चित्रं विस्फारयन्धनुः ॥ ८७-६-७

7. **mahaatejaaH** = the greatly brilliant; **saumitriH** = Lakshmana; **mitranandanaH** = a delight of his friends; **tatheti** = saying 'So be it'; **babhuuva avasthitaH** = took his stand; **tatra** = there **chitram dhanuH visphaarayan** = twanging his wonderful bow at full length.

That greatly brilliant Lakshmana, a delight of his fiends, saying 'So be it' took his stand there, twanging his bow at full length.

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स रथेनाग्निवर्णेन बलवान्नावणात्मजः ।

इन्द्रजित्कवची खड्गी सध्वजः प्रत्यदृश्यत ॥ ८७-६-८

8. **saH balavaan indrajit** = that mighty Indrajit; **raavaNaatmajah** = the son of Ravana; **kavachii** = wearing an armour; **khaDgii** = and a sword; **sadhvajaH** = distinguished by his ensign; **pratyadR^ishyata** = appeared; **rathena** in his chariot; **agnivarNena** = having a colour of fire.

That Indrajit, the son of Ravana, clad in armour, armed with a sword, and distinguished by his ensign, appeared in a fire-coloured chariot.

तमुवाच महातेजाः पौलस्त्यमपराजितम् ।
समाह्वये त्वां समरे सम्यग्युद्धं प्रयच्छ मे ॥ ८७-६-९

9. **mahaatejaaH** = that highly splendid Lakshmana; **uvaacha** = spoke; **tam** = to that; **paulastya** = Indrajit the scion of sage Pulastya; **aparaajitam** = who had never been conquered before (as follows); **samaahvaye** = I am inviting; **tvaam** = you; **samare** = for a fight; **prayachchha** = give; **yuddham** = battle; **me** = to me; **samyak** = in a right manner.

That highly splendid Lakshmana spoke to that Indrajit, the scion of Sage Paulastya, who had never been conquered before (as follows); "I am inviting you for a fight. Give battle to me in a right manner."

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एवमुक्तो महातेजा मनस्वी रावणात्मजः ।
अब्रवीत्परुषं वाक्यं तत्र दृष्ट्वा विभीषणम् ॥ ८७-६-१०

10. **evam** = thus; **uktaH** = spoken; (by Lakshmana); **raavaNaatmajaH** = Indrajit; **mahaatejaaH** = with a great brilliance; **manasvii** = and high mindedness; **dR^iShTvaa** = seeing; **vibhiiShaNam** = Vibhishana; **tatra** = there; **abraviit** = spoke; **paruSham** = (the following) harsh; **vaakyam** = word.

Thus spoken by Lakshmana, Indrajit with a great brilliance and high mindedness, seeing Vibhishana there, spoke the following harsh words to him:

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इह त्वं जातसंवृद्धः साक्षाद्भ्राता पितुर्मम ।
कथं द्रुह्यसि पुत्रस्य पितृव्यो मम राक्षस ॥ ८७-६-११

11. **raakShasa** = O demon!; **tvam** = you; **jaata samvR^iddhaH** = are born and brought up; **iha** = here; **saakShaata** = directly; **bhraataa** = a brother; **mama pituH** = to my father; **pitR^ivyaH** = and an uncle; **mama** = to me; **katham** = how; **druhyati** = can you be hostile; **putrasya** = to a son?.

"O demon! You are born and brought up here. You are a direct brother to my father and a paternal uncle to me. How can you be hostile to a son?"

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न ज्ञातित्वं न सौहार्दं न जातिस्तव दुर्मते ।
प्रमाणं न च सोदर्यं न धर्मो धर्मदूषण ॥ ८७-६-१२

12. **durmati** = O perverted fellow!; **dharmaduuShaNa** = an abuser of righteousness!; **JNaatitvam** = consanguinity; **na pramaaNam** = is not a norm; **tava** = to you; **na sauhaardram** = nor friendliness; **na jaatiH** = nor pride of birth; **na saudaryam** = nor brotherly feeling; **na dharmaH** = nor a right conduct.

"O perverted fellow, an abuser of righteousness! Consanguinity is not a norm for you, nor friendliness, nor pride of birth, nor a brotherly feeling nor a right conduct."

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शोच्यस्त्वमसि दुर्बुद्धे निन्दनीयश्च साधुभिः ।
यस्त्वं स्वजनमुत्सृज्य परभृत्यत्वमागतः ॥ ८७-६-१३

13. **dur**buddhe = O evil-minded one!; **tvam** = you; **asi** = are; **shochyaH** = pitiable; **nindaniiyashcha** = and deserve to be reproached; **saadhubhiH** = by the virtuous; **yaH utsR^ijya** = (in that) having abandoned; **svajanam** = your own kind; **tvam aagataH** = you have entered into; **parabhR^ityatvam** = the service of our enemy.

"O evil-minded one! You are pitiable and deserve to be reproached by the virtuous, in that having abandoned your onw kind, you have entered into the service of our enemy."

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नैतच्छिथिलया बुद्ध्या त्वं वेत्सि महदन्तरम् ।

क्व च स्वजनसंवासः क्व च नीचपराश्रयः ॥ ८७-६-१४

14. **tvam** = you; **na vatsi** = are not recognising; **mahat** = the great; **antaram** = difference; **shithilayaa buddhyaa** = with your feeble mind; **etat** = in this manner; **kva cha** = where; **svajana samvaasaH** = is living together with one's own kindred; **kvacha** = and where; **niicha paraashrayaH** = is taking refuge iwth low kind of enemies?

"You are not recognizing the great difference because of your feeble mind. Where is living together with one's own kindred and where is taking refuge with low kind of enemies?"

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गुणवान्वा परजनः स्वजनो निर्गुणोऽपि वा ।

निर्गुणः स्वजनः श्रेयान्यः परः पर एव सः ॥ ८७-६-१५

15. **parajanaH** = opponents; **guNavaanvaa** = may be virtuous; **svajanaH** = one's own kindred; **nirguNo.api** = may not be virtuous; **nirguNaH svajanaH** = the unvirtuous kindred; **shreyaan** = is preferable; **yaH paraH** = he who is an enemy; **saH** = he; **para eva hi** = is indeed just an enemy.

"Opponents may be virtuous. One's own kindred may not be virtuous. But, a relation, though bereft of merit is preferable. An enemy is, indeed, ever an enemy."

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यः स्वपक्षं परित्यज्य परपक्षं निषेवते ।

स स्वपक्षे क्षयं प्राप्ते पश्चात्तैरेव हन्यते ॥ ८७-६-१६

16. **yaH** = he who; **parityajya** = having abandoned; **svapakSham** = his onw side; **niShevate** = and serves; **parapakSham** = the side of an adversary; **saH** = he; **praapte** = having obtained; **kShayam** = the destruction; **svapakShe** = of his own side; **hanyate** = would be killed; **pashchaat** = thereafter; **taireva** = only be them.

"He who, abandoning his own side, takes sides with adversary, is killed, after his own knsmen are destroyed just by those people of the other side."

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निरनुक्रोशता चेयं यादृशी ते निशाचर ।

स्वजनेन त्वया शक्यं परुषं रावणानुज ॥ ८७-६-१७

17. **raavaNaanuja** = O Indrajit; **nishaachara** = the demon! **niranukroshataa** = the ruthlessness; **iyam yaadR^ishii te** = thus shown by you; **pauruSham** = and the manliness exhibited by you (in bringing Lakshmana here); **shakyam** could be possible; **tvayam** = only by you; **svajanena** = our own kindred.

"O Indrajit, the demon! The ruthlessness thus shown by you and the manliness exhibited by you (in bringing Lakshmana here) could be possible only by you, our own kindred."

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इत्युक्तो भ्रातृपुत्रेण प्रत्युवाच विभीषणः ।

अजानन्निव मच्छीलं किं राक्षस विकत्थसे ॥ ८७-६-१८

18. iti = thus; uktaH = spoken; bhraatR^iputrena = by his brother's son; vibhiiShaNah = Vibhishana; pratyuvaacha = replied; raakShasa = O demon!; kim = why; vikatthase = do you speak perversely; ajaananniva = as though you do not know; machchhiilam = my nature.

Hearing the words of Indrajit, his brother's son, Vibhishana replied: "O demon! Why do you speak perversely, as though you are not aware of my nature."

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राक्षसेन्द्रसुतासाधो पारुष्यं त्यज गौरवात् ।

कुले यद्यप्यहं जातो रक्षसां क्रूरकर्मणाम् ॥ ८७-६-१९

गुणोऽयं प्रथमो नृङ्गां तन्मे शीलमराक्षसं ।

19. asaadho = O the wicked one!; raakShasendrasuta = O Indrajit!; gauravaat = out of respect; tyaja = abandon; pauruShyam = the harshness; aham jaataH yadyapi = even if I am born; rakShasaam kulam = in a demoniac race; kruura karmaNaam = doing cruel acts; me shiilam = my nature (of goodness); yaH prathamaH guNaH nR^iiNaam = which is the prime virtue of human beings; tat = that; araakShasam = is not demoniacal.

"O Indrajit the wicked one! Atleast out of respect for the elders, abandon your harshness. Even if I am born in a demoniac race, which does cruel acts, my nature is goodness, which is prime virtue of human beings and it is not demoniacal."

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न रमे दारुणेनाहं न चाधर्मेण वै रमे ॥ ८७-६-२०

भ्रात्रा विषमशीलेन कथं भ्राता निरस्यते ।

20. aham = I; na rame = do not delight; daarunena = in cruel acts; na rame vai = nor rejoice; adharmeNa cha = in virtuous acts; katham = how; bhraataa = can a brother; nirasyate = be driven away; bhraatraa = by his brother; viShamashilo.api = even if the former's nature is different.

"I neither delight in cruel acts, nor rejoice in unvirtuous acts. How can a brother be driven away by his brother, even if the former's nature is different?"

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धर्मात्प्रच्युतशीलं हि पुरुषं पापनिश्चयम् ॥ ८७-६-२१

त्वक्त्वा सुखमवाप्नोति हस्तादाशीविषं यथा ।

21. tyaktvaa = renouncing; puruSham = a man; paapanishschayam = of sinful resolve; prachyuta shiilam = whose conduct has deviated; dharmaat = from righteousness; avaapnoti = one attains; sukham = happiness; ashiivisham yathaa = as (one shakes off) a venomous serpent; hastaat = from his hand.

"Renouncing a man of sinful resolve whose conduct has deviated from righteousness, one attains happiness, as one shakes off a venomous serpent from his hand."

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परस्वहरणे युक्तं परदाराभिमर्शम् ॥ ८७-६-२२

त्याज्यमाहुर्दुरात्मानं वेश्म प्रज्वलितं यथा ।

22. **aahuH** = (the wise men) say that **duraatmanam** = an evil-natured fellow; **yuktam** = who is intent; **para svaharaNe** = on taking away other's property; **paradaaraabhimarshakm** = and lustfully touches another's wife; **tyaajyam** = is worth shunning; **prajvalitam veshmayathaa** = as one abandons a house in flames.

"The wise men say that an evil-natured fellow, who is intent on taking away other's property and lustfully touches another's wife, is worth shunning, as one abandons a house in flames."

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परस्वानां च हरणं परदाराभिमर्शनम् ॥ ८७-६-२३

सुहृदामतिशङ्कां च त्रयो दोषाः क्षयावहाः ।

23. **trayaH** = three; **doShaaH** = faults; **kShayaavahaaH** = produce destruction; **parasvaanaamharaNam** = taking away other's property; **para daaraabhi marshanam** = lustfully touching another's wife; **suhR^idaam atishaN^kaacha** = and excessive distrust with one's friends.

"Three faults produce destruction. Taking away other's property, lustfully touching another's wife and excessive distrust with one's friends."

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महर्षीणां वधो घोरः सर्वदेवैश्च विग्रहः ॥ ८७-६-२४

अभिमानश्च कोपश्च वैरित्वं प्रतिकूलता ।

एते दोषा मम भ्रातुर्जीवितैश्चर्यनाशनाः ॥ ८७-६-२५

गुणान्प्रच्छादयामासुः पर्वतानिव तोयदाः ।

24; 25. **ete doShaaH** = these faults; **jiivitaishvaryanaashanaaH** = which destroy one's life and lordship; **ghoraH vadhaH maharShiiNaam** = terribly killing the great sages; **sarvadevaiH vighrahaH cha** = waging war against all celestials; **abhimaanashcha** = arrogance; **roShaH cha** = becoming angry very easily; **vairitvam cha** = quarrelsomeness; **pratikuulataa** = ill-will; **prachchhaadayaamaasaH** = have concealed; **guNaan** = the good qualities; **mama bhraatuH** = of my elder brother; **toyadaaH iva** = as clouds (conceal); **parvataaniva** = (the view of) mountains.

"These faults which destroy one's life and lordship killing great sages terribly, waging war against all celestials, arrogance, becoming angry very easily, quarrelsomeness, ill-will have concealed the good qualities of my elder brother, as the clouds conceal the view of mountains."

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दोषैरेतैः परित्यक्तो मया भ्राता पिता तव ॥ ८७-६-२६

नेयमस्ति पुरी लङ्का न च त्वं न च ते पिता ।

26. **etaiH doShaiH** = because of these faults; **tava pitaa** = your father; **bhraataa** = and my brother; **parityaktaH** = has been abandoned; **mayaa** = by me; **na** = neither will; **iyam laN^kaa purii** = this City of Lanka; **asti** = will exist (any longer); **na tvam cha** = nor you; **na te pitaacha** = nor your father.

"Because of these vices, Ravana, your father and my brother, has been abandoned by me. Neither will this City of Lanka will exist any longer nor you nor your father."

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अतिमानी च बालश्च दुर्विनीतश्च राक्षस ।

बद्धस्त्वं कालपाशेन ब्रूहि मां यद्यदिच्छसि ॥ ८७-६-२७

27. **raakShasa** = O demon!; **tvam** = you; **maam bruuhi** = can talk to me; **yat yat ichchhasi** = as you like; **atimaanashcha** = you are highly arrogant; **baalashcha** = foolish; **durviniitashcha** = and indisciplined; **kaalapaashena baddhaH** = and caught; as you are; in the noose of Death.

"O demon! You can talk to me as you like, since you are arrogant, foolish, indisciplined and caught, as you are, in the noose of Death."

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अद्य ते व्यसनं प्राप्तं किमिह त्वं तु वक्ष्यसि ।
प्रवेष्टुं न त्वया शक्यो न्यग्रोधो राक्षसाधम ॥ ८७-६-२८

28. **raakShasaadhama** = O the worst of demons!; **yat** = for which reason; **uktavaan** = you spoke; **paruSham** = harsha words; **maam** = about me; **adya** = today; **praaptam** = you got; **vyasanam** = a calamity; **iha** = here; **na shakyam** = it is not possible; **tvayaa** = for you; **pravaShTum** = to enter; **nyagrodham** = the banyan tree.

"O the worst of demons! You got this calamity here because you spoke harsh words to me today. You cannot reach the banyan-tree any longer."

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धर्षयित्वा तु काकुत्स्थौ न शक्यं जीवितुं त्वया ।
युध्यस्व नरदेवेन लक्ष्मणेन रणे सह ॥ ८७-६-२९
हतस्त्वं देवता कार्यं करिष्यसि यमक्षये ।

29. **na shakyam** = It is not possible; **tvayaa** = for you; **jiivitum** = to survive; **dharShayitvaa** = on attacking; **kaakutthsam** = Lakshmana; **yuddhyasva** = you fight; **lakShmaNena saha** = with Lakshmana; **naradevana** = the lord of men; **raNe** = in the battle; **hataH** = being killed; **tvam** = you; **kariShyasi** = will do; **devataakaaryam** = sacred work; **yamakShaya** = in the abode of Yama; the god of Death.

"It is not possible for you to survive, on attacking Lakshmana. You fight with Lakshmana, the lord of men, in the battle-field. After being killed, you will do sacred work in the abode of Yama, the god of Death."

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निदर्शयस्वात्मबलं समुद्यतं ।
कुरुष्व सर्वायुधसायकव्ययम् ।
न लक्ष्मणस्यैत्य हि बाणगोचरं ।
त्वमद्य जीवन्सबलो गमिष्यसि ॥ ८७-६-३०

30. **kuruShva** = do; **sarvaayudhasaayaka vyayam** = spend all your weapons and arrows; **nidarshayitvaa** = by showing; **samudyatam aatmabalam** = your own augmented strength; **etya** = reaching; **baaNa gocharam** = the range of arrows; **lakShmaNasya** = of Lakshmana; **tvam nagammiSyasihi** = you will not indeed go; **jiivan** = alive; **adya** = today; **sabalaH** = along with your army.

"Do spend away all your weapons and arrows, by showing your own augmented strength. Reaching the range of Lakshmana's arrows, you will not indeed return alive with your army today."

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये युद्धकाण्डे सप्ताशीरितमः सर्गः

Thus, this is the 87th chapter in Yuddha Kanda of Valmiki Ramayana, the First Epic poem of India.

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Book VI : Yuddha Kanda - Book Of War

Chapter [Sarga] 88

Verses converted to UTF-8, Nov 09

Introduction

A fierce battle of archery starts between Indrajit and Lakshmana. Indrajit strikes Lakshmana with seven arrows, Hanuma with ten arrows and Vibhishana with a hundred arrows/almost at the same time. In retaliation, Lakshmana strikes Indrajit with a multiple of arrows and Indrajit's armour breaks up into pieces. Indrajit, in response, strikes Lakshmana with a thousand arrows and breaks up Lakshmana's armour. A fierce fight ensues for a long time. Meanwhile, Vibhishana joins the battle-field, to relieve Lakshmana's fatigue.

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विभीषणवचः श्रुत्वा रावणिः क्रोधमूर्चितः ।

अब्रवीत् परुषं वाक्यं वेगेनाभ्युत्पपात च ॥ ८८-६-१

1. Shrutvaa = hearing; vibhiiShaNa vachaH = the words of Vibhishana; raavaNiH = Indrajit; krodha muurchhitaH = was excited with rage; abraviit = spoke; paruShaM vaakyam = harsha words; abhyutpaatacha = and rushed forward; vegena = in fury.

Hearing the words of Vibhishana, Indrajit was excited with rage, spoke harsh words and rushed forward in fury.

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उद्यतायुधनिस्त्रिंशो रथे सुसमलंकृते ।

कालाश्वयुक्ते महति स्थितः कालान्तकोपमः ॥ ८८-६-२

महाप्रमाणमुद्यम्य विपुलं वेगवद्दृढम् ।

धनुर्भीमं परामृश्य शरांश्चामित्रशातनान् ॥ ८८-६-३

2; 3. (That Indrajit); kaalaantakopamaH = looking like Yama the lord of Death at the time of dissolution of the world; sthitaH = sitting; mahati rathe = in a distinguished chariot; susamalamkR^ite = well-decorated; kaalaashvayukte = and yoked uplifted weapons and sword; udyamya = raising; bhiimam = a terrific; mahaapramaaNam = very big sized; vipulam = enormous; vegavat = and swift; dhanuH = bow; paraamR^ishya = and laying hold of; sharaamshcha = arrows; amitrasaataanaan = which torment the enemies.

Indrajit was looking like Yama the lord of Death at the time of dissolution of the world, sitting in a well-decorated and distinguished chariot yoked with black horses, having upraised sword and weapons, raising a big terrific enormous strong and swift bow and laying hold of arrows which can torment the enemies.

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तं ददर्श महेष्वासो रथस्थः समलंकृतः ।

अलंकृतममित्रघ्नो राघवस्यानुजं बली ॥ ८८-६-४

4. **balii** = the mighty Indrajit; **maheShvaasaH** = wielding a large bow; **rathasthaH** = seated in a chariot; **samalamkR^itaH** = well-adorned; **amitraghnaH** = and the destroyer of adversaries; **dadarsha** = saw; **tam** = that; **raaghavasya tanujam** = samalankR^itam = the well-adorned; Lakshmana; the brother of Rama.

The mighty the destroyer of adversaries, wielding a large bow, fully adorned, and seated in a chariot saw that Lakshmana who was embellished with his own splendor.

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हनुमत्पृष्ठमारूढमुदयस्थरविप्रभम् ।
उवाचैनं सुसंरब्धः सौमित्रिं सविभीषणम् ॥ ८८-६-५
तांश्च वानरशार्दूलान् पश्यध्वं मे पराक्रमम् ।

5. (Indrajit) **susamrabdhaH** = very hurriedly; **uvaacha** = spoke; **taan vaanara shaarduulaan cha** = to those foremost of monkeys and; **evam saumitrim** = to this Lakshmana; **aaruuDham** = who ascended; **hanumatpR^iShTham** = Hanuma's back; **udaya stharaviprabham** = with a splendor of the sun shining on Udaya Mountain; **sa vibhiiShaNam** = and also with Vibhishana; **pashyadhvam** = you behold; **me paraakramam** = my prowess.

Indrajit hurriedly spoke to those foremost of monkeys and to this Lakshmana, who ascended Hanuma's back with a splendor of the sun shining on Mount Udaya and also with Vibhishana as follows: "You behold my prowess now."

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अद्य मत्कारुमुकोत्सृष्टं शरवर्षं दुरासदम् ॥ ८८-६-६
मुक्तं वर्षमिवाकाशे धारयिष्यथ संयुगे ।

6. **adya** = now; **dhaarayiShyatha** = you can observe; **shara varSham duraasadam** = an unconquerable stream of arrows; **varSham iva** = like rain; **muktam** = released; **aakaashe** = in the sky; **matkaarmukotkR^iShTam** = discharged from my bow; **samyuge** = in the battle field.

"Now, you can face an unconquerable stream of arrows, like rain, released in the sky, as discharged from my bow in the battle-field."

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अद्य वो मामका बाणा महाकार्मुकनिःसृताः ॥ ८८-६-७
विधमिष्यन्ति गात्राणि तूलराशिमिवानलः ।

7. **adya** = today; **maamakaaH baaNaaH** = my arrows; **mahaakaarmukaniHsR^itaH** = released from my large bow; **vidhamiShyanti** = will destroy; **vaH gaatraaNi** = your bodies; **analaH iva** = like fire; **tuularaashim** = consumes a pile of cotton.

"Today my arrows released from my large bow will destroy your bodies, as fire consumes a pile of cotton."

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तीक्ष्णसायकनिर्भिन्नान् शूलशक्त्यृष्टितोमरैः ॥ ८८-६-८
अद्य वो गमयिष्यामि सर्वानेन यमक्षयम् ।

8. **adya** = today; **gamayiShyaami** = I will send; **vaH sarvaaneva** = all of you; **yamakShayam** = to the world of Yama the lord of Death; **tiikShNasaayaka nirbhinnaan** = pierced with my sharp arrows; **shuula shaktyR^iShTitomaraiH** = by hurling the pikes javelins and lances.

"Today, I will send all of you to the world of Yama the lord of Death, by piercing you with my sharp arrows and hurling the pikes, javelins and lances on you."

सृजतः शरवर्षाणि क्षिप्रहस्तस्य संयुगे ॥ ८८-६-९

जीमूतस्येव नदतः कः स्थास्यति ममाग्रतः ।

9. kaH = who; sthaasyati = can stand; agrataH = before; mama = me; sR^ijataH = while I release; shara varShaaNi = streams of arrows; kShiprahastasya = swift-handed; samyuge = in battle; nadataH = and roar; jiimuutasyeva = like a cloud.

"Who can stand before me, while I release streams of arrows with my swift-hand in battle, thundering like a cloud?"

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रात्रियुद्धे तदा पूर्वं वज्राशनिसमैः शरैः ॥ ८८-६-१०

शायितौ स्थो मया भूमौ विसंज्ञौ सपुरस्सरौ ।

10. puurvam = earlier; tadaa = on that day; raatri yuddhe = in a nocturnal battle; sapurassarau = both of you along with your followers; visamJNau = were made unconscious; sharaiH = by my arrows; vajraashanisamaiH = which were like thunderbolts and tips of missiles; sthaH = and you have been; shaayitau = made to lie; bhuumau = on the floor.

"Earlier on that day, in a nocturnal battle, both of you along with Sugreeva and other followers, were made unconscious by my arrows which were like thunderbolts and tips of missiles as also you were made to fall down on the floor."

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स्मृतिर्न तेऽस्ति वा मन्ये व्यक्तं यातो यमक्षयम् ॥ ८८-६-११

आशीविषसमं क्रुद्धं यन्माम् योद्धुमुपस्थितः ।

11. te naasti vaa = do you not have; smR^itiH = that memory?; manye- I presume; vyaktam = clearly that; yaataH = you are on the road; yamakShayam = to the abode of Yama the lord of Death; yat = since; upasthitaH = you have come; yoddhum = to give battle; maam = to me; kruddham = enraged as I am; aashiiviShasamam = like a venomous serpent.

"Do you not have that remembrance? I presume clearly that you are on the road to Yama the lord of Death, since you have come to give battle to me, enraged as I am, like a venomous serpent."

Verse Locator

तच्छ्रुत्वा राक्षसेन्द्रस्य गर्जितं राघवस्तदा ॥ ८८-६-१२

अभीतवदनः क्रुद्धो रावणिं वाक्यमब्रवीत् ।

12. kruddhaH = enraged; shrutvaa = in hearing; tat = that; garjitam = roaring; raakShasendrasya = of Indrajit; raaghavaH = Lakshmana; tadaa = then; abraviit = spoke; vaakyam = the following words; abhiitavadanaH = with a courageous countenance.

Enraged in hearing that roaring of Indrajit, Lakshmana then spoke the following words, with a courageous countenance.

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उक्तश्च दुर्गमः पारः कार्याणां राक्षस त्वया ॥ ८८-६-१३

कार्याणां कर्मणाम् पारं यो गच्छति स बुद्धिमान् ।

13. **raakShasa** = O, demon!; **uktasya** = It has been spoken; **tvayaa** = by you; **paaraH** = about the successful conclusion; **kaaryaaNaam** = of your undertakings; **durgamaH** = eventhough it is difficult to achieve; **saH** = he (alone); **buddhimaan** = is clever; **yaH gachhati** = whoever is reaching; **paaram** = the end; **karmaaNaam** = of his undertakings; **kaaryaaNaam** = which are practicable.

"O demon! It has been proclaimed by you about the successful conclusion of your tasks, eventhough it is difficult to achieve them. He alone is clever, whoever carries through his undertakings in practice."

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स त्वमर्थस्य हीनार्थो दुरवापस्य केनचित् ॥ ८८-६-१४
वाचा व्याहृत्य जानीषे कृतार्थोऽस्मिति दुर्मते ।

14. **durneate** = O evil minded one!; **jaaniiShe** = you are thinking; **iti** = that; **kR^itaarthaH asmi** = you have accomplished your end; **vaachaa vyaahR^itya** = by proclaiming through word alone; **arthasya** = the achievement of your end; **duravaapasya** = which is difficult to attain; **kenachit** = for anyone; **saH tvam hiiinaartham** = though you as such are lacking in capacity to achieve your end.

"O evil-minded one! You are thinking that you have accomplished your end, by proclaiming through word alone, the achievement of your end, which is difficult to attain for anyone, though you, as such, lack in capacity to achieve your purpose."

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अंतर्धानगतेनाजौ यस्त्वया चरितस्तदा ॥ ८८-६-१५
तस्कराचरितो मार्गः नैष वीरनिषेवितः ।

15. **tadaa** = on that day; **tvayaa** = by you; **antardhaanagatena** = who became invisible; **aajau** = in battle; **yaH** = which path; **charitaH** = was followed; **maargaH** = that path; **taskaraacharitaH** = is to be followed by thieves; **eShaH** = this; **na viiraniShevitaH** = is not to be followed by valiant ones.

"The path, which was followed on that day by you, becoming invisible in the battle-field, is the one trodden by thieves and is not the path followed by valiant ones."

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यथा बाणपथं प्राप्य स्थितोऽस्मि तव राक्षस ॥ ८८-६-१६
दर्शयस्वाद्य तत्तेजो वाचा त्वं किं विकथसे ।

16. **raakShasa** = O demon!; **praapya** = reaching; **tava baaNapatham** = within the range of your arrows; **yathaa** = how; **sthitaH asmi** = I am standing; (therefore); **adya** = now; **darshayasva** = you show; **tat** = that; **tejaH** = splendor (prowess); **kim** = why; **tvam** = should you; **vikatthase** = brag; **vaachaa** = by your words?.

"O demon! Having reached the range of your arrows, I am standing before you. Therefore show your prowess today. Why should you brag with your words?"

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एवमुक्तो धनुर्भीमं परामृश्य महाबलः ॥ ८८-६-१७
ससर्ज निशितान् बाणानिद्रजित् समितिज्जयः ।

17. **evam** = thus; **uktaH** = spoken; **mahaabalaH** = the mighty; **Indrajit** = Indrajit; **samitiNJayaH** = victorious in battle; **paraamR^ishya** = reaching; **bhiimam dhanuH** = his terrific bow; **sasarja** = released; **nishitaan** = sharp; **sharaan** = arrows (from it).

Hearing those words, the mighty Indrajit, victorious in battle, reaching his terrific bow, released sharp arrows from it.

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तेन सृष्टा महावेगाः शराः सर्पविषोपमाः ॥ ८८-६-१८
संप्राप्य लक्ष्मणं पेतुः श्वसन्त इव पन्नगाः ।

18. **sampraapya** = duly reaching; **lakShmaNam** = Lakshmana; **sharaaH** = the arrows; **sR^iShTaaH** = released; **tena** = by Indrajit; **mahaavegaah** = which rushed with great speed; **sarpaviShopamaaH** = and were deadly as the venom of serpents; **petuH** = fell; **shvasantaH pannagaaH** = like the hissing of serpents.

Duly reaching Lakshmana, the arrows released by Indrajit, which rushed with great speed and were as deadly as the venom of serpents, fell like the hissing of snakes.

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शरैरतिमहावेगै र्वेगवान् रावणात्मजः ॥ ८८-६-१९
सौमित्रिमिन्द्रजिद्युद्धे विव्याध शुभलक्षणम् ।

19. **vegavaan** = the swift; **Indrajit** = Indrajit; **raavaNaatmajaH** = the son of Ravana; **sharaiH** = with his arrows; **atimahaavegaiH** = of very great velocity; **yuddhe** = in battle; **vivyaadha** = struck; **saumitrim** = Lakshmana; **shubhalakShaNam** = who was endowed with auspicious body marks.

The swift Indrajit, the son of Ravana, with his arrows of very great velocity, in that battle, struck Lakshmana who was endowed with auspicious body-marks.

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स शरैरतिविद्धाङ्गो रुधिरेण समुक्षितः ॥ ८८-६-२०
शुशुभे लक्ष्मणः श्रीमान्विधूम इव पावकः ।

20. **saH shriimaan lakShmaNaH** = that glorious Lakshmana; **samukShitaH** = drenched; **rudhireNa** = in blood; **atividdhaaNgaH** = with his body very much wounded; **sharaiH** = by arrows; **shushubhe** = shone; **vidhuumaH paavakaH iva** = like a smokeless flame.

That glorious Lakshmana, drenched in blood, with his body very much wounded by arrows, shone like a smokeless flame.

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इन्द्रजित्त्वात्मनः कर्म प्रसमीक्ष्याभिगम्य च ॥ ८८-६-२१
निनद्य सुमहानादमितं वचनमब्रवीत् ।

21. **prasamiikShya** = mulling over; **aatmanaH karma** = his own feat; **indrajittu** = Indrajit; for his part; **abhigamyacha** = approaching (Lakshmana); **vinadya** = and emitting; **sumahaanaadam** = an exceedingly loud roar; **abraviit** = spoke; **idam** = the following; **vachanam** = words.

Mulling over his own feat, Indrajit for his part, approaching Lakshmana and emitting an exceedingly loud roar, spoke the following words:

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पत्रिण शितधारास्ते शरा मत्कार्मुकच्युताः ॥ ८८-६-२२
आदास्यन्तेऽद्य सौमित्रे जीवितं जीवितान्तकाः ।

22. **shitadharaaH** = the sharp-edged; **jiivitaantakaraaH** = and deadly; **sharaaH** = arrows; **patriNaH** = with their wings; **matkaarmukachyutaaH** = released from my bow; **adya aadaasyaste** = will now take; **te jiivitam** = your life; **samuitre** = O Lakshmana!"

"The sharp-edged and deadly arrows, with their wings, released from my bow, will now take your life, O Lakshmana!"

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अद्य गोमायुसंघाश्च श्येनसंघाश्च लक्ष्मण ॥ ८८-६-२३

गृध्राश्च निपतन्तु त्वां गतासुं निहतं मया ।

23. **lakShmaNa** = O Lakshmana!; **gomaayu samghaashcha** = let a number of jackals; **shyena samghaashcha** = multitude of hawks; **gR^iddhaashcha** = and vultures; **nipatantu** = descend; **tvaam** = upon you; **nihatam** = when struck down; **mayaa** = by me; **gataasum** = you are dead.

"O Lakshmana! Let a number of Jackals, multitude of hawks and vultures descend upon you, when struck down by me, you are dead."

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क्षत्रबन्धुं सदानार्यं रामः परमदुर्मतिः ॥ ८८-६-२४

भक्तं भ्रातरमद्यैव त्वां द्रख्यति हतं मया ।

24. **parama durmatiH** = the very much evil-minded; **raamaH** = Rama; **drakShyati** = can see; **tvaam** = you; **kShatrabandhum** = a mere kshatriya (military class only for a name-sake); **sadaa anaaryam** = ever ignoble; **bhaktam bhraataram** = his devoted brother; **adyaiva** = now itself; **nihatam mayaa** = killed by me.

"The exceedingly evil-minded Rama now itself can see you, a mere kshatriya (military class only for a name sake), ever ignoble and his devoted brother, killed by me."

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विस्रस्तकवचं भूमौ व्यपविद्धशरासनम् ॥ ८८-६-२५

हतोत्तमाङ्गं सौमित्रे त्वामद्य निहतम् मया ।

25. **saumitre** = O Lakshmana!; **tvaam** = (Rama will see) you; **nihatam** = struck down; **mayaa** = by me; **adya** = today; **visrastakavacham** = with your armour dropped down; **vyapavidha sharaashanam** = with your bow thrown about; **hR^itottamaaN^gam** = and with your head dismantled.

"O Lakshmana! Rama will see you, struck down by me today, with your armour dropped down, bow thrown about and head dismantled."

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इति ब्रुवाणम् संकुद्धं परुषं रावणात्मजम् ॥ ८८-६-२६

हेतुमद्वाक्यमर्थज्ञो लक्ष्मणः प्रत्युवाच ह ।

26. **lakShmaNaH** = Lakshmana; **arthaJNaH** = understanding the sense of the word; **pratyuvaacha ha** = replied; **hetumat vaakyam** = (the following) logical words; **samkruddham raavaNaatmajam** = to the enraged Indrajit; **iti** = thus; **bruvaaNam** = speaking; **peruSham** = harshly.

Lakshmana, understanding the sense of the word, replied in the following logical words to the enraged Indrajit thus speaking harshly.

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वाग्बलं त्यज दुर्भुद्धे क्रूरकर्मासि राक्षस ॥ ८८-६-२७

अथ कस्माद्वदस्येतत्संपादय सुकर्मणा ।

27. **durbuddhe** = O evil minded one!; **tyaja** = give up; **vaagbalam** = strength in your empty words; **raakShasa** = O demon!; **asi** = you are; **kruura karma** = doing cruel acts; **kasmaat** = why; **vadasi** = do you talk; **etat** = this atha = further?; **sampaadaya** = make it full; **sukarmaNaa** = by your good work.

"O evil-minded one! Give up strength of speech in your empty words. O demons! You are doing cruel acts. Why do you indulge in such idle talk? Make it active with your good work."

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अकृत्वा कथसे कर्म किमर्थमिह राक्षस ॥ ८८-६-२८

कुरु तत्कर्म येनाहं श्रद्धयां तव कथनम् ।

28. **raakShasa** = O demon! **akR^ityaa** = without performing; **karma** = the act; **kimartham** = why; **katthase** = do you boast yourself; **iha** = here?; **kuru** = perform; **tat karma** = that act; **yena** = by which; **shraddadhyaam** = I can believe; **tava katthanam** = your brag.

"O demon! Without performing that act, why do you boast yourself here? Perform that act by which I can believe your brag."

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अनुक्त्वा परुषं वाक्यं किञ्चिदप्यनवक्षिपन् ॥ ८८-६-२९

अविकथन् वधिष्यामि त्वां पश्य पुरुषाधम ।

29. **puruShaadhama** = O the worst of persons!; **anuktvaa** = without speaking; **kimchidapi** = even a few; **paruSham** = harsha; **vaakyam** = words; **anavakhShipan** = without abusing you; **avikattham** = and without bragging myself; **pashya** = LO!; **vadhiShyaami** = I will kill; **tvaam** = you.

"O the worst of persons! Without speaking even a few harsh words, without abusing you and without bragging myself, Lo! I will kill you."

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इत्युक्त्वा पञ्च नाराचानाकर्णापूरितान् शरान् ॥ ८८-६-३०

विजघान महावेगाल्लक्ष्मणो राक्षसोरसि ।

30. **iti** = thus; **uktvaa** = speaking; **lakShmaNaH** = Lakshmana; **paNcha naaraachaanaakrNaapuuritaan** = stretching five steel arrows up to the ear; **vijaghaana** = dug them; **rakShasorasi** = into the demon's chest; **mahaavegaat** = with a great speed.

Thus speaking, Lakshmana stretching five steel arrows upto the ear, dug them into the demon's chest with a great speed.

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सुपत्रवाजिता बाणा ज्वलिता इव पन्नगाः ॥ ८८-६-३१

नैरृतोरस्यभासन्त सवितू रश्मयो यथा ।

31. **baaNaaH** = the arrows; **jvalitaaH** = blazing; **pannagaaH iva** = like serpents; **supatra vaajitaaH** = and feathered with good plumes; **abhaasanta** = shone; **nairR^itorasi** = in the demon's chest; **savituH rashmayaH yathaa** = like sun-rays.

The arrows, blazing like serpents and feathered with fine plumes, shone like sun-rays in that demon's chest.

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स शरैराहतस्तेन सरोषो रावणात्मजः ॥ ८८-६-३२
सुप्रयुक्तैस्त्रिभिर्बाणैः प्रतिविव्याध लक्ष्मणम् ।

32. aahataH = struck; sharaiH = with arrows; tena = by Lakshmana; saH = that; saroShaH = enraged; raavaNaatmajaH = Indrajit; prativivyaadha = pierced in return; tribhiH baaNaiH = three arrows; suprayuktaiH = well-directed; lakShmaNam = to Lakshmana.

Struck with arrows by Lakshmana, that enraged Indrajit pierced in return three arrows well-directed towards Lakshmana.

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स बभूव महाभीमो नरराक्षससिंहयोः ॥ ८८-६-३३
विमर्दस्तुमुलो युद्धे परस्परजयैषिणोः ।

33. saH = that; mahaabhiimaH = very terrific; vimardaH = fight; babhuuva = became; tumulaH = tumultuous; nararaakShasa simhayoH = between Lakshmana the foremost of men and Indrajit the foremost of demns; parasparajayaiShiNoH = who wished to conquer one over the other; yuddhe = in battle.

That fight between Lakshmana, the foremost among men and Indrajit, the formost among demons, who wished to conquer one over the other in battle, was most terrific and tumultuous.

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उभौ हि बलसंपन्नावुभौ विक्रमशालिनौ ॥ ८८-६-३४
उभौ परमदुर्जयावतुल्यबलतेजसौ ।

34. ubhau = both; balasampannau = were endowed with strength; ubhau = both; vikramashaalinau = were distinguished for their prowess; ubhau = both; paramadurjayau = were exceedingly difficult to conquer atulya balatejasau = and peerless in strength and courage.

Both were endowed with strength. Both were distinguished for their prowess. Both were exceedingly difficult to conquer and peerless in strength and courage.

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युयुधाते तदा वीरौ ग्रहाविव नभोगतौ ॥ ८८-६-३५
बलवृत्राविवाभीतौ युधि तौ दुष्पृधर्षणौ ।

35. tau viirau = those two heroes; duShpradharShaNau = who were difficult to overcome; yuddhi = in battle; yuyudhaate = fought; tadaa = at that moment; grahaaviva = like two planets; nabhogate = figuring in the sky; balavR^itraaviva = like Indra and Vritra; the demon.

Those two heroes, who were difficult to overcome in battle, fought at that moment like two plants figuring in the sky and like Indra and Vritra, the demon.

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युयुधाते महात्मानौ तदा केसरिणाविव ॥ ८८-६-३६
बहूनवष्^इजन्तौ हि मार्गणौघानवस्थितौ ।

36; 37. Tadaa = then; mahaatmaanau = the two warriors; avasthitau = engaged in; avasR^ijantau = releasing; bahuun maargaNaughaan = many streams of arrows; yuyudhaate = fought; kesariNaaviva = like two lions; tau = those; nara raakShasa mukhyau = foremost of human being and demons; abhyayudyataam = fought; prahR^iShTau = with rejoice.

Then, the two warriors, who were engaged in releasing several streams of arrows, fought like two lions. Lakshmana the foremost among humans and Indrajit the foremost among demons fought with rejoice.

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ततश्श्रान् दाशरथिः संधायामित्रकर्षणः ।

ससर्ज राक्षसेन्द्रय कृद्धः सर्प इव श्वसन् ॥ ८८-६-३८

38. tataH = thereupon; daasharathiH = Lakshmana; amitrakarShaNaH = the tormentator of enemies; samdhaaya = fitting; sharaan = his arrows; shvasan = and hissing; kruddhaH sarpaH iva = like an enraged serpent; sasarja = released them; raakShasendraaya = for Indrajit.

Thereupon, Lakshmana the tormentator of enemies, fitting his arrows to his bow, released arrows on Indrajit, hissing like an enraged serpent.

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तस्य ज्यातलनिर्घोषं स श्रुत्वा राक्षसाधिपः ।

विवर्णवदनो भूत्वा लक्ष्मणं समुदैक्षत ॥ ८८-६-३९

39. shrutvaa = hearing; jvaatalanirghoSham = the twang of the bow string; tasya = of Lakshmana; saH = that; raakShasaadhipaH = chief of demons; bhuutvaa = becoming; vivarNaradanaH = pale-faced; samudaikShata = fixed his gaze; lakShmaNam = On Lakshmana.

Hearing the twang of the bow-string of Lakshmana, Indrajit the Chief of demons became pale-faced and fixed his gaze on Lakshmana.

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विषण्णवदनं दृष्ट्वा राक्षसं रावणात्मजम् ।

सौमित्रिं युद्धसंयुक्तं प्रत्युवाच विभीषणः ॥ ८८-६-४०

40. dR^iShTvaa = seeing; raakShasam = Indrajit; raavaNaatmajam = the son of Ravana; viShaNNavadanam = with a pale face; vibhiiShaNah = Vibhishana; pratyuvaacha = spoke; saumitrim = to Lakshmana; yuddha samyuktam = who was absorbed in the fight.

Seeing Indrajit (the son of Ravana) pale-faced, Vibhishana spoke as follows to Lakshmana, who was fully absorbed in the fight.

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निमित्तान्युपपश्यामि यान्यस्मिन् रावणात्मजे ।

त्वर तेन महाबाहो भग्न एष न संशयः ॥ ८८-६-४१

41. mahaabaaho = O the long armed Lakshmana!; asmin raavanaatmaje = In this Indrajit; yaani nimittaani = which indications; upapashyaami = I am seeing; tena = by them; eShaH = he; bhagnaH = is disappointed; na samshayaH = there is no doubt; tvara = make haste.

"O the long-armed Lakshmana! I infer on the strength of the indications which I see in Indrajit, that he is disappointed. There is no doubt about it. Make haste."

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ततस्संधाय सौमित्रिः शरानाशीविषोपमान् ।
मुमोच निशितांस्तस्मिन् सर्पानिव विषोल्बणान् ॥ ८८-६-४२

42. tataH = thereupon; samdhaaya nishitaan baaNaan = fitting to his bow; sharp arrows; aashiiviShopamaan = resembling poisonous snakes; saumitriH = Lakshmana; mumocha = the discharged; (those arrows); viSholbaNaan sarppaaniva = which looked like serpents full of venom; tasmin = on him.

Thereupon, fitting to his bow sharp arrows, resembling poisonous snakes, Lakshmana discharged those arrows which looked like serpents full of venom to him.

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शक्राशनिसमस्पर्शैर्लक्ष्मणेनाहतः शरैः ।
मुहूर्तमभवन्मूढः सर्वसंक्षुभितेन्द्रियः ॥ ८८-६-४३

43. aahataH = hit; lakShmaNena = by Lakshmana; sharaiH = with arrows; sarvasamkShubhitendriyaH = which invaded all the senses; shakraashani samasparshaiH = like the painful touching of Indra's thunderbolt; abhavat = (Indrajit) became; muuDhaH = stupefied; muhuurtam = for a moment.

Hit by Lakshmana with arrows, which invaded all his senses, like the hit of Indra's thunderbolt, Indrajit became stupefied for a moment.

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उपलभ्य मुहूर्तेन संज्ञाम् प्रत्यागतेन्द्रियः ।
ददर्शविस्थितं वीरमाजौ दशरथात्मजम् ॥ ८८-६-४४

44. upalabhya = regaining; samJNaam = his consciousness; muhuurtena = within a moment; pratyagatendriyaH = with his senses restored; (that Indrajit); dadarsha = saw; viiram = the valiant; dasharadhaatmajam = Lakshmana; avasthitam = engaged in; ajau = the battle.s

Regaining his consciousness within a moment, with his senses restored, that Indrajit saw the valiant Lakshmana engaged in the battle.

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सोऽभिचक्राम सौमित्रिं रोषात्संरक्तलोचनः ।
अब्रवीछैनमासाद्य पुनः स परुषं वचः ॥ ८८-६-४५

45. samrakta lochanaH = with blood-red eyes; roShaata = in anger; saH = Indrajit; abhichakraama = walked; saumitrim = towards Lakshmana; aasaadya = approaching; evam = Lakshmana; saH = he; punaH = again; abraviit cha = spoke; paruSham vachaH = harsh words (as follows):

With blood-red eyes in anger, Indrajit walked towards Lakshmana. Approaching Lakshmana, he again spoke the following harsh words to him:

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किं न स्मरसि तद्युद्धे प्रथमे यत्पराक्रमम् ।
निबद्धस्त्वं सह भ्रात्रा यदा भुवि विचेष्टसे ॥ ८८-६-४६

46. **na smarasikim** = don't you remember; **tat matparaakramam** = my prowess; **prathame yuddhe** = in the first battle; **yadaa tvam** = bhraatraashcha = when you; along with your brother; **nibaddhaH** = was bound by me; **vicheShTate** = and you wriggled; **bhuvi** = on the floor.

"Don't you remember my prowess in the first encounter, when you along with your brother, was bound by me and you wriggled on the floor?"

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युवां खलु महायुद्धे शक्रानिसमैः शरैः ।
शायितौ प्रथमम् भूमौ विसंजौ सपुरःसरौ ॥ ८८-६-४७

47. **prathamam** = at first; **yuvaam** = both of you; **sa puraH sarau** = along with your foremost warriors; **mahaayuddhe** = in a major encounter; **shaayitau khalu** = were indeed laid down; **visamJNau** = unconscious; **bhuumau** = on the ground; **sharaiH** = by me arrows; **shakraashanisamaiH** = which were equal to Indra's thunderbolt.

"At first, both of you along with your foremost warriors in a major encounter, were indeed laid down unconscious on the ground, by my arrows which were equal to Indra's thunderbolt."

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स्मृतिर्वा नास्ति ते मन्ये व्यक्तं वा यमसादनम् ।
गन्तुमिच्छसि यन्मां त्वमाधर्षयितुमिच्छसि ॥ ८८-६-४८

48. **yat** = that; **tvam** = you; **ichchhasi** = desire; **aadharShayitum** = to attack; **maam** = me; (means); **smR^itiH** = the thought of it; **naasti** = no longer exist; **te** = in you; **vaa** = or; **manye** = I presume; **ichhasivaa** = you desire; **gantum** = to go; **yama saadanam** = to the abode of Yama the lord of Death; **vyaktam** = clearly.

"The fact that you desire to attack me means that either the remembrance of it no longer exists in you or I presume you desire to go clearly to the abode of Yama the lord of Death."

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यदि ते प्रथमे युद्धे न दृष्टो मत्पराक्रमः ।
अद्य त्वां दर्शयिष्यामि तिषेदानीं व्यवस्थितः ॥ ८८-६-४९

49. **matparaakramH na dR^iShTaH yadi** = If my prowess was not witnessed; **te** = by you; **prathame** = in the first; **yuddhe** = encounter; **tvaam darshayiShyaami** = I will make you see; **adya** = today; **tiShTha** = stand; **vyavasthitaH** = ready for it **idaaniim** = now.

"If my prowess was not witnessed by you in the first encounter, I will show it today. Stand ready for it now."

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इत्युक्त्वा सप्तभिर्बाणैरभिविव्याध लक्ष्मणम् ।
दशभिस्तु हनूमन्तं तीक्ष्णधारैः शरोत्तमैः ॥ ८८-६-५०

50. **iti** = thus; **uktvaa** = speaking; **vivyeadha** = (he) struck; **lakShmaNam** = Lakshmana; **saptabhiH baaNaiH** = with seven arrows; **hanuumantam** = and Hanuma; **dashabhiH** = with ten; **sharottamaiH** = excellent arrows; **tiikShaNadhaaraiH** = having sharp edges.

Thus speaking, he struck Lakshmana with seven arrows and Hanuma with ten excellent sharp-edged arrows.

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ततः शरशतेनैव सुप्रयुक्तेन वीर्यवान् ।

क्रोधाद्विगुणसंरब्धो निर्बिभेद विभीषणम् ॥ ८८-६-५१

51. tataH = then; viiryaavaan = the valiant Indrajit; krodhaat = with anger; dviguNa samvambhaH = and with twice as much vehemence; nirbhibheda = wounded; vibhiiShaNam = Vibhishana; suprayuktena sharashatenaiva = with a hundred well-aimed arrows.

Then, the valiant Idnrajit with anger and with twice as much vehemence, wounded Vibhishana with a hundred well-aimed arrows.

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तदृष्ट्वेन्द्रजिता कर्म कृतं रामानुजस्तदा ।

अचिन्तयित्वा प्रहसन्नैतत्किंचिदिति ब्रुवन् ॥ ८८-६-५२

मुमोच च शरान् घोरान् संगृह्य नरपुंगवः ।

अभीतवदनः क्रुद्धो रावनिं लक्ष्मणो युधि ॥ ८८-६-५३

52; 53. Tadaa = then; lakShmaNaH = Lakshmana; raamaanujaH = the younger brother of Rama; narapuNgavaH = and the foremost among men; dR^iShTvaa = seeing; tat = that; karma = feat; kR^itam = accomplished; indrajitaa = by Indrajit; achintayitvaa = disregarding it; prahasan = deriding it; bruvan = and saying it; iti = as; na kimchit = nothing; abhiitavadanaH = with a fearless face; kruddhaH = enraged; samgR^ihya = and taking ghoraan sharaan = terrific arrows; mumocha = and sicharged them; raavaNim = on Indrajit; yudhi = in the battle.

Seeing that feat accomplished by Indrajit, yet disregarding it, deriding it by saying "This is noting" and taking up terrific arrows, the fearless and enraged Lakshmana the younger brother of Rama and foremost among men, then discharged them against Indrajit in battle.

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नैवं रणगताः शूराः प्रहरन्ति निशाचर ।

लघुवश्चाल्पवीर्याश्च शरा हीमे सुखास्तव ॥ ८८-६-५४

54. nishaachara = O demon!; shuuraaH = heroes; raNagataaH = who come to battle; na praharanti = do not strike; evam = like this; ime sharaaH = these arrows; tava = of yours; laghuvashcha = are light; alpaviiyaashcha = weak; sukhaaH hi = and indeed mild.

"O demon! Heroes who come to battle do not strike like this. These arrows of yours are light, weak and mild indeed."

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नैवं शूरास्तु युध्यन्ते समरे जयकांक्षिणः ।

इत्येवं तं ब्रुवन् धन्वी शरैरभिववर्ष ह ॥ ८८-६-५५

55. shuuraaH = warriors; jaya kaankShiNaH = who wish to win; samara = in battle; na yudhyante = do not fight; evam = like this; ityevam = thus; bruvan = speaking; wielder of a bow; abhivavarSha ha = streamed forth; sharaiH = with arrows; tam = on him.

"Warriors, who wish to win in battle, do not fight like this." Thus speaking, Lakshmana the wielder of a bow, streamed forth arrows on him.

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तस्य बाणैः सुविध्वस्तं कवचं काञ्चनं महत् ।

व्यशीर्यत रथोपस्थे ताराजालमिवाम्बरात् ॥ ८८-६-५६

56. mahat = a large; kaaN^chanam kavacham = golden armour; suvidhvastam = broken to pieces; baaNaiH = by the arrows; tasya = of Lakshmana; vyashiiryata = slipped down; rathopasthe = in the middle of his chariot; taaraajaalamiva = like a cobweb of stars; ambaraat = (falling) from the sky.

A large golden armour, broken to pieces by Lakshmana's arrows, slipped down in the middle of chariot, like a cob-web of stars falling from the sky.

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विधूतवर्मा नाराचैर्बभूव स कृतव्रणः ।
इन्द्रजित्समरे वीरः प्रत्यूषे भानुमानिव ॥ ८८-६-५७

57. viiraH = the valiant; Indrajit = Indrajit; vidhuuta varmaa = with his armour disheveled; naaraachaiH = by the steel arrows; kR^itavraNaH = and having a wound made; samara = in the battle; babhuuva = was; bhaanumaaniva = like the sun; pratyuuShe = at dawn.

The valiant Indrajit, with his armour disheveled by the steel arrows, was wounded in battle and looked like the sun at dawn.

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ततः शरसहस्रेण संक्रुद्धो रावणात्मजः ।
बिभेद समरे वीरो लक्ष्मणं भीमविद्रमः ॥ ८८-६-५८

58. tataH = thereupon; viiraH = the valiant; raavaNaatmajah = Indrajit; bhiimavikramaH = of terrific prowess; samkruddhaH = was enraged; bibheda = and wounded; lakShmaNam = Lakshmana; sharasahasreNa = with a thousand arrows; samara = in battle.

Thereafter, the valiant Indrajit of terrific prowess was enraged and wounded Lakshmana with a thousand arrows in battle.

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व्यशीर्यत महद्दिव्यं कवचम् लक्ष्मणस्य तु ।
कृतप्रतिकृतान्योन्यं बभूवतुरभिद्रुतौ ॥ ८८-६-५९

59. mahat = the large; divyam = celestial; kavacham = armour; lakShmaNasya = of Lakshmana; vyashiiryata = broke into pieces; kR^ita pratikR^itaanyonyam = with each other in offence and retaliation; abhidrutau = in their attack.

The large celestial armour of Lakshmana broke into pieces. The two warriors vied with each other in offence and retaliation in their attack.

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अभीक्षणम् निःश्वसन्तौ तौ युध्येतां तुमुलं युधि ।
शरसंकृत्तसर्वाङ्गौ सर्वतो रुधिरोक्षितौ ॥ ८८-६-६०

60. tau = those two warriors; sharasamkR^itta sarvaaN^gau = with all their limbs got lacerated; yudhi = in combat; rudhiraukShitau = smeared with blood; sarvataH = all around; abhiikShaNam niH shvasantau = and breathing heavily; yudhyetaam = fought; tumulam = tumultuously.

Those two warriors, with their entire bodies lacerated in combat, smeared with blood all around and breathing heavily, fought the battle tumultuously.

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सुदीर्घकालं तौ वीरावन्योन्यं निशितैः शरैः ।
ततक्षतुर्महत्मानौ रणकर्मविशारदौ ॥ ८८-६-६१

61. tau = those; mahaatmanau = great souled; viirous = warriors; raNakarma vishaaradau = skilled in war-fare; sudiirgha kaalam = for a long time; tatakShatuH = were cutting through; anyonyam = each other; nishitaiH sharaiH = with sharp arrows.

Thos mighty warriors, skilled in warfare, were cutting through each other, for a long time, with sharp arrows.

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बभूवतुश्चात्मजये यतौ भीमपराक्रमौ ।
तौ शरौघै स्तथाकीर्णौ निकृत्तकवचध्वजौ ॥ ८८-६-६२
सृजन्तौ रुधिरं चोष्णं जलं प्रस्रवणाविव ।

62. bhiimaparaakramau = those two heroes of terrific prowess; babhuuvatuH = stay on; yatnau = strenuously trying; aatmajaye = in securing their own victory; aakiirNau = crowded all over; tathaa = thus; sharaughaiH = with a multitude of arrows; nikR^itta kavachadhvajau = their armour and standards torn to pieces; tau = they; (stood) sR^ijantau = emitting; uShNam = hot; rudhiram = blood; prasravaNaaviva = as two water falls (gushing); jalam = (hot) water.

Those two heroes f terrific prowess stay on strenuously trying to secure their own victory, covered as they were, all over with a multitude of arrows as also their armour and standards torn to pieces. They stood emitting hot blood, as two water-falls gushing hot water.

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शरवर्षं ततो घोरं मुञ्चतोर्भीमनिःस्वनम् ॥ ८८-६-६३
सासारयोरिवाकाशे नीलयोः कालेमेघयोः ।
तयोरथ महान् कालो व्यतीयाद्युध्यमानयोः ॥ ८८-६-६४
न च तौ युद्धवैमुख्यं श्रमं चाप्युपजग्मतुः ।

63; 64. Mahaan = much; kaalaH = of a time; vyatiiyaat = lapsed; tayoH = while the two warriors; yudhyamaanayoH = fought; muN^chatoH = loosing; ghoram = terrific; sharavarSham = stream of arrows; tataH = then; bhiima niH svanam = with an awful clamour; niilayoH iva = like two dark; kaala meghayoH = destructive clouds; saasaarayoH = raining; aakaashe = from the sky; tau = they; na = neither; yuddhavaimukhyam = turned their back from the battle; (na = nor); abhijagmatuH = experienced; sharamamvaapi = any fatigue.

Much of a time lapsed while the two warriors fought loosing terrific stream of arrows, then with an awful clamour, like two dark destructive clouds raining from the sky. They neither trned their back from the battle, nor experienced any fatigue.

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अस्त्राण्यस्त्रविदां श्रेष्ठौ दर्शयन्त् पुनः पुनः ॥ ८८-६-६५
शरानुच्चावचाकारानन्तरिक्षे बबन्धतुः ।

65. darshayantau = displaying; astraaNi = their missiles; punaH punaH = again and again; 9the two warriors) shreShThau = who were excellent; astravidaam = among those skilled in the use of missiles; babandhatuH = fastened a net work; sharaan = of arrows; uchchhavachaan aakaraan = of both large and small shapes; antarikShe = in the sky.

Displaying their missiles again and again, the two warriors, who were excellent among those skilled in the use missiles, fastened a net work of arrows both large and small, in the sky.

व्यपेतदोषमस्यन्तौ लघु चित्रं च सुष्ठु च ॥ ८८-६-६६

उभौ तु तुमुलं घोरं चक्रतुर्नरराक्षसौ ।

66. asyantau = loosing their arrows; vyapeta doSham = faultlessly; suShThucha = gracefully; laghu = and easily; chitramcha = in a wonderful way; nara raakShasau = both the man and the demon; chakratuH = carried on; tumulam = a tumultuous; ghoram = and terrific war.

Loosing their arrows faultlessly, gracefully and easily in a wonderful way, both the man and the demon carried on a tumultuous and terrific war.

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तयोः पृथक् पृथग्भीमः शुश्रुवे तुमुलः स्वनः ॥ ८८-६-६७

सुघोरयोर्निःस्वनतोर्गगने मेघयोरिव ।

67. tayoH = their; bhimaH = terrific; tumulaH = and tumultuous; svanaH = sound; shushruve = could be heard; pR^ithak pR^ithak = one by one repeatedly; saH = that sound; janayaamaasa = created; kampam = tremble; daaruNaH nirghaataH iva = like a violent thunder-storm.

Their terrific and tumultuous sound could be heard one by one repeatedly. That sound created a tremble in people, like a violent thunder-storm.

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तयोः स भ्राजते शब्दस्तथा समरयत्तयोः ॥ ८८-६-६८

सुघोरयोर्निःस्वनतोर्गगने मेघयोरिव ।

68. saH shabdaH = that clamour; tayoH = of those two warriors; tathaa samara yattayoH = who were engaged thus in that martial act; bhraajate iva = resembled; niH svanatoH = the rumbling; sughorayoH = of two dreadful; meghayoH = thunderin clouds; gagane = in the sky.

That clamour of those two warriors, who were engaged thus in that martial act, resembled the rumbling of two dreadful thundering clouds in the sky.

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सुवर्णपुङ्खैर्नराचैर्बलवन्तौ कृतव्रणौ ॥ ८८-६-६९

प्रसुस्रुवाते रुधिरं कीर्तिमन्तौ जये धृतौ ।

69. kiirtivantau balavantau = those two mighty and glorious warriors; dhR^itau = who were determined; jaye = to gain victory; kR^ita vraNau = wounded; suvarNapuNkhaiH = with golden-shafted; naaraachaiH = steel arrows; prasusruvaate = were profusely giving out; rudhiram = blood.

Those two mighty and glorious warriors, who were determined to gain victory over one another, wounded with golden-shafted steel arrows, were profusely giving out blood.

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ते गात्रयोर्निपतिता रुक्मपुङ्खाः शरा युधि ॥ ८८-६-७०

असृग्दिग्धा विनिष्पेतुर्विविशुर्धरणीतलम् ।

70. te sharaaH = those arrows; rukmapuNkhaaH = with golden shafts; patitaaH = fallen; gaatrayoH = on their limbs; yudhi = in battle; asR^igdigdhaaH = were smeared with

blood; **viniShpetuH** = came out; **vivishuH** = and pierced; **dharaNiitalam** = the surface of the earth.

Fallen on their limbs, the golden-shafted arrows, dropped on the battle-field, smeared with blood and pierced into the surface of the earth.

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अन्ये सुनिशितैः शस्त्रैराकाशे संजघट्टिरे ॥ ८८-६-७१

बभञ्जुश्चिच्छिदुश्चैव तयोर्बाणाः सहस्रशः ।

71. **anye sunishitaiH baaNaaH** = some more arrows; **tayoH** = released by those two warriors; **samjaghaTTire** = clashed; **sahasrashaH** = in thousands; **sunishitaiH shastraiH** = with sharp weapons; **aakaashe** = in the sky; **babhaNJaH** = and shattered; **chichchhidushcha** = and tore them.

Some more arrows released by those two warriors clashed in thousands with sharp weapons in the sky and shattered and tore them.

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स बभूव रणे घोरस्तयोर्बाणमयश्चयः ॥ ८८-६-७२

अग्निभ्यामिव दीप्ताभ्यां सत्रे कुशमयश्चयः ।

72. **tayoH** = their; **ghoraH** = terrific; **baaNamayaH chayaH** = pile consisting of arrows; **raNe** = in battle; **babhuuva** = appeared; **kushamayaH chayaH iva** = like a mass of sacred Kusha grass; **diptaabhyaam agnibhyaam** = by the side of two blazing fires; **satre** = at a sacrifice.

The terrific pile of arrows in battle appeared like a mass of sacred Kusha grass by the side of two blazing fires at a sacrifice.

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तयोः कृतव्रणौ देहौ शुशुभाते महात्मनोः ॥ ८८-६-७३

सुपुष्पाविव निष्पत्रौ वने किंशुकशाल्मली ।

73. **kr^ita vraNau** = the wounded; **dehau** = bodies; **taoH mahaatmanoH** = of those two mighty warriors; **shushubhaate** = shone; **kimshukashaalmalii iva** = like Kimshuka and Shalmali (silk-cotton) trees; **supuShpau** = in full blossom; **niShpatrau** = deprived of leaves; **vane** = in a forest.

The wounded bodies of those two mighty warriors shone like Kimshuka and Shalmali (silk-cotton) trees in full blossom, deprived of leaves.

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चक्रतुस्तुमुलं घोरं संनिपातं मुहुर्मुहुः ॥ ८८-६-७४

इन्द्रजिल्लक्ष्मणश्चैव परस्परजयैषिणौ ।

74. **Indrajit** = Indrajit; **lakShmaNashchaiva** = and Lakshmana; **muhurmuhuH paraspara jayaiShiNau** = who were time and again wishing to attain victory one over the other; **chakratuH** = carried out; **tumulam** = tumultuous; **ghoram** = and terrific; **samnipaataam** = battle.

Indrajit and Lakshmana who were time and again wishing to attain victory one over the other, carried out tumultuous and terrific battle.

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लक्ष्मणो रावणिं युद्धे रावणिश्चापि लक्ष्मणम् ॥ ८८-६-७५

अन्योन्यं तावभिघ्नन्तौ न श्रमं प्रतिपद्यताम् ।

75. yuddhe = in the combat; lakShmaNaH = Lakshmana; (was striking) raavaNim = Indrajit; raavaNishchaapi = and even Indrajit (was striking); lakShmaNamchaapi = Lakshmana too; tau = both of them; abhighnantau = were striking; anyonyam = each other; na pratipadyataam = and did not experience; shramam = any weariness.

In the combat, Lakshmana was striking Indrajit and Indrajit too was striking Lakshmana. Both of them were striking each other and did not experience any weariness.

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बाणजालैः शरीरस्थैरवगाढैस्तरस्विनौ ॥ ८८-६-७६

शुशुभाते महाविर्यौ प्ररूढाविव पर्वतौ ।

76. baaNajaalaiH = with a multitude of arrows; avagaaDhaiH = dug deep; shariirasthaiH = into their bodies; mahaaviiryau tarasvinau = those two warriors of great prowess and swiftness; shushubhnate = shone; parvatau iva = like two mountains; praruuDhau = shooting forth plants from them.

With a multitude of arrows dug deep into their bodies, those two warriors, of great prowess and swiftness, shone like two mountains shooting forth plants from them.

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ततो रुधिरस्तिक्तानि संवृतानि शरैर्भृशम् ॥ ८८-६-७७

बभ्राजुः सर्वगात्राणि ज्वलन्त इव पावकाः ।

77. tataH = at that time; sarvaaatraaNi = all their limbs; rudhira siktaani = dampened with blood; sam vR^itaani = and covered; sharaiH = with arrows; bhR^isham babhraajuH = shone very much; jvalantaH paavakaaH iva = like blazing fires.

At that time, all their limbs, dampened with blood and thickly covered with arrows shone very much like blazing fires.

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तयोरथ महान् कालो व्यतीयाद्युध्यमानयोः ॥ ८८-६-७८

न च तौ युद्धवैमुख्यं श्रमं चाप्यभिजग्मतुः ।

78. mahaan = a lot of; kaalaH = time; vyatiiyat = lapsed; tayoH = in the meanwhile past between them; tau = they; na = netiher; yuddhavaimukhyam = turned their back from the battle; (na = nor); abhijagmatuH = experienced; shramamvaapi = any fatigue.

A lot of time lapsed in the meanwhile past the two warriors. They neither turned their back from the battle nor experienced any fatigue.

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अथ समरपरिश्रमं निहन्तुं ।

समरमुखेष्वजितस्य लक्ष्मणस्य ।

प्रियहितमुपपादयन्महात्मा ।

समरमु पेत्य विभीषणोऽवतस्थे ॥ ८८-६-७९

79. atha = then; nihantum = to remove; samara parishramam = martial weariness; lakShmaNasya = of Lakshmana; samara mukheShu ajitasya = who did not know defeat in any facet of war; mahaatmaa = the great souled; vibhiiShaNaH =

Vibhishana; **upapaadayan** = offering; **priyahitam** = agreeable and salutary words; **avatasthe** = took up his position; **upetya** = on reaching; **samara** = the battle-field.

Then, to relieve martial weariness of Lakshmana, who did not experience defeat in any facet of war, the great-souled Vibhishana, offering agreeable and salutary words, took up his position, on reaching the battle-field.

इतार्षे श्रीमद्रामायणे आदिकाव्ये युद्धकाण्डे अष्टाशीतितमः सर्गः

Thus, this is the 88th chapter in Yuddha Kanda of Valmiki Ramayana, the First Epic poem of India.

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Book VI : Yuddha Kanda - Book Of War

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Introduction

Vibhishana enters the battle-field and destroys many demons. He speaks encouraging words to the chiefs of monkeys urging them to carry on the combat. The monkeys start a furious attack on the demons. Even Hanuma begins to destroy thousands of demons. Indrajit rushes towards Lakshmana and starts fighting with him. Lakshmana kills Indrajit's charioteer. Four excellent monkey-chiefs kill Indrajit's horses and destroys his chariot.

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युध्यमानौ ततो दृष्ट्वा प्रसक्तौ नरराक्षसौ ।
प्रभिन्नाविव मातङ्गौ परस्परजयैषिणौ ॥ ८९-६-१
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शूरः स रावणभ्राता तस्थौ संग्राममूर्धनि ॥ ८९-६-२

1; 2. tataH = then; dR^iShTvaa = seeing; nara raakShasau = the man and the demon; prasaktau = having their commitment; yudhyamaanau = fighting; prabhinnau maataNgau iva = like elephants in rut; parasparajayaiShiNau = desirous of gaining victory one over the other; saH balii shuuraH raavaNa bhraataa = that strong and valiant Vibhishana; varachaapa dharaH = wielding an excellent bow; draShTukaamaH = with an intent to see; tayoH yuddham = their combat; tasthau = stood; samgraama muurdhani = at the front of the battle.

Seeing Lakshmana and Indrajit, fighting with commitment to gain victory one over the other, like elephants in rut, that strong and valiant Vibhishana, wielding his excellent bow, stood there at the battle-front, with an intent to behold their combat.

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ततो विस्फारयामास महद्भनुरवस्थितः ।
उत्ससर्ज च तीक्ष्णाग्रान् राक्षसेषु महाशरान् ॥ ८९-६-३

3. tataH = then; avasthitaH = standing there; visphaarayaamaasa = he stretched; mahat dhanuH = his great bow; utsasarjacha = and released; tiikShNaagraan mahaasharaan = excellent sharp-pointed arrows; raakShaseShu = on demons.

Standing there thus, Vibhishana stretched his great bow and released excellent sharp pointed arrow son those demons.

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ते शराः शिखिसंस्पर्शा निपतन्तस्समाहिताः ।
राक्षसान् दारयामासुर्वज्रा इव महागिरीन् ॥ ८९-६-४

4. **nipatantaH** = falling; **samaahitaH** = in exact spot; **te sharaaH** = those arrows; **shikhisamsparShaaH** = hitting like fire; **daarayaamaasuH** = raakShasaan = tore the demons into pieces; **vajraaH iva** = as thunderbolts; would cleave); **mahaagiriin** = large mountains.

Falling in exact spot, those arrows, hitting like fire, tore the demons into peices, as thunderbolts would cleave large mountains.

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विभीषणस्यानुचरास्तेपि शूलासिपट्टिशैः ।

चिच्छिदुः समरे वीरान् राक्षसान् राक्षसोत्तमाः ॥ ८९-६-५

5. **te raakShasottamaaH api** = even the foremost of demons; **vibhiiShaNaasya anucharaaH** = the attendants of Vibhishana too; **chichchhiduH** = rent asunder; **viiraan raakShasaan** = the valiant demons; **samare** = in battle; **shuulaasipaTTishaiH** = with pikes; swords and sharp-edged spears.

Even the foremost of demons, the attendants of Vibhishana too, rent asunder those valiant demns in battle, with pikes, sowrds and sharp-edged spears.

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राक्षसैस्त्रैः परिवृतः स तदा तु विभीषणः ।

बभौ मध्य प्रधृष्टानाम् कलभानामिव द्विपः ॥ ८९-६-६

6. **tadaa** = then; **parivR^itaH** = surrounded; **tai raakShasai** = by those demons; **saH vibhiiShaNaH** = that Vibhishana; **babhau** = shone; **dvipaH iva** = like an elephant; **madhye** = in the midst; **pradhR^iShTaanaam kalabhaanaam** = of proud young tuskers.

Surrounded by those demons, Vibhishana shone like an elephant in the midst of proud young tuskers.

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ततप्सं चोदमानो वै हरीन् रक्षोवधप्रियान् ।

उवाच वचनं काले कालज्ञो रक्षसां वरः ॥ ८९-६-७

7. **tataH** = then; **rakShasaam varaH** = Vibhishana the foremost of demons; **kaalaJNaH** = who knows the timing; **uvaacha vai** = spoke; **kaale vachanam** = the following opportune words; **hariin** = to the monkeys; **rakShavadhapriyan** = who cherish to destroy the demons; **samchodamaanaH** = duly inspiring them.

Vibhishana, who knew the timing, spoke to the monkeys, who cherished to destroy the demons, the following opportune words duly inspiring them.

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एकोऽयं राक्षसेन्द्रस्य परायणमवस्थितः ।

एतच्छेषं बलं तस्य किं तिष्ठित हरीश्वराः ॥ ८९-६-८

8. **hariishvaraH** = O cheifs of monkeys!; **ayam** = he; **ekaH** = alone; **avasthitaH** = is to be relied on; **paraayaNaH** = as the last support; **raakShasendrasya** = of Ravana; **etat sheSham** = he is all that is left; **tasya balam** = in his force; **kim** = why; **tiShThata** = do you stand (idle)?

"O cheifs of monkeys! Here stands before you, one who is the last support of Ravana. He is all that is left in his force. Why do you stand idle?"

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अस्मिंश्च निहते पापे राक्षसे रणमूर्धनि ।

रावणम् वर्जयित्वा तु शेषमस्य बलं हतम् ॥ ८९-६-९

9. raNa muurdhani = at the end of this war; asmin = (if) this; paape raakShase = sinful demon; nihate = is killed; sheSham = the remaining; balam = army; hatam = is killed; raavaNam varjayitvaa except Ravana.

"At the end of this war, if this sinful demon is killed, the remaining army is as good as killed, except Ravana."

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प्रहस्तो निहतो वीरो निकुम्भश्च महाबलः ।

कुम्भकर्णश्च कुम्भश्च धूम्राक्षश्च निशाचरः ॥ ८९-६-१०

जम्बुमाली महामाली तीक्ष्णवेगोऽशनिप्रभः ।

सुप्तग्नौ यज्ञकोपश्च वज्रदंष्ट्रश्च राक्षसः ॥ ८९-६-११

सिम्हादी विकटोऽरिघ्नस्तपनो मंद एव च ।

प्रघासः प्रघसश्चैव प्रजङ्घो जङ्घ एव च ॥ ८९-६-१२

अग्निकेतुश्च दुर्धर्षो रश्मिकेतुश्च वीर्यवान् ।

विद्युज्जिह्वो द्विजिह्वश्च सूर्यशत्रुश्च राक्षसः ॥ ८९-६-१३

अकम्पनः सुपार्श्वश्च चक्रमाली च राक्षसः ।

कम्पनः सत्त्ववनौ तौ देवान्तकनरान्तकौ ॥ ८९-६-१४

10. prahastaH = Prahasta; nihataH = was killed; viiraH = the valiant; nikumbhashcha = Nikumbha; mahaabalaH = the mighty; kumbhakarNashcha = Kumbhakarna; kumbhashcha = Kumbha; dhuumraakShaH = Dhumraksha; nishaacharaH = the demon; jambumaalii = Jambumali; mahaamaalii = Mahamali; tiikShaNa vegaH = possessing great velocity; ashaniprabhaH = Ashaniprabha; suptaghnaH = Suptaghna; yajNa kopashcha = Yagnakopa; vajradamShTraH = Vajradamshttra; raakShaH = the demon; samhaadrii = Samhadri; vikaTaH = Vicata; arighnaH = who destroys enemies; tapanah = Tapanah; mandaH eva cha = Manda; praghaasaH = Praghaasa; praghasaH = Praghasa; prajaNghaH = Prajangha; jaNghaH eva cha = Jangha; agniketuH = Agniketu; durdharshaH = who was difficult to be conquered; agniketushcha = Agniketu; viiryaavaan = the valiant; rashmiketuh = Rashmiketuh; vidyujjihvaH = Vidyujjihva; DvijihvaH = Dvijihva; suurya shatruH = Surya shatru; raakShasashcha = the demon; kampanaH = Kampana; sattvavantau = the strong; devaantaka naraantakau = Devantaka and Narantaka (were also killed).

Prahasta was killed. The valiant Nikumbha, the mighty Kumbhakarna, Kumbha, the demon called Dhumraksha, Jambumali, Mahamali, the highly swift Ashaniprabha, Suptaghna, Yajnakopa, a demon named Vajradamshttra, Samhadri, Vikata the destroyer of enemies, Tapanah, Manda, Praghaasa, Praghasa, PrajaN^gha, JaN^ga, Agniketu who was difficult to be conquered, Agniketu, the valiant Rashmiketuh, vidyujjihva, Dvijihva, Suryashatru, Akampana, Suparshva, Chakramali, Kampana and the mighty Devantaka were also killed."

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एतान्निहत्यातिबलान् बहून् राक्षससत्तमान् ।

बाहुभ्यां सागरं तीर्त्वा लङ्घ्यतां गोष्पदं लघु ॥ ८९-६-१५

15. nihatya = killing; etaan bahuun = these many; atibalaan = mighty; raakShasa sattamaan = and foremost of demons; tiirtyaa = and crossing; saagaram = the ocean; baahubhyaam = by your arms; laghu goShapadam = let this small puddle; laNghyataam = be crossed.

Having killed these many mighty and foremost of demons and having swun the ocn, let the tiny puddle be crossed.

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एतावदिह शेषं वो जेतव्यमिह वानराः ।

हताः सर्वे समागम्य राक्षसा बलदर्पिताः ॥ ८९-६-१६

16. **vanaraaH** = O monkeys!; **etaava deva** = only this much (of army); **sheSham** = remains; **jetavyam** = to be conquered; **iha** = here; **sarve** = all; **raakShasaaH** = the demons; **baladarpitaaH** = who were proud of their strength; **samaagamya** = having come here; **hataaH** = were killed.

"O monkeys! Only this much of army remains yet to be conquered here. All the demons, who were proud of their strength, having come to the battle-field here, were killed by you."

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अयुक्तं निधनं कर्तुं पुत्रस्य जनितुर्मम ।

घृणामपास्य रामार्थे निहन्यां भ्रातुरात्मजम् ॥ ८९-६-१७

17. **mama** = for me; **janituH** = being a father; **ayuktam** = it is not appropriate; **nidhanam kartum** = to compose a death putrasya = of a (brother's) son; **nihanyaam** = I will kill; **bhraatruH** = my brother's; **aatmajam** = son; **apaasya** = driving away; **ghR^iNaam** = tenderness; **raamaarthe** = for the sake of Rama.

"Driving away tenderness, for the sake of Rama, I will kill my own brother's son though being his uncle (who is as good as a father), it is not appropriate for me to compose his death."

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हन्तुकामस्य मे बाष्पं चक्षुश् चैव निरुध्यते ।

तदेवैष महाबाहुर्लक्ष्मणः शमयिष्यति ॥ ८९-६-१८

वानरा घ्नन्तुं सम्भूय भृत्यानस्य समीपगान् ।

18. **me** = my; **chakShuH** = yes; **nirudhyati** = are clouded; **baaShpam** = with tears; **hantukaamasya** = even when I wish to kill him; **eShaH** = this; **mahaabaahuH** = long-armed; **lakShmaNaH eva** = Lakshmana alone; **shamayiShyati** = will finish; **tam** = him; **vaanaraaH** = O monkeys!; **sambhuuya** = all of you together; **ghnata** destroy; **bhR^ityaan** = his servents; **samiipagaan** = standing beside; **asya** = of him.

"My eyes are getting cluded with tear, even when I think of killing him. This long-armed Lakshmana alone will finish him. O Monkeys! All of you, together, kill his servents standing beside him."

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इति तेनातियशसा राक्षसेनाभिचोदिताः ॥ ८९-६-१९

वानरेन्द्रा जहृषिरे लाङ्गलानि च विव्यधुः ।

19. **abhichoditaaH** = impelled; **iti** = thus; **tena atiyashasaa raakShasena** = by that illustrious Vibhishana; **vaanarendraaH** = the monkey-chiefs; **jahR^iShire** = were rejoiced; **vivyadhuH cha** = lashed; **laaN^guulaani** = their tails.

Thus impelled by that illustrious Vibhishana, those monkey-chiefs were rejoiced and lashed their tails (in a happy mood).

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ततस्ते कपिशार्दूलाः क्ष्वेडन्तश्च मुहुर्मुहुः ॥ ८९-६-२०

मुमुचुर्विविधान्नादान्मेघान्दृष्ट्वेव बर्हिणः ।

20. tataH = then; kapishaarduulaaH = those foremost of monkeys; kShveDantaH = roaring; punaH punaH = time and again; mumuchuH = released; vividhaan = various kinds; naadaan = of sounds; barhiNah = like peacocks; dR^iShTvaa = seeing; meghaan = the clouds.

Then, those monkeys-chiefs, roaring time and again, emitted various kinds of sounds resembling the sounds of peacocks at the time of seeing the clouds.

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जाम्बवानपि तैः सर्वैः स्वयूथैरभिसंवृतः ॥ ८९-६-२१

अश्मभिस्ताडयामास नखैर्दन्तैश्च राक्षसान् ।

21. jaambavaanapi = even Jambavan; te = and those monkeys; abhisamvR^itaH = accompanied by; sarvaiH = all; taiH = those; sayuuthyai = who belong to their equal troops; taaDayaamaasuH = struck; raakShasaan = the demons; ashmabhiH = with stones; nakhaiH = nails; dantaishcha = and teeth.

Even Jambavan and those monkeys, accompanied by all those, who belong to their identical troops, began to strike the demons with stones, nails and teeth.

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निघ्नन्तमृक्षाधिपतिं राक्षसास्ते महाबलाः ॥ ८९-६-२२

परिवव्रुर्भयं त्यक्त्वा तमनेकविधायुधाः ।

22. te mahaabalaaH = those mighty; raakShasaaH = demons; aneka vidhaayudhaaH = having various kinds of weapons; tyaktvaa bhayam = abandoning their fear; parivaruH = surrounded; tam R^ikShaadhipatim = that Jambavan; nighnantam = who was playing havoc on them.

Those mighty demons, having various kinds of weapons, abandoning their fear, surrounded that Jambavan, who was playing havoc on them.

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शरैः परशुभिस्तीक्ष्णैः पट्टसैर्यष्टितोमरैः ॥ ८९-६-२३

जाम्बवन्तं मृधे जघ्नुर्निघ्नन्तं राक्षसीं चमूम् ।

23. jaghnuH = (They) struck; jaambavantam = Jambavan; nighnantam = who was killing; raakShasiim chamuum = the army of demons; mR^idhe = in battle; sharaiH = with arrows; tiikShNaiH parashubhiH = with sharp axes; paTTishaiH = spears with sharp edges; yaShTitomaraiH = sticks and Javelins.;

They struck Jambavan, who was killing the army of demons in battle, with sharp axes, spears with sharp edges, sticks and javelins.

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स सम्प्रहारस्तुमुलः सञ्जज्ञे कपिराक्षसाम् ॥ ८९-६-२४

देवासुराणां क्रुद्धानां यथा भीमो महास्वनः ।

24. saH = that; tumulaH = tumultuous bhiimaH = and terrific; sampraharaH = battle; saH mahaasvaraH = with that great noise; samjaJNe = occurred; kapiraakShasaam = between monkeys and demons; kR^iddhaanaam devaasuraaNaam yathaa = as (a battle) between enraged celestials and demons.

That tumultuous and terrific battle accompanied by a great noise, occurred between the monkeys and the demons as between enraged celestials and demons.

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हनूमानपि सङ्क्रुद्धः सालमुत्पाट्य पर्वतात् ॥ ८९-६-२५
स लक्ष्मणं स्वयं पृष्ठादवरोप्य महामनाः ।
रक्षसां कदनं चक्रे समासाद्य सहस्रशः ॥ ८९-६-२६

25; 26. saH = that; mahaamanaaH = haughty; hanuumaanapi = Hanuma too; samkR^iddhaH = who felt enraged; lakShmaNam avaropya = having made Lakshmana to descend; pR^iShThaat = from his back; utpaaTya = and tearing up; saalam = Sala tree; parvataat = from a mountain; samaasaadya = and approaching (the demons); svayam = chakre = began; kadanam = to destroy; rakShasaam = sahashrasaH = in their thousands.

That haughty Hanuma too who felt enraged, causing Lakshmana to descend from his back, and tearing up Sala tree from a mountain, approached the demons and himself began to destroy those demons in their thousands.

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स दत्त्वा तुमुलं युद्धं पितृव्यस्येन्द्रजिद्युधि ॥ ८९-६-२७
लक्ष्मणं परवीरघ्नं पुनरेवाभ्यधावत ।

27. saH indrajit = that Indrajit; balii = the mighty one; paraviiraghaH = the destroyer of valiant enemies; dattvaa = giving; tumulam = a tumultuous; yuddham = fight; pitR^ivyasya = to his uncle; abhyadhaavat = rushed towards; lakShmaNam = Lakshmana; punareva = yet again.

That mighty Indrajit, the destroyer valiant enemies, after giving a tumultuous fight to his uncle, yet again rushed towards Lakshmana.

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तौ प्रयुद्धौ तदा वीरौ मृधे लक्ष्मणराक्षसौ ।
शरौघानभिवर्षन्तौ जघ्नतुस्तौ परस्परम् ॥ ८९-६-२८

28. tau = those; viirau = valiant; lakShmaNa raakShasau = Lakshmana and the demon; prayuddhau = the intense fighters; mR^idhe = in battle; tadaa = then; jaghnatuH = began to strike; abhivarShantau = showering; sharaughaan = a multitude of arrows; parasparam = on each other.

The two valiant celebrities, Lakshmana and Indrajit, the two intense fighters in battle, then began to strike each other, showering a multitude of arrows on their enemies.

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अभीक्ष्णमन्तर्दधतुः शरजालैर्महाबलौ ।
चन्द्रादित्याविवोष्णान्ते यथा मेघैस्तरस्विनौ ॥ ८९-६-२९

29. mahaabalau = the mighty; tarasvinau = and energetic Lakshmana and Indrajit; antardadhatuH = covered each other off; abhiikShNam = exceedingly; sharajaalaiH = by a network of arrows; chandraadityaaviva yathaa = in the same way as the sun and the moon; (are veiled) meghaiH = by clouds; uShNaante = at the end of summer.

The mighty and energetic Lakshmana and Indrajit covered each other off exceedingly by a network of arrows, in the same way as the sun and the moon are veiled by clouds at the end of summer.

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न ह्यादानं न सन्धानं धनुषो वा परिग्रहः ।
न विप्रमोक्षो बाणानां न विकर्षो न विग्रहः ॥ ८९-६-३०
न मुष्टिप्रतिसन्धानं न लक्ष्यप्रतिपादनम् ।
अदृश्यत तयोस्तत्र युध्यतोः पाणिनाघवात् ॥ ८९-६-३१

30; 31. tayoH paaNilaaghavaat = due to lightness of their hands; yudhyatoH = even as they fight; tatra = there; parigrahaH vaa = either their holding; dhanuShaH = of the bow; na adR^ishyata = was not visible; na hi = nor indeed; aadaanam = the taking off; baaNaanaam = the arrows; na samdhaanam = nor fixing them on the bow-string; na vipramokShaH = nor their release; na vikarShaH = nor drawing the bow string; na vigrahaH = nor the streatching; na muShTi pratisamdhaanam = nor adjusting their fists; na lakShya pratipaadanam nor attaining the target; adR^ishyata = was visible.

Due to lightness of their hands, even as they fight there, neither the holding of the bow, nor the taking off the arrows, nor fitting them on their bow-string, nor adjusting their fists, nor drawing the bow-string nor attaining the target was visible.

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चापवेगप्रमुक्तैश्च बाणजालैः समन्ततः ।
अन्तरिक्षेऽभिसञ्चन्ने न रूपाणि चकाशिरे ॥ ८९-६-३२

32. antarikShe = the sky; abhisampanne = having been obtained; baaNajaalaiH = by a multitude of arrows; samantataH = on all sides; chaapa vega prayuktaiH = discharged with force exerted by the bows; na ruupaaNi = no objects; chakaashire = could be made bright.

The sky, having been covered by a multitude of arrows, on all sides, discharged with force by them both, was shrouded in darkness.

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लक्ष्मणो रावणिं प्राप्य रावणिश्चापि लक्ष्मणम् ।
अव्यवस्था भवत्युग्रा ताभ्यामन्योन्यविग्रहे ॥ ८९-६-३३

33. praapya = meeting; raavaNim = Indrajit; lakShmaNaH = Lakshmana (fought with him); praapya = meeting; lakShmaNam = Lakshmana; raavaNashchaapi = even Indrajit (fought with him); taabhyaam anyonya vigrahe = as they clashed with each other; ugraa avyavasthaa bhavati = there was a terrible confusion (as to who would win ultimately).

Meeting Indrajit, Lakshmana fought with him. Meeting Lakshmana, Indrajit too took the offensive. As they clashed with each other, there was terrible confusion (as to who would win ultimately).

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ताभ्यामुभाभ्यां तरसा प्रसृष्टैर्विशिखैः शितैः ।
निरन्तरमिवाकाशं बभूव तमसा वृतम् ॥ ८९-६-३४

34. shitaiH vishikhaiH = by the sharp arrows; prasR^iShTaiH = released; tarasaa = with force; taabhyaam ubhaabhyaam = by both of them; nirantaramiva = almost continuously; aakaasham = the sky; babhuuva vR^itam = was covered; tamasaa = with darkness;

By the sharp arrows released almost continuously with the sky was covered with darkness.

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तैः परद्विश्च बहुभिस्तयोः शरशतैः शितैः ।

दिशश्च प्रदिशश्चैव बभूवुः शरसंकुलाः ॥ ८९-६-३५

35. **patadbhiH** = by the fall; **bahubhiH** = of a multitude; **tayoH shitaiH shara shataiH** = of their sharp arrows in hundreds; **dishashcha** = the quarters; **babhuuvuH** = became; **shara samkulaaH** = filled with arrows.

By the fall of a multitude of their sharp arrows in hundreds, the quarters and sub-quarters were filled with arrows.

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तमसा पिहितं सर्वमासीद्भीमतरं महत् ।

न तदानीङ्गम् ववौ वायुर्न जज्वाल च पावकः ॥ ८९-६-३६

रुधिरौघ महानद्यः प्रावर्तन्त सहस्रशः ।

36. **sarvam** = all; **pihitam** = was covered; **tamasaa** = iwth darkness; **mahat** = a great; **pratibhayam** = fear; **asiit** = approached; **sahasvaamshau astamgate** = while the sun was setting down; **tamasaa samvR^ite** = encircling darkness; **rudhiraugha mahaa nadyaH** = large streams of blood in abundance; **praavartanta** = poured out.

All the space was covered with darkness, showing up great fear. While the sun was setting down, encircling darkness all over, large streams of blood in plenty poured out.

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क्रव्यादा दारुणा वाग्भिश्चिक्षिपुर्भीमनिःस्वनान् ॥ ८९-६-३७

न तदानीम् ववौ वायुर्न च जज्वाल पावकः ।

37. **daaruNaaH** = cruel; **kranyaadaaH** = carnivorous animals; **chikShipuH** = diffused; **bhiimaniHsvanaaH** = awful sounds; **vaaghbhiH** = by their roaring voices; **adaaniim** = at that time; **vaayuh** = wind; **na vavau** = did not blow; **paavakaH cha** = fire too; **na jajvaala** = did not blaze up.

Cruel and carnivorous animals diffused awful sounds with their roaring noise. Wind did not blow at that time nor the wind blazed up.

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स्वस्त्यस्तु लोकेभ्य इति जजल्पश्च महर्षयः ॥ ८९-६-३८

सम्पेतुश्चात्र सम्प्राप्ता गन्धर्वाः सह चारणैः ।

38. **te** = those; **maharShayaH** = great sages; **jajalpuH** = proclaimed; **iti** = thus; **svasti astu** = "May it be well; **lokebhyaH** = for the worlds!; **samtaptaaH** = the frightened; **gandharvaaH** = Gandharvas; the celestial musicians; **chaaraNaiH saha** = along with Charanas the wandering singers; **sampetuH** = arrived; **atra** = here.

Those great sages proclaimed, "May it be well for the (three) worlds!" The frightened Gandharvas the celestial musicians along with Charanas, the wandering singers arrived there to see the battle-field.

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अथ राक्षससिंहस्य कृष्णान्कनकभूषणान् ॥ ८९-६-३९

शरैश्चतुर्भिः सौमित्रिर्विव्याध चतुरो हयान् ।

39. **chaturbhiH sharaiH** = by releasing four arrows; **saumitriH** = Lakshmana; **atha** = then; **vivyaadha** = struck; **chaturaH** = four; **kR^iShNaan** = black; **hayaan** =

horses; **kanakabhūShaNaan** = decked with gold; **raakShasasimhasya** = belonging to the foremost of demons.

By discharging four arrows, Lakshmana then struck four black gold-adorned horses of Indrajit.

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ततोऽपरेण भल्लेन सूतस्य विचरिष्यतः ॥ ८९-६-४०

संपूर्णायतमुक्तेन सुपत्रेण सुवर्चसा ।

महेन्द्राशनिकल्पेन सूतस्य विचरिष्यतः ॥ ८९-६-४१

स तेन बाणाशिनिना तलशब्दानुनादिना ।

लाघवाद्वाघवः श्रीमाञ्शिरः कायादपाहरत् ॥ ८९-६-४२

40; 41; 42. **tataH** = thereupon; **laaghavaat** = from the alacrity of his hand; **saH shriimaan raaghavaH** = that illustrious Lakshmana; **aapareNa nishitena baaNaashaninaa** = with another sharp thunderbolt-like arrow; **bhallena** = named Bhalla; **piitena** = which was of yellowish colour; **sampuuraNaayuta muktena** = which was fully stretched and released; **supatreNa** = with beautiful plumes; **suvarchasaa** = having good splendour; **mahendra ashani kalpena** = similar to Indra's thunderbolt; **talashabdaanunaadinaa** = echoing a clapping sound; **apaaharat** = severed; **shiraH** = the head; **suutasya** = of the charioteer; **kaayaat** = from his trunk; **vichariShyataH** = even as he was circling round.

Thereupon, with alacrity of his hand, that illustrious Lakshmana, fully stretching and releasing another sharp thunderbolt-like arrow, named Bhalla, which was yellowish in colour, with charming plumes, having a good splendour similar to Indra's thunderbolt and echoing a clapping sound, severed the head of Indrajit's charioteer from his trunk, even as he was circling around.

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स यन्तरि महातेजा हते मन्दोदरीसुतः ।

स्वयं सारथ्यमकरोत्पुनश्च धनुस्पर्शत् ॥ ८९-६-४३

43. **yantari hate** = (when) the charioteer was killed; **mahaatejaaH** = the greatly splendoured; **manDodarii sutaH** = Indrajit; **akarot** = did; **saarathyam** = the charioteering; **svayam** = by himself; **punashcha** = and also; **aspR^ishat** = took hold of; **dhanuH** = the bow.

When the charioteer was killed, the greatly splendoured Indrajit did the charioteering by himself and also took hold of his bow.

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तदद्भुतमभूत्तत्र सामर्थ्यं पश्यतां युधि ।

हयेषु व्यग्रहस्तं तं विव्याध निशितैः शरैः ॥ ८९-६-४४

धनुष्यथ पुनर्व्यग्रे हयेषु मुमुचे शरान् ।

44. **pashyataam** = for them who saw; **tat** = that; **saamarthyam** = capability; **tatra** = there; **yudhi** = in the battle; **tat** = it; **abhuut** = became; **adbhutam** = wonderful; **tam** = to him; **vyagrahastam** = whose hand was involved; **hayeShu** = in horses; **vvyaadha**; he struck; **tam** = him; **nishitaiH sharaiH** = with sharp arrows; **atha** = then; **punaH** = again; **vyagre** = when he was attending to; **dhanuShi** = his bow; **mumuche** = he discharged; **sharaan** = arrows; **hayeShu** = on horses.

For them, who saw his capability in that battle, it looked wonderful. When he was driving his horses, Lakshmana struck him with sharp arrows. When he was attending to his bow, he

चिद्रेषु तेषु बाणौघैर्विचरन्तमभीतवत् ॥ ८९-६-४५
अर्दयामास समरे सौमित्रिः शीघ्रकृत्तमः ।

45. saumitriH shiighrakR^ittamaH = Lakshmana; who was swift in his acts; ardayaamaasa = tormented; abhiitavat vicharantam = Indrajit who was ranging fearlessly; samare = in battle; baaNaughaiH = with a multitude of arrows; teShu chhidreShu = on such opportune occasions.

Lakshmana, who was swift in his acts, tormented Indrajit who was ranging the battle-field fearlessly, with a multitude of arrows on such opportune occasions.

निहतं सारथिं दृष्ट्वा समरे रावणात्मजः ॥ ८९-६-४६
प्रजहौ समरोद्धर्षं विषण्णः स बभूव ह ।

46. dR^iShTvaa = seeing; saarathim = his charioteer; nihatam = killed; samare = in battle; saH raavaNaatmajaH = that Indrajit; babhuuva = became; viShaNNaH = dejected; prajahau = lost; samaroddharShaM = his enthusiasm in undertaking the combat.

Seeing his charioteer killed in battle, Indrajit became dejected and lost his enthusiasm in undertaking the combat.

विषण्णवदनं दृष्ट्वा राक्षसं हरियूथपाः ॥ ८९-६-४७
ततः परमसंहृष्टो लक्ष्मणं चाभ्यपूजयन् ।

47. dR^iShTvaa = seeing; raakShasam = Indrajit the demon; viShaNNavadanam = with a despondent face; hariyuuthapaaH = the monkey-chiefs; parama samhR^iShTaaH = were very much rejoiced; tataH = and then; abhyapuujayan = acclaimed; lakShmaNam = Lakshmana.

Seeing Indrajit with a despondent face, the monkey-chiefs were very much dejected and then acclaimed Lakshmana.

ततः प्रमाथी शरभो रभसो गन्धमादनः ॥ ८९-६-४८
अमृष्यमाणाश्चात्वारश्चक्रुर्वेगं हरीश्वराः ।

48. tataH = then; chatvaaraH = four; hariishvaraaH = monkey-leaders; pramaathii = called Pramathi; rabhasaH = Rabhasa; sharabhaH = Sharabha; gandhamaadanaH = and Gandhamadana; amR^iShyamaaNaaH = getting impatient; vegam chakruH = acted hastily.

Then, four monkey-leaders named Pramathi, Rabhasa, Sharabha and Gandhamadana, getting impatient, acted hastily.

ते चास्य हयमुख्येषु तूर्णमुत्पत्य वानराः ॥ ८९-६-४९
चतुर्षु सुमहावीर्या निपेतुर्भीमविक्रमाः ।

49. te chaturShu vaanaraaH = those four monkeys; sumahaaviiryaaH = with a great might; bhiima vikramaaH = and terrible prowess; tuurNam = quickly; utpatya = bounced; nipetuH = and descended; asya hayamukhyeShu = on his excellent horses.

Those four mokeys, having a great might and terrible prowess, quickly bounced and descended on his ecellent horses.

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तेषामधिष्ठितानां तैर्वानरैः पर्वतोपमैः ॥ ८९-६-५०
मुखेभ्यो रुधिरं व्यक्तं हयानां समवर्तत ।

50. mukhebhyaH = from the mouths; teShaam hayaanaam = of those horses; adhiShThitaanaam = which were mounted upon; taiH vaanaraiH = by those mokeys; parvatopamaiH = looking like mountains; raktam rudhiram = red blood; samavartata = started flowing.

Blood started flowing from the mouths of those horses pressed under the weight of those monkeys, as huge as mountains.

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ते निहत्य हयांस्तस्य प्रमथ्य च महारथम् ॥ ८९-६-५१
पुनरुत्पत्य वेगेन तस्थुर्लक्ष्मणपार्श्वतः ।
स हताश्वादवप्लुत्य रथान्मथितसारथेः ॥ ८९-६-५२

51; 52. te = those; mathitaaH = crushed; hayaaH = horses; bhagnaaH = with their limbs broken; vyasavaH = and moving to and fro; dharaNiim gataaH = fell down dead on the earth; nihatya = after killing; tasya hayaan = his horses; te = those monkeys; pramathya cha = also crushed; mahaaratham = the great chariot; utpatya = and jumping up; punaH = again; vegena = with speed; tasthuH = they stood; lakShmaNa paarshvaH = by the side of Lakshmana.

Those crushed orses, with their limbs broken as also moving to and fro, fell down dead on the ground. After killing his hrsees, those monkeys also crushed that great chariot and jumping up again with speed, they stood by the side of Lakshmana.

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स हताश्वादवप्लुत्य रथान्मथितसारथिः ।
शरवर्षेण सौमित्रिमभ्यधावत रावणि ॥ ८९-६-५३

53. saH raavaNiH = that indrajit; hatasaarathiH = whose charioteer was killed; hataashvaat = and whose horses were destroyed; avaplutya = leaped down; rathaat = from his chariot; abhyadhaavata = and attacked; saumitrim = Lakshmana; sharavarSheNa = with streams of arrows.

That Indrajit; hatasaarathiH= whose charioteer was killed hataashvaat= and whose horses were destroyed; avaplutya= leaped down; rathaat= from his chariot; abhyadhaavata= and attacked; saumitrim= Lakshmana; sharavarSheNa= with streams of arrows.

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ततो महेन्द्रप्रतिमं ह्स लक्ष्मणः ।
पदातिनं तं निशितैः शरोत्तमैः ।
सृजन्तमादौ निशिताञ्शरोत्तमान्
भृशं तदा बाणगणैर्न्यवारयत् ॥ ८९-६-५४

54. tataH = then; saH lakShmaNaH = that Lashmana; mahendrapratimaH = like Indra the lord of celestials; tadaa = then; nyavaarayata = restrained; bhr^ishan baaNagaNaiH = with many a number of arrows; tam = that Indrajit; padaatinam = who was coming on

foot; **nihataiH hayottamaiH** = as his excellent horses were killed; **sR^ijantam** = and who was releasing; **nishitaan sharottamaan** = exquisite sharp arrows; **ajau** = in battle.

Then, that Lakshmana like Indra the lord of celestials, restrained those arrows with many a number of his arrows. That Indrajit was coming on foot, as his excellent ohrses had been killed and began to release exquisite sharp arrows in battle.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये युद्धकाण्डे एकोनवतितमः सर्गः

Thus, this is the 89th chapter in Yuddha Kanda of Valmiki Ramayana, the First Epic poem of India.

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**VI : Yuddha Kanda - Book Of
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Introduction

Indrajit goes back to Lanka and brings another chariot with him. He attacks the monkeys severely. The monkeys seek refuge in Lakshmana. Indrajit and Lakshmana continue a fierce battle with their bow and arrows. Lakshmana destroys Indrajit's chariot. Indrajit strikes three arrows in Lakshmana's forehead and Lakshmana strikes five arrows on Indrajit's face. When Indrajit strikes Vibhishana with arrows, Vibhishana kills Indrajit's horses. Fitting a missile presided over by Indra the lord of celestials, Lakshmana addressed a prayer on Rama and discharged it towards Indrajit. Indrajit's head gets chopped off and falls to the ground. Witnessing Indrajit's death, all the monkey-chiefs, Vibhishana, Hanuma and Jambavan applaud Lakshmana.

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स हताश्वो महातेजा भूमौ तिष्ठन्निशाचरः ।
इन्द्रजित्परमक्रुद्धः सम्प्रजज्वाल तेजसा ॥ ९०-६-१

1MahaatejaaH = the greatly splendoured; indrajit = Indrajit; nishaacharaH = the demon; tiShThan = standing; bhuumau = on the ground; hataashvaH = as his horses were killed; paramakruddhaH = was very much enraged; prajajvaala = and blazed; tejasaa = with spirit.

Indrajit, the demon, who was endowed with extraordinary energy, standing on the ground his horses having been killed; was very much enraged and blazed with spirit.

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तौ धन्विनौ जिघांसन्तावन्योन्यमिषुभिर्भृशम् ।
विजयेनाभिनिष्क्रान्तौ वने गजवृषाविव ॥ ९०-६-२

2. tau = those two warriors; dhanurdharau = holding their bows; bhR^isham jighaamsantau = having an extreme intent to kill; anyonyam = each other; iShubhiH = with their arrows; gajavR^iShau iva = were like two excellent elephants; abhiniShkraantau = going out; vane = in the forest; vijayena = for the purpose of conquering (one over the other).

Those two warriors, holding their bows, having an extreme intent to kill each other with their arrows, were like two excellent elephants going out in the forest for the purpose of conquering one over the other.

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निर्भयन्तश्चान्योन्यं ते राक्षसवनौकसः ।
भर्तारं न जहुर्युद्धे सम्पतन्तस्ततस्ततः ॥ ९०-६-३

3. te = those; raakShasa vanaukasau = demons and monkeys; sampatantaH = rushing; tatashtataH = from all sides; nibarhayantaH = destroying; anyonyam = each other; na jahuH = did not desert; bhartaaram = their master; yuddhe = in battle.

Those demons and monkeys, rushing from all sides, destroying each other, did not desert their masters in battle.

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ततस्तान् राक्षसान् सर्वान् हर्षयन् रावणात्मजः ।
स्तुवानो हर्षमाणश्च इदं वचनमब्रवीत् ॥ ९०-६-४

4. **stuvaanaH** = acclaiming; **harShayan** = the causing rejoice; **sarvaan raakShasaan** = to all the demons; **harShamaaNashcha** = and even feeling delighted himself; **raavaNaatmajaH** = Indrajit; **tataH** = then; **abraviit** = spoke; **idam vacham** = the following words:

Applauding and causing rejoice to all the demons and even feeling delighted himself, Indrajit then spoke the following words:

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तमसा बहुलेनेमाः संसक्ताः सर्वतो दिशः ।
नेह विज्ञायते स्वो वा परो वा राक्षसोत्तमाः ॥ ९०-६-५

5. **imaaH** = these; **dishaH** = quarters; **samsaktaaH** = are wrapped; **sarvataH** = on all sides; **bahulena tamasa** = with abundant darkness; **raakShasottama** = O foremost of demons!; **na vijJnaayate** = it cannot be identified; **iha** = at this time; **svovaa parovaa** = whether one belongs to one's own army or an enemy.

"These quarters are wrapped on all sides with abundant darkness. O foremost of demons! It can not be identified at this time whether one belongs to one's own army or an enemy.

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धृष्टं भवन्तो युध्यन्तु हरीणां मोहनाय वै ।
अहं तु रथमास्थाय आगमिष्यामि संयुगे ॥ ९०-६-६

6. **bhavantaH** = you; **dhR^iShTam** = courageously; **yudhyantu** = fight; **mohanaaya** = so as to stupefy; **hariiNaam** = the monkeys; **aham tu** = I; on my part; **aagamiShyaami** = will come; **samyuge** = to the battle; **aasthaaya** = after ascending; **ratham** = a chariot.

"You courageously fight, so as to stupefy the monkeys. I, on my part, will return to the battle-field, ascending another chariot."

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तथा भवन्तः कुर्वन्तु यथेमे हि वनौकसः ।
न युध्येयुर्दुरात्मानः प्रविष्टे नगरं मयि ॥ ९०-६-७

7. **bhavantaH** = you; **kurvantu** = act; **tathaa** = in such a way; **yathaa** = that; **ime** = these; **duraatmanaH** = evil-minded; **vanaukasaH** = monkeys; **na yudhyeyuH** = do not carry on the fight (with me); **mayi** = while I; **praviShTe** = enter; **nagaram** = the city.

"You act in such a way so that these evil-minded monkeys do not carry on their fight (with me) while enter the city."

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इत्युक्त्वा रावणसुतो वज्रयित्वा वनौकसः ।
प्रविवेश पुरीं लङ्काम् रथहेतोरमित्रह ॥ ९०-६-८

8. **iti uktvaa** = thus speaking; **raavaNasutaH** = Indrajit; **amitrahaa** = the annihilator of enemies; **vaN^chayitvaa** = deceiving; **vanaukasaH** = the monkeys; **pravivesha** = entered; **laN^kaam purim** = the City of Lanka; **ratha hetoH** = for the sake of another chariot.

Thus speaking, Indrajit the annihilator of enemies, having deceived the monkeys, entered the City of Lanka for the sake of getting another chariot.

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स रथं भूषयित्वाथ रुचिरं हे मभूषितम् ।
प्रासासिशरसंयुक्तं युक्तं परमवाजिभिः ॥ ९०-६-९
अधिष्ठितं हयज्ञेन सूतेनाप्तोपदेशिना ।
आरुरोह महातेजा रावणिः समितिजयः ॥ ९०-६-१०

9; 10. **bhuuShayitvaa** = arranging for embellishment; **ratham** = of a chariot; **ruchiram** = which was beautiful; **hema bhuuShitam** = decked with gold; **praasaasishara samyuktam** = furnished with darts; swords and arrows; **yuktam paramavaajibhiH** = yoked with excellent horses; **adhiShThitam** = directed by suten = a charioteer; **hayaJNena** = who could understand his horses properly; **aaptopadeshinaa** = and could give credible instructions to them; **saH raavaNiH** = that Indrajit; **samitimjayaH** = a conqueror in battle; **mahaatejaaH** = who was endowed with extraordinary energy; **atha** = then; **aaruroha** = ascended it.

Arranging for embellishment of a chariot, which was beautiful, decked with gold, furnished with darts, swords and arrows, yoked with excellent horses, directed by a charioteer who could understand those horses properly and could give credible instructions to them, that Indrajit, a conqueror in battle, who was endowed with extraordinary energy, then ascended it.

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स राक्षसगणैर्मुख्यैर्वृतो मन्दोदरीसुतः ।
निर्ययौ नगराद्वीरः कृतान्तबलचोदितः ॥ ९०-६-११

11. **saH viiraH** = that valiant; **manDodariisutaH** = Indrajit; **vR^itaH** = surrounded by; **mukhyaiH raakShasa gaNaiH** = troops of principal demons; **kR^itaanta balachoditaH** = incited by the force of destiny; **niryayau** = sallied forth; **nagaraat** = from the city.

That valiant Indrajit, surrounded by troops of principal demons and incited by the force of destiny, sallied forth from the city.

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सोऽभिनिष्क्रम्य नगरादिन्द्रजित्परवीरह ।
अभ्ययाज्जवनैरश्वैर्लक्ष्मणं सविभीषणम् ॥ ९०-६-१२

12. **abhiniShkramya** = going forth; **nagaraat** = from the City; **saH indrajit** = that Indrajit; **paraviirahaa** = the destroyer of valiant enemies; **jananaiH ashvaiH** = by his swift horses; **abhyayaat** = attacked; **lakShmaNam** = Lakshmana; **savibhiShaNam** = together with Vibhishana.

Moving out from the City with his swift horses, that indrajit, the destroyer of valiant enemies, attacked Lakshmana and Vibhishana.

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ततो रथस्थमालोक्य सौमित्री रावणात्मजम् ।
नानराश्व महावीर्या राक्षसश्च विभीषणः ॥ ९०-६-१३
विस्मयं परमं जग्मुर्लाघवात्तस्य धीमतः ।

13. **tataH** = then; **aalokya** = Seeing; **raavanaatmajam** = Indrajit; **rathastham** = seated in the chariot; **saumitriH** = Lakshmana; **mahaaviiryaah vaanaraashcha** = the mighty monkeys; **raakShasasya vibhiiShaNaH** = and Vibhishana the demons; **jagmuH vismayam**

paramam = were very much surprised; **tasya laaghavaat** = with alacrity; **tasya dhiimataH** = of the intelligent Indrajit.

Seeing Idnrajit seated in the chariot, Lakshmana, the mighty monkeys and Vibhishana the demon then were very much surprised on recalling the alacrity of the intelligent Indrajit.

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रावणिश्चापि संक्रुद्धो रणे वानरयूथपान् ॥ ९०-६-१४

पातयामास बाणौघैः शतशोऽथ सहस्रशः ।

14. **samkR^iddhaH** = the enraged; **raavaNashchaapi** = Indrajit also; **paatayaamaasa shatashaH** = struck down hundreds; **atha** = and; **sahasrashaH** = thousands; **vaanarayuuthapaan** = of monkey-chiefs; **baaNaughaiH** = by his multitude of arrows; **raNe** = in the battle.

The enraged Indrajit also struck down hundreds and thousands of monkey-chiefs by using a multitude of arrows in the battle-field.

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स मण्डलीकृतधनू रावणिः समितिजयः ॥ ९०-६-१५

हरीनभ्यहनत्क्रुद्धः परं लाघवमास्थितः ।

15. **maN^DaliikR^itadhanuH** = stretching his bow to a circle; **saH kR^iddhaH raavaNiH** = that enraged Indrajit; **samitimjayaH** = the conqueror in battle; **aasthitaH** = param laagham = exhibiting supreme agility; **abhyahanat** = killed; **hariin** = the monkeys.

Stretching his bow to a circle, that enraged Indrajit the conqueror in battle, exhibiting supreme agility, began to kill the monkeys.

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ते वध्यमाना हरयो नाराचैर्भीमविक्रमाः ॥ ९०-६-१६

सौमित्रिं शरणम् प्राप्तः प्रजापतिमिव प्रजाः ।

16. **vadhyamaanaaH** = thus being killed; **naaraachaiH** = by steel arrows; **te harayaH** = those monkeys; **bhiima vikramaaH** = of terrible prowess; **sharaNam praaptaaH** = sought refuge; **saumitrim** = in Lakshmana; **prajaaH iva** = as people; **prajaapatim** = would seek refuge in Brahma the lord of creation.

Thus being killed by steel arrows, those monkeys of terrible prowess sought refuge in Lakshmana, as people would take refuge in Brahma the Lord of Creation.

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ततः समरकोपेन ज्वलितो रघुनन्दनः ॥ ९०-६-१७

चिच्छेद कार्मुकं तस्य दर्शयन् पाणिलाघवम् ।

17. **tataH** = then; **jvalitaH** = blazing; **samarakopena** = with hostile anger; **raghunadananaH** = Lakshmana; **darshayan** = showing; **paaNilaaghavam** = agility of his hand; **chichheda** = tore; **tasya karmukam** = his bow.

Then, blazing with hostile anger, Lakshmana, showing his agility of hand, tore Indrajit's bow.

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सोऽन्त्कार्मुकमादाय सज्जं चक्रे त्वरन्निव ॥ ९०-६-१८

तदप्यस्य त्रिभिर्बाणैर्लक्ष्मणो निरकृन्तत ।

18. tvaranniva = Hurriedly; saH = he; aadaaya = took; anyat = another; kaarmukam = bow; chakre = and made it; sajjam = ready; lakShmaNaH = Lakshmana; nirakR^intata = tore; asya tadapi = that bow also of indrajit; tribhiH baaNaiH = with three arrows.

Hurriedly, he took another bow and made it ready. Lakshmana tore that bow too of Indrajit with three arrows.

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अथनं चिन्नधन्वानमाशीविषविषोपमैः ॥ ९०-६-१९

विव्याधोरसि सौमित्री रावणिं पञ्चभिः शरैः ।

19. atha = thereupon; saumitriH = Lakshmana; vivyaadha = struck; enam = this; raavaNim = Indrajit; chhinnadhnvaanam = whose bow was torn; urasi = on his chest; paN^chabhiH = with five; baaNaiH = arrows; aashiiviShaviShopamaiH = which were like serpentine poison.

Thereupon, Lakshmana struck that Indrajit, whose bow was torn, on his chest with five arrows which were deadly like a serpentine poison.

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ते तस्य कायं इर्भिद्य महाकार्मुकनिःसृताः ॥ ९०-६-२०

निपेतुर्धरणीं बाणा रक्ता इव महोरगाः ।

20. te baaNaaH = those arrows; mahaakaarmuka niHsR^itaah = released from that great bow; nirbhidya = tearing; tasya kaayam = his body; nipetuH = fell; dharaNiim = to the earth; raktaaH mahoragaaH iva = like huge red serpents.

Those arrows, released from that great bow, penetrating through Indrajit's body, fell to the ground like huge red serpents.

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स च्छिन्नधन्वा रुधिरं वमन् वक्त्रेण रावणिः ॥ ९०-६-२१

जग्राह कार्मुकश्रेष्ठं दृढज्यं बलवत्तरम् ।

21. vaman = ejecting; rudhiram = blood; vaktreNa = from his month; saH raavaNiH = that Indrajit; china dhanvaa = who had his bow torn; jagraaha = took hold; kaarmukashreShTham = of his excellent bow; dR^iDhajyam = with bow-string firmly fastened; balavatharam = and which was stronger (than the earlier bow).

Ejecting blood from his month, that Indrajit, who had his bow torn, took hold of his excellent bow with the bow-string firmly fastened and which was stronger than the earlier bow.

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स लक्ष्मणं समुद्दिश्य परं लाघवमास्थितः ।

ववर्ष शरवर्षाणि वर्षाणीव पुरन्दरः ॥ ९०-६-२२

22. aashritaH = employing; param = utmost; laaghavam = agility; saH = Indrajit; uddishya = aiming at; LakShmaNam = Lakshmana; vavarSha = streamed forth; sharavarShaaNi = a shower of arrows; purandaraH iva = like Indra the lord of celestials; varShaaNi = streaming forth the rain.

Employing utmost agility, Indrajit, aiming at Lakshmana, streamed forth a shower of arrows, as Indra the lord of celestials streaming forth the rain.

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मुक्तमिन्द्रजिता तत्तु शरवर्षमरिन्दमः ।

अवारयदसम्भ्रान्तो लक्ष्मणः सुदुरासदम् ॥ ९०-६-२३

23. **asambhraantaH** = coolly; **lakShmaNaH** = Lakshmana; **arindamaH** = the annihilator of enemies; **avaarayata** = warded off; **sharavarSham** = the shower of arrows; **suduraasadam** = which were the most difficult to be resisted; **muktam** = released; **indrajitaa** = by Indrajit.

Lakshmana the annihilator of enemies coolly warded off the shower of arrows released by Indrajit, though it was most difficult to resist.

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संदर्शयामास तदा रावणिं रघुनन्दनः ॥ ९०-६-२४

असंभ्रान्तो महातेजास्तदद्भुतमिवाभवत् ।

24. **raghunandanaH** = Lakshmana; **mahaatejaaH** = with great splendor; **asambhraantaH** = remaining unperplexed; **tadaa** = then; **samdarshayaamaasa** = showed (his prowess); **raavaNim** = to Indrajit; **tat** = that; **abhuut** = was; **adbhutamiva** = marvelous indeed.

Lakshmana with great splendor, remaining unperplexed, then showed his prowess to Indrajit, which was marvelous indeed.

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ततस्तान् राक्षसान् सर्वास्त्रिभिरेकैक महावे ॥ ९०-६-२५

अविध्यत्परमक्रुद्धः शीघ्रास्त्रं सम्प्रदर्शयन् ।

राक्षसेन्द्रसुतं चापि बाणौघैः समताडयत् ॥ ९०-६-२६

25; 26. **paramakruddhaH** = getting extremely enraged; (Lakshmana); **tataH** = then; **avidhyat** = pierced; **taan sarvaan raakShasaan** = all those demons; **aahave** = (who stood in) the battle-field; **tribhiH** = with three arrows; **ekaikam** = each; **sampradarshayan** = showing; **shiighhraastram** = his speed in discharging missiles; **samataaDayat api** = (and also) struck; **tam raakShasaasutam** that Indrajit; **baanaughaiH** = with an array of arrows.

Getting extremely enraged, Lakshmana then pierced all those demons who stood in the battle-field with three arrows each, showing his speed in discharging missiles and also struck Indrajit with an array of arrows.

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सोऽतिविद्धो बलवता शत्रुणा शत्रुघातिना ।

असक्तं प्रेषयामास लक्ष्मणाय बहून् शरान् ॥ ९०-६-२७

27. **saH** = that Indrajit; **atividdhaH** = who was struck; **shatrunaa** = by the enemy; **balavataa** = who was mighty; **shatrughaatinaa** = and destroyer of enemies; **preShayaamaasa** = sent; **asaktam** = unhindered; **bahuun sharaan** = several arrows; **lakShmanaaya** = for Lakshmana.

That Indrajit, who was struck by the enemy, who was mighty destroyer of enemies, released several arrows unhindered towards Lakshmana.

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तानप्राप्तान् शितैर्बाणैश्चिच्छेद परवीरह ।

सारथेरस्य च रणे रथिनो रघुसत्तमः ॥ ९०-६-२८

शोरो जहार धर्मात्मा भल्लेनानतपर्वणा ।

28. **paraviirahaa** = Lakshmana; the destroyer of valiant adversaries; **chichheda** = tore; **taan** = those arrows; **apraaptaan** = unrarrived; **shitaiH baaNaiH** = with sharp arrows; **dharmaatmaa** = the virtuous; **raghusattamaH** = Lakshmana; jahaara eliminated; **shiraH** = the head; **saaatheH** = of the charioteer; **asya rathinaH** = of Indrajit who occupied the charioteer; **asya rathinaH** = of Indrajit who occupied the chariot; **raNe** = in the battle; **bhallena** = with an arrow called Bhalla; **aanata parvaNaa** = which was curved at its nodes.

Lakshmana, the destroyer of valiant adversaries, tore those arrows yet unrarrived, with sharp arrows. The virtuous Lakshmana eliminated the head of the charioteer of Indrajit, the chariot-warrior, in the battle with an arrow called Bhalla which was looking curved at its nodes.

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असूतास्ते हयास्तत्र रथमूहुरविक्लबाः ॥ ९०-६-२९
मण्डलान्यभिधावन्तस्तद्द्भुतमिवाभवत् ।

29. **te** = those; **hayaaH** = horses; **asuutaaH** = bereft of a charioteer; **tatra** = there; **aviklabaaH** = without getting perturbed; **maNDalaani abhidhaavantaH** = ran up in a circular fashion; **rathm uhuH** = and continued to draw the chariot; **tat** = that; **abhavat** = was; **adbhutamiva** = wonderful indeed.

Those horses, bereft of a charioteer there, without getting perturbed, ran up in a circular fashion and continued to draw the chariot. The scene looked wonderful indeed.

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अमर्षवशमापन्नः सौमित्रिर्दृढविक्रमः ॥ ९०-६-३०
प्रत्यविद्ध्यद्भ्यांस्तस्य शरैर्वित्रासयन् रणे ।

30. **aasannaH** = getting; **amarShavasham** = the power of anger; **raNe** = in battle; **saumitriH** = Lakshmana; **dr^iDhavikramaH** = of unyielding prowess; **vitraasayan** = frightening; **hayaan** = the horses; **pratyavidhyat** = pierced (them); **sharaiH** = with arrows.

Getting the power of anger, Lakshmana of unyielding prowess, pierced the horses of Indrajit with arrows, so as to frighten them thereby.

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अमर्षमाणस्तत्कर्म रावणस्य सुतो रणे ॥ ९०-६-३१
विव्याध दशभिर्बाणैः सौमित्रिं तममर्षणम् ।

31. **amarShaNam** = getting impatient; **tat karma** = with that act; (of Lakshmana); **raNe** = in battle; **raavaNasya sutaH** = Indrajit; **vivyaadha** = struck; **tam amarShaNam saumitrim** = that enraged Lakshmana; **dashabhiH baaNaiH** = with ten arrows.

Getting impatient with that act of Lakshmana in battle, Indrajit struck that enraged Lakshmana with ten arrows.

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ते तस्य वज्रप्रतिमाः शराः सर्पविषोपमाः ॥ ९०-६-३२
विलयं जग्मुरागत्य कवचं काञ्चनप्रभम् ।

32. **te sharaaH** = those arrows; **vajrapratimaaH** = equal to thunder bolts; **sarpaviShopamaaH** = and like serpentine poison; **tasya** = of Indrajit; **aagatya** = having arrived at; **kavacham** = the armour; **kaaN^chana prabham** = with a golden hue; **vilayam jagmuH** = obtained destruction.

Those arrows of Indrajit, equal to thunderbolts and deadly as serpentine poison, having reached Lakshmana's armour with a golden hue, got destroyed.

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अभेद्यकचनं मत्वा लक्ष्मणं रावणात्मजः ॥ ९०-६-३३
ललाटे लक्ष्मणं बाणैः सुपुङ्खैस्त्रिभिरिन्द्रजित् ।
अविध्यत्परमक्रुद्धः शीघ्रमस्त्रं प्रदर्शयन् ॥ ९०-६-३४

33; 34. **matvaa** = understanding; **lakShmanam** = Lakshmana; **abheyakavacham** = to have been protected by an impenetrable armour; **pradarshayan** = and showing; **shiighram** = his swiftness; **astram** = in discharging missiles; **indrajit** = Indrajit; **raavaNaatmajaH** = the son of Ravana; **paramakruddhaH** = who felt very much angered; **avidhyat** = pierced; **lakShmanam** = lakshmana; **lalaaTe** = in the forehead; **tribhiH baaNaiH** = with three arrows; **supuNkhaiH** = provided with good plumes.

Understanding Lakshmana to have been protected by an impenetrable armour and showing his swiftness in discharging missiles, Indrajit the son of Ravana, who felt very much angered, pierced Lakshmana in the forehead with three arrows provided with good plumes.

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तैः पृषत्कैर्ललाटस्थैः शुशुभे रघुनन्दनः ।
रणाग्रे समरश्लाघी त्रिशङ्ग इव पर्वतः ॥ ९०-६-३५

35. **taiH pR^iShtkaiH** = with those arrows; **lalaaTasthaiH** = planted in his forehead; **raghunandanaH** = Lakshmana; **samavashalaaghii** = who had delight in battle; **shushubhe** = shone; **parvataH iva** = like a mountain; **trishR^iNgaH** = with three peaks; **raNaagre** = in the battle-field.

With those three arrows planted in his forehead, Lakshmana who was fond of fighting, shone like a mountain with its three peaks, in the battle-field.

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स तथाप्यर्दितो बाणै राक्षसेन महामृधे ।
तमाशु प्रतिविव्याध लक्ष्मणः पनभिः शरैः ॥ ९०-६-३६
विकृष्येन्द्रजितो युद्धे वदने शुभकुण्डले ।

36. **arditaH** = tormented; **tathaa** = thus; **mR^idhe** = in battle; **raakShasena** = By Indrajit the demon; **saH lakShmaNaH** = that Lakshmana; **tadaa** = then; **aashu** = quickly; **vikR^iShya** = drawing and bending the bow; **tam prativivyaadha** = pierced him in return; **paNchabhiH sharaiH** = with five arrows; **yuddhe** = in battle; **indrajitaH vadane** = in Indrajit's face; **shubha kuN^Dale** = having beautiful ear-rings.

Thus tormented in battle by Indrajit the demon, that Lakshmana then quickly stretching the bow, pierced him in return with five arrows, in battle, in Indrajit's face holding beautiful ear-rings.

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लक्ष्मणेन्द्रजितौ वीरौ महाबलशरासनौ ॥ ९०-६-३७
अन्योन्यं जघ्नतुर्बाणैर्विशिखैर्भीमविक्रमौ ।

37. **lakShmaNendrajitau** = Lakshmana and Indrajit; **viirau** = the heroes; **mahaabalasharaasanau** = endowed with extraordinary mighty and armed with very strong bow; **bhiima vikramau** = and possessing terrible prowess; **jaghnatuH** = struck; **anyonyam** = each other; **vishikhaiH baaNaiH** = with distinctly pointed arrows.

Lakshmana Indrajit, the heroes endowed with extraordinary might and armed with very strong bows and possessing terrible prowess, struck each other with distinctly pointed arrows.

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ततह शोणितदिग्धाङ्गौ लक्ष्मणेन्द्रजितावुभौ ॥ ९०-६-३८
रणे तौ राजतुर्वीरौ पुष्पिताविव किंशुकौ ।

38. tau = those two warriors; lakShmaNendrajitaU = Lakshmana and Indrajit; ubhau shoNitadigdhaaN^gau = both with their bodies stained in blood; tataH = at that time; raNe = in battle; rejatuH = shone; puShpitaU kimshukau iva = like Kimshuka trees in blossom.

Those two warriors, Lakshmana and Indrajit, with both their bodies stained in blood, shone in the battle-field at that time, like Kimshuka trees in blossom.

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तौ परस्परमभ्येत्य सर्वगात्रेषु धन्विनौ ॥ ९०-६-३९
घोरैर्विव्यधतुर्बाणैः कृतभावानुभौ जये ।

39. tau ubhau dhanvinau = those two archers; kR^ita bhaavau = with their minds directed towards; jaye = victory; abhyetya = approached; parasparam = each other; vivyadhatuH = and pierced; sarvagaatreShu = in all the others limbs; ghoraiH baaNaiH = with dreadful arrows.

Those two archers, with their minds directed towards victory, met each other and pierced their opponent in all limbs with dreadful arrows.

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ततः समरकोपेन संवृतौ रावणात्मजः ॥ ९०-६-४०
विभीषणं त्रिभिर्बाणैर्विव्याध वदने शुभे ।

40. tataH = then; raavaNaatmajaH = Indrajit; samarakopena samvR^itaH = filled with martial anger; vivyaadha = struck; vibhiiShanam = Vibhishana; shubhe vadane = in his auspicious face; tribhiH baaNaiH = with three arrows.

Then, Indrajit, filled with martial anger, struck Vibhishana in his auspicious face, with three arrows.

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अयोमुखस्त्रिभिर्विद्ध्वा राक्षसेन्द्रं विभीषणम् ॥ ९०-६-४१
एकैकेनाभिविव्याध तान्सर्वान् हरियूथपान् ।

41. viddhvaa = having struck; vibhiiShaNaM = Vibhishana; raakShasendram = the leader of demons; tribhiH ayomukhaiH = with three arrows; (Indrajit); abhirivyaadha = struck; sarvaan = all; taan = those; hariyuuthapaan = monkey-chiefs; ekekaina = each with one arrow.

Having struck Vibhishana, the leader of demons, with three arrows, Indrajit struck all those monkey chiefs with a single arrow each.

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तस्मै दृढतरं क्रुद्धो हताश्वाय विभीषणः ॥ ९०-६-४२
विभीषणो महातेजा रावणेः स दुरात्मनः ।

42. kruddhaH dR^iDhataram = much enraged; tasmai = with him; saH vibhiiShaNaH = that Vibhishana; mahaatejaaH = of great splendor; jaghaana = killed; hayaan = the

horses; **duraatmanaH raavaneH** = of the evil-minded Indrajit; **gadaya** = with his mace.

Very much enraged with him, that Vibhishana of great splendor killed the horses of that evil-minded Indrajit with his mace.

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स हताश्वात्समाप्लुत्य रथान्मथिरसारथिः ॥ ९०-६-४३

अथ शक्तिं महातेजाः पितृव्याय मुमोच ह ।

43. **ratha** = from the chariot; **mathitasaarathiH** = whose charioteer was destroyed; **hataashvaat** = and whose horses were killed; **saH mahaatejaaH** = that Indrajit of a great splendor; **samaaplntya** = just dumped down; **atha** = and then; **mumochaha** = released; **shaktim** = his javelin; **pitR^ivyaaya** = towards his paternal uncle.

Just leaping down from the chariot whose charioteer was destroyed earlier and whose horses were killed, that Indrajit of great splendor employed his javelin towards his maternal uncle.

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तामापतन्तीं संप्रेक्ष्य सुमित्रानन्दवर्धनः ॥ ९०-६-४४

चिच्छेद निशितैर्बाणैर्दशधापातयद्भुवि ।

44. **samprekShya** = seeing; **taan** = that javelin; **aapatantiim** = rushing towards him; **sumitrانanda vardhanaH** = Lakshmana; **chichheda** = tore (it); **nishitaiH baaNaiH** = with sharp arrows; **dashadhaa** = into ten pieces; **aapaatayat** = and felled it; **bhuvi** = on the floor.

Seeing that Javelin rushing towards Vibhishana, Lakshmana tore it into ten pieces with his sharp arrows and felled it on the floor.

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तस्मै दृढतनुः क्रुद्धो हताश्वाय विभीषणः ॥ ९०-६-४५

वज्रस्पर्शसिमान्यञ्च ससर्जोरसि मार्गणान् ।

45. **dR^iDhatanuH** = the strong-bodied; **vibhiiShaNaH** = Vibhishana; **kruddhaH** = in anger; **sasarja** = dug; **paNcha** = five; **saayakaan** = arrows; **vajra sparshasamaan** = whose impact was as hard as that of a thunder-bolt; **urasi** = into the bosom; **tasmai** = of Indrajit; **hataashvaaya** = whose horses were already killed.

The strong bodied Vibhishana, in anger, dug five arrows, whose impact was as hard as that of a thunder-bolt, into the bosom of Indrajit, whose horses were already killed.

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ते तस्य कायं निर्भिद्य रुक्मपुङ्खा निमित्तगाः ॥ ९०-६-४६

बभूवुर्लोहितादिग्धा रक्ता इव महोरगाः ।

46. **bhitvaatu** = having penetrated; **tasya kaayam** = his body; **te** = those arrows; **rukmapuNkhaaH** = which were provided with golden feathers; **nimittagaaH** = went straight into their target; **lohita digdhaaH** = got stained with blood; **babhuuvaH** = and became; **raktaaH mahoragaaH iva** = like red large serpents.

Having penetrated his body, those arrows which were provided with golden feathers, went straight into their target, got stained with blood and appeared like red large serpents.

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स पितृव्यस्य सङ्क्रुद्ध इन्द्रजिच्छरमाददे ॥ ९०-६-४७

उत्तमं रक्षसां मध्ये यमदत्तं महाबलः ।

47. samkruddhaH = enraged; pitR^ivyasya = with his paternal uncle; saH Indrajit = that Indrajit; rakShasaam mmadhye = standing in the midst of the demons; aadade = took; uttamam = an excellent; mahaabalam = mighty; sharam = arrow; yama dattam = (earlier) presented by Yama the lord of Death.

Enraged with his paternal uncle, that Indrajit, standing in the midst of demons, took hold of an excellent arrow earlier presented by Yama the lord of Death.

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तं समीक्ष्य महातेजा महेषुं तेन संहितम् ॥ ९०-६-४८

लक्ष्मणोऽप्याददे बाणमन्यं भीमपराक्रमः ।

48. samiikShya = seeing; tam = that; maheShum = great arrow; samhitam = seized; tena = by him; lakShmano.api = Lakshmana also; mahaatejaa = of great splendor; bhiima paraakramaH = and terrible prowess; aadade = took hold of; anyat = another; baanam = arrow.

Seeing that great arrow seized by him, Lakshmana also, of great splendor and terrible prowess, took hold of another arrow.

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कुबेरेण स्वयं स्वप्ने यदत्तममितात्मना ॥ ९०-६-४९

दुर्जयं दुर्विषह्यं च सेन्द्रैरपि सुरासुरैः ।

49. (That arrow) dattam = had been presented (to him); svapne = in the course of a dream; kubereNa = by Kubera the god of riches; amitaatmanaa svayam = of immense glory himself; yat = which; durjayam = was difficult to be conquered; durviSahyamcha = and much more difficult to be tolerable; suraasurairapi = even for gods and demons; sendraiH = including Indra the lord of celestials.

That arrow had been presented to him, in the course of a dream, by Kubera the god of riches, of immense glory himself, which was difficult to be conquered and much more difficult to be tolerated even for gods and demons including Indra the lord of celestials.

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तयोस्तु धनुषी श्रेष्ठे बाहुभिः परिघोपमैः ॥ ९०-६-५०

विकृष्यमाणे बलवत् क्रौञ्चविव चुकूजतुः ।

50. vikR^iShyamaaNi = stretched; balavat = with force; parighopamaiH baahubhiH = by their arms which resembled a pair of iron-rods; tayoH = both of their; shreShThTe = excellent; dhanuShii = bows; chukuujuH = emitted a piercing sound; krauNchaaviva = like that of a pair of curlew-cranes.

Stretched with strength by their arms, which resembled a pair of steel rods, emitted a piercing sound like that of a pair of curlew-cranes.

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ताभ्यां तौ धनुषि श्रेष्ठे संहितौ सायकोत्तमौ ॥ ९०-६-५१

विकृष्यमाणौ वीराभ्यां भृशं जज्वलतुः श्रिया ।

51. saayakottamau = the excellent arrows; samhitau = fitted; vikR^iShyamaaNi = and pulled out; shreShThe dhanuShi = from their excellent bow; taabhyaam viiraabhyaam = by those heroes; jajvalatuH = blazed; bR^isham = very much; shriyaa = with splendour.

The excellent arrows fitted and pulled out from their excellent bow by those heroes, blazed very much with splendour.

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तौ भासयन्तावाकाशं धनुर्भ्यां विशिखौ च्युतौ ॥ ९०-६-५२
मुखेन मुखमाहत्य संनिपेततुरोजसा ।

52. **tau vishikhau** = those arrows; **chutau** = released; **dhanurbhyaam** = from the bow; **aakaasham bhaasayantau** = making the sky shine; **aahatya** = hitting; **mukhena mukham** = face to face; **samnipetatuH** = collided with each other; **ojasaa** = powerfully.

Those arrows, released from the bow, making the sky shine and hitting each other face to face, collided each other powerfully.

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संनिपातस्तयोश्चासीच्छरयोर्घोररूपयोः ॥ ९०-६-५३
सधूमविस्फुलिङ्गश्च तज्जोऽग्निर्दारुणोऽभवत् ।

53. **samnipaataH** = the collision; **tayoH sharayoH** = of those arrows; **ghoraruupayoH** = of terrible form; **aasiit** = broke out; **sadhuumavisphuliNgaH** = a fierce fire comprising of smoke and sparkles; **agniH** = the five; **tajjaH** = broke out from it; **abhavat** = became; **daaruNam** = fierce.

The collision of those arrows of terrible form broke out a fierce fire comprising of smoke and sparkles.

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तौ महाग्रहसङ्काशावन्योन्यं संनिपत्य च ॥ ९०-६-५४
सङ्ग्रामे शतधा यातौ मेदिन्यां विनिपेततुः ।

54. **samnipatya** = hitting; **anyonyam** = each other; **mahaagraha samkaashau** = like two major planets; **tau** = those two arrows; **samgraame** = in battle; **yaatau** = turned; **shatadhaa** = into a hundred pieces; **petatuH** = and fell; **medinyaam** = on the ground.

Hitting each other like two major planets, those two arrows in battle burst into a hundred pieces and fell on the ground.

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शरौ प्रतिहतौ दृष्ट्वा तावुभौ रणमूर्धनि ॥ ९०-६-५५
व्रीडितौ जातरोषौ च लक्ष्मणेन्द्रजितौ तदा ।

55. **ubhau dR^iShTvaa** = both of them seeng; **sharau** = their arrows; **pratihatau** = warded off; **raNamuurdhani** = in the battle-front; **tau** = those two warriors; **lakShmaNendrajitau** = Lakshmana and Indrajit; **tadaa** = then; **vriiDitau** = felt abashed; **jaataroShaucha** = and got provoked.

On seeing their arrows warded off in the battle-front, those two warriors, Lakshmana and Indrajit then felt abashed and got provoked.

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स संरब्धस्तु सौमित्रिरस्त्रं वारुणमाददे ॥ ९०-६-५६
रौद्रं महेद्रजिद्युद्धे व्यसृजद्युधि विष्ठितः ।

56. **samrabdhaH** = getting excited; **saH saumitriH** = that Lakshmana; **aadade** = took hold of astra = a missile; **vaaruNam** = presided over by Varuna (the god of

water); **yuddhaviShThitaH** = being active in the performance of battle; **mahendrajitapi** = the great Indrajit too; **asR^ijat** = discharged; **raudram** = a missile presided over by Rudra (the god of destruction); **yuddhe** = in the battle.

Getting excited, Lakshmana took hold of a missile presided over by Varuna (the god of water). Skilled in warfare, the great Indrajit too discharged a missile presided over by Rudra (the god of destruction) in battle.

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तेन तद्विहतं शस्त्रं वारुणम् परमाद्भुतम् ॥ ९०-६-५७

ततः क्रुद्धो महातेजा इन्द्रजित्समितिजयः ।

अग्नेयं संदधे दीप्तं स लोकं संक्षिपन्निव ॥ ९०-६-५८

57; 58. **Tena** = by that Rudra missile; **tat** = that; **parama adbhutam** = very much wonderful; **vaaruNam astram** = Varuna-missile; **vihatam** = was hit; **tataH** = then; **saH** = that; **kruddham** = the enraged; **Indrajit** = Indrajit; **mahaatejaaH** = of great splendour; **samitimjayaH** = and the conqueror of battle; **lokam samkShipanniva** = like the destroyer of the world; **samdadhe** = employed; **agneyam** = a missile presided over by Agni the god of fire; **diptam** = which was blazing.

By that Rudra missile, that very wonderful Varuna-missile was struck. Then, that enraged Indrajit of great splendour and the conqueror of battle, looking like the destroyer of the world, employed a missile presided over by Agni the god of fire which was blazing.

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सौरेणास्त्रेण तद्वीरो लक्ष्मणः पर्यवारयत् ।

अस्त्रं निवारितं दृष्ट्वा रावणिः क्रोधमूर्चितः ॥ ९०-६-५९

आददे निशितं बाणमासुरं शत्रुदारणम् ।

59. **viiraH** = the valiant; **lakShmaNah** = Lakshmana; **paryavaarat** = obstructed; **tat** = it; **saureNa astreNa** = by a missile presided over by the sun-god; **dR^iShTvaa** = finding; **asstram** = his missile; **nivaaritam** = repelled; **raavaNiH** = Indrajit; **krodhamuurchhitaH** = was filled with anger; **aadade** = took hold of; **nishitam** = a sharp; **aasuram baaNam** = arrow used by demons; **shatrudaaraNam** = and capable of tearing an enemy.

The valiant Lakshmana obstructed Agni-missile, by a missile presided over by the sun-god. Finding his missile repelled, Indrajit was filled with anger and took hold of a sharp arrow used by demons and capable of tearing down an enemy.

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तस्माच्चापाद्विनिष्पेतुर्भास्वराः कूटमुद्गराः ॥ ९०-६-६०

शूलानि च भुशुण्ड्यश्च गदाः खड्गाः परश्वधाः ।

60. **tasmaat chaapaat** = from that bow; **bhaasvaraa** = blazing; **kuuTamudgaraaH** = weapon similar to a hammer; duly hidden; **shuulaanicha** = darts; **bhushuNDyashcha** = fire arms; **gadaaH** = maces; **khaDgaaH** = swords; **parashvadhaaH** = axes; **viniShpetuH** = rushed forth.

From that bow, blazing weapon similar to a hammer duly hidden, darts, fire arms, maces, swords and axes rushed forth.

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तदृष्ट्वा लक्ष्मणः संख्ये घोरमस्त्रं सुदारुणम् ॥ ९०-६-६१

अवार्यं सर्वभूतानां सर्वशस्त्रविदारणम् ।

माहेश्वरेण द्युतिमांस्तदस्त्रं प्रत्यवारयत् ॥ ९०-६-६२

61; 62. dR^iShTvaa = seeing; tat = that; ghoram = terrible; astram = missile; sudaaruNam = which was very harsh; avaaryam = unrestrainable; sarva bhuutaanaam = for all beings; sarva shastra vidaaraNam = and which can tear all the weapons; samkhye = in battle; dyutimaan lakShmaNaH = the brilliant Lakshmana; pratyavaarayata = obstructed; tat = that; astram = missile; maheshvareNa = by Maheswara-missile.

Seeing that terrible missile, which was very harsh, unrestrainable for all beings and which can tear all weapons in battle, the brilliant Lakshmana obstructed that missile by using Maheswara-missile.

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तयोः समभवद्युद्धमद्भुतं रोमहर्षणम् ।

गगनस्थानि भूतानि लक्ष्मणं पर्यवारयन् ॥ ९०-६-६३

63. samabhavat = there was; adbhutam = a wonderful; yuddham = battle; tayoH = between them both; romaharShaNam = causing hair to stand erect; bhuutaani = the beings; gaganasthaani = in the sky; paryavaarayan = surrounded; lakShmaNam = Lakshmana.

There was a wonderful battle between both of them, causing hair to stand erect. The beings in the sky surrounded Lakshmana.

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भैरवाभिरुते भीमे युद्धे वानरराक्षसाम् ।

भूतैर्बहुभिराकाशं विस्मितैरावृतं बभौ ॥ ९०-६-६४

64. aavR^itam = surrounded; bahubhiH = by many; vismitaiH = surprised; bhuutaiH = beings; bhiime yuddhe = in the terrible battle; vaanararakShasaam = taking place between monkeys and demons; bhairavaabhirute = with a terrific noise; aakaasham = the sky; babhau = sparkled.

Surrounded by many surprised beings in that terrible battle taking place between monkeys and demons, yielding terrific noise, the sky sparkled.

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ऋषयः पितरो देवा गन्धर्वा गरुणोरगाः ।

शतक्रतुं पुरस्कृत्य ररक्षुर्लक्ष्मणं रणे ॥ ९०-६-६५

65. puraskR^itya shatukratum = placing Indra the Lord of Celestials as their head; R^iShayaH = the sages; pitaraH = manes; devaaH = gods; gandharva garuDoragaaH = Gandharvas the celestial musicians; eagles and serpents; rarakShuH = protected; lakShmaNam = Lakshmana; raNe = in the battle-field.

Placing Indra the lord of celestials as their head, the sages, manes, gods, Gandharvas the celestial musicians, eagles and serpents protected Lakshmana in the battle-field.

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अथान्यं मार्गणश्रेष्ठं सन्दधे रावणानुजः ।

हुताशनसमस्पर्शं रावणात्मजदारुणम् ॥ ९०-६-६६

66. **atha** = then; **raaghavaanujaH** = Lakshmana; **samdadhe** = fitted; **anyam** = another; **maarga shreShTham** = excellent arrow; **hutaashana samasparsham** = which had a sensation of ignition; **raavaNaatmaja daaraNam** = and which can tear down Indrajit.

Then, Lakshmana fitted another excellent arrow, which had a sensation of ignition and which can tear down Indrajit.

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सुपत्रमनुवृत्ताङ्गं सुपर्वाणं सुसंस्थितम् ।
सुवर्णविकृतं वीरः शरीरान्तकरं शरम् ॥ ९०-६-६७
दुरावारं दुर्विषहं राक्षसानां भयावहम् ।
आशीविषविषप्रख्यं देवसङ्घैः समर्चितम् ॥ ९०-६-६८

67; 68. **viiraH** = the heroic Lakshmana (fitted); **sharam** = the arrow; **supatram** = having beautiful plumes; **anuvR^ittaN^gam** = which consisted of rounded parts; **suparvaaNam** = well-jointed; **susamsthitam** = skillfully fashioned; **suvarNa vikR^itam** = decked with gold; **shariiraantakaram** = which was capable of destroying the body of the enemies; **duraavaaram** = not difficult to keep off; **durviShaham** = but difficult even to tolerate; **bhayaaraham** = which was source of terror; **raakShasaanaam** = to the demons; **aashiiviShaviShaprakhyam** = deadly as the venom of poisonous snakes; **samarchitam** = and duly honoured by the hosts of gods.

The heroic Lakshmana fitted the arrow, having beautiful plumes, which consisted of rounded parts, well-jointed, skillfully fashioned, decked with gold, capable of destroying the body of the enemies, not difficult to keep off but difficult even to tolerate, a source of terror to the demons as deadly as the venom of poisonous snakes and duly honoured by the host of gods.

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येन शक्रो महातेजा दानवानजयत्प्रभुः ।
पुरा देवासुरे युद्धे वीर्यवान्हरिवाहनः ॥ ९०-६-६९

69. **puraa** = earlier; **yena** = with the help of that arrow; **mahaatejaaH** = the highly powerful; **viiryavaan** = and valiant; **shakraH** = Indra; **prabhuH** = the lord (of celestials); **harivaahanaH** = who had green horses to his chariot; **ajayat** = was able to conquer; **daanavaan** = the demons; **devaasura yuddhe** = in a combat which raged between celestials and demons.

With the help of that arrow, the highly powerful and valiant Indra, the lord of celestials, who had green horses to his chariot, was able to conquer the demons in a combat which raged between celestials and demons.

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तदैन्द्रमस्त्रं सौमित्रिः संयुगेष्वपराजितम् ।
शरश्रेष्ठं धनुः श्रेष्ठे विकर्षन्निदमिब्रवीत् ॥ ९०-६-७०
लक्ष्मीवान् लक्ष्मणो वाक्यमर्थसाधकमात्मनः ।

70. (Fitting); **astram** = a missile; **aindram** = presided over by Indra the lord of celestials; **aparaajitam** = which had never been defeated in battles; **dhanuHshreShThe** = to his excellent bow; **vikarShan** = and drawing it; **lakShmiivaan** = the glorious; **saumitriH** = Lakshmana; **abraviit** = made; **idam vaakyam** = the following prayer; **aatmanaH arthasaadhakam** = which was intended to achieve his purpose:

Fitting a missile presided over by Indra the lord of celestials, which had never been defeated in battle, to his excellent bow and drawing it, the glorious Lakshmana addressed the following prayer, which was intended to achieve his purpose:

धर्मात्मा सत्यसन्धश्च रामो दाशरथिर्यदि ॥ ९०-६-७१

पौरुषे चाप्रतिद्वन्द्वस्तदेनं जहि रावणिम् ।

71. shara = O; my dear arrow!; yadi = if; raamaH = Rama; daasharathiH = the son of Dasaratha; dharmaatmaa = has set his mind of virtuous; satya sadhashcha = keeps up his promise; apratidvandvaH cha = and is second to none; pauruSham = in prowess; jahi = kill; enam = this; raavaNim = Indrajit.

"O my dear arrow! If Rama the son of Dasaratha has set his mind on virtue, keeps up his promise and is second to none in his prowess, destroy this Indrajit."

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इत्युक्त्वा बाणमाकर्णं विकृष्य तमजिह्मगम् ॥ ९०-६-७२

लक्ष्मणः समरे वीरः ससर्जेन्द्रजितं प्रति ।

72. iti = thus; uktvaa = saying; vikR^iShya = and drawing; aakarNam = up to the ear; baaNam = the arrow; ajihmagam = which went straight; viiraH = the heroic; lakShmaNaH = Lakshmana; tam sasarja = released it; indrajitam prati = towards Indrajit.

Thus saying and drawing up to the ear the arrow, which went straight, the heroic Lakshmana released it towards Indrajit.

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ऐन्द्रास्त्रेण समायुज्य लक्ष्मणः परवीरहा ॥ ९०-६-७३

तच्छिरः सशिरस्त्राणं श्रीमज्ज्वलितकुण्डलम् ।

प्रमथ्येन्द्रजितः कायात्पपात धरणीतले ॥ ९०-६-७४

73; 74. samaayujya = charging; aindraastreNa = with a missile presided over by Indra the lord of celestials; lakShmaNaH = Lakshmana; para viirahaa = the destroyer of valiant enemies; pramathya = severing; tat = that; shriimat = gracious; shiraH = head; indrajitaH = of Indrajit; jvalita kuN^Dalam = which was adorned with blazing ear-rings; sashirastraanaam = and a head-protector; kaayaat = from his trunk; paatayaamaasa = felled (it); bhuutale = to the surface of the earth.

75. tat mahat shiraH = that large head; raakShasatanuujasya = of Indrajit; bhinna skandham = separated from his trunk; rudhirokShitam = and moistened with blood; dadR^ishe = appeared; bhuumau = on the ground; tapaniia nibham = shining like gold.

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तद्राक्षसतनूजस्य छिन्नस्कन्धं शिरो महत् ।

तपनीयनिभं भूमौ ददृशे रुधिरोक्षितम् ॥ ९०-६-७५

75. tat mahat shiraH = that large head; raakShasatanuujasya = of Indrajit; bhinna skandham = separated from his trunk; rudhirokShitam = and moistened with blood; dadR^ishe = appeared; bhuumau = on the ground; tapaniia nibham = shining like gold.

That large head of Indrajit, separated from his trunk and moistened with blood, was seen on the ground, shining like gold.

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हतस्तु निपपाताशु धरण्यां रावणात्मजः ।

कवची सशिरस्त्राणो विध्वस्तः सशरासनः ॥ ९०-६-७६

76. hataH = having been killed; saH raavaNaatmajaH = that Indrajit; atha = then; nipapaataha = forthwith fell; dharaNyaam = to the ground; kavachii = sashirastraanaH = along with his armour and head-protector; vipraviddha sharaaanaH = with bow shattered.

Having been killed, that Indrajit then forthwith fell to the ground, along with his armour and head-protector, with his bow shattered.

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चुकुशुस्ते ततः सर्वे वानराः सविभीषणाः ।

हृष्यन्तो निहते तस्मिन् देवा वृत्रवधे यथा ॥ ९०-६-७७

77. tasmin nihate = as Indrajit was killed; sarva te vaanaraaH = all those monkeys; savibhiiShaNaaH = along with Vibhishana; tataH = then; chukrushuH = roared; hR^iShyantaH = in rejoice; devaaH yathaa = as the celestials (roared in rejoice) vR^itravadhe = when Vritra the demon was killed.

As Indrajit was killed, all those monkeys together with Vibhishana roared in rejoice, as the celestials did, when Vritra the demon was killed.

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अथान्तरिक्षे देवानामृषीणां च महात्मनाम् ।

जज्ञेऽथ जयसंवादो गन्धर्वाप्सरसाम् अपि ॥ ९०-६-७८

78. atha = then; jayasamnaadaH = a shout of victory; jajNE = rose; antarikShe = in the sky; (from the mouth); devaan = of gods; mahaatmanaam = from the great souled sages; gandharvaapsarasaamcha = Gandharavas the celestial musicians and Apsarasas the celestial nymphs.

Then, a shout of victory rose in the sky from the mouth of gods, great-souled sages, Gandharvas the celestial musicians and the celestial nymphs.

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पतितं समभिज्ञाय राक्षसी सा महाचमूः ।

वध्यमाना दिशो भेजे हरिभिर्जितकाशिभिः ॥ ९०-६-७९

79. abhiJNaaya = seeing; tam = him; patitam = fallen; saa mahaachamuuH = that great army; raakShasii = of demons; vadhyamaanaa = being struck; jitakaashibhiH haribhiH = by monkeys shining with victory; bheje = sought; dishaH = the quarters.

Seeing him fallen, that great army of demons, being struck by monkeys shining with victory, sought the quarters.

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वनरैर्वध्यमानास्ते शस्त्राण्युत्सृज्य राक्षसाः ।

लङ्कामभिमुखाः सर्वे नष्टसंज्ञाः प्रधाविताः ॥ ९०-६-८०

80. vadhyamaanaaH = being struck; vaanaraiH = by the monkeys; raakShasaaH = those demons; utsR^ijya = abandoning; shastraani = their weapons; bhraShTasamJNaH = stupefied; pradhaavitaH = and while running sasruH = went; laN^kaam abhimukhaaH = towards Lanka.

Abandoning their weapons, while being struck by the monkeys, those demons went towards Lanka, running fast stupefied.

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दुद्रुवुर्बहुधा भीता राक्षसाः शतशो दिशः ।
त्यक्त्वा प्रहरणान्सर्वे पट्टसासिपरश्वधान् ॥ ९०-६-८१

81. sarve = all bhiitaaH = the frightened; raakShasaaH = demons; shatashaH = in hundreds; tyaktvaa = abandoning; praharaNaan = their weapons; paTTishaasi parashvadhaan = sharp-edged spears; swords and axes; dudruvuH = ran away; bahuudhaa = to various directions.

All those frightened demons, abandoning their weapons sharp-edged spears, swords and axes ran away in hundreds to various directions.

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के चिल्लङ्कां परित्रस्ताः प्रविष्टा वानरार्दिताः ।
समुद्रे पतिताः के चित्के चित्पर्वतमाश्रिताः ॥ ९०-६-८२

82. vaanararditaaH = tormented by the monkeys; kechit = some; paritrastaaH = were scared; praviShTaaH = and entered; laN^kaam = Lanka; kechit = some; patitaaH = fell; samudre = into the ocean; kechit = some; aashritaaH = took refuge; parvatam = in the mountain.

Tormented by the monkeys, some were scared and entered Lanka. Some fell into the ocean. Some took refuge in the mountain.

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हतमिन्द्रजितं दृष्ट्वा शयानं समरक्षितौ ।
राक्षसानां सहस्रेषु न कश्चित्प्रत्यदृश्यत ॥ ९०-६-८३

83. dR^iShTvaa = seeing; hatam = the killed; indrajitam = Indrajit; shayaanam = lying; raNakShitau = in the battle-field; kashchit = not even one; sahasreShu = among the thousands; raakShasaanaam = of demons; pratyadR^ishyata = was to be seen.

Seeing Indrajit killed and lying on the battle-field, not even one among the thousands of demons was to be seen.

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यथास्तं गत आदित्ये नावतिष्ठन्ति रश्मयः ।
तथा तस्मिन्निपतिते राक्षसास्ते गता दिशः ॥ ९०-६-८४

84. rashmayaH yathaa = as the sun-rays; naavatiShThanti = do not exist; aaditye astamgate = when the sun sets; tathaa = so also; tasmin nipatite = when Indrajit had fallen; te raakShasaaH = those demons; gataaH = left; dishaH = to (different) directions.

As the sun-rays do not exist when the sun has sunk below the horizon, so those demons left to different directions when Indrajit had fallen.

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शान्तरक्ष्मिरिवादित्यो निर्वाण इव पावकः ।
स बभूव महातेजा व्यपास्त गतजीवितः ॥ ९०-६-८५

85. saH mahaabaahuH = that long-armed Indrajit; vyapaastagatajiivitaH = thrown asunder and dead; babhuuva = was; aadityaH iva = like the sun; shaantarashmiH = whose rays

have cooled down; **paavakaH iva** = and like the fire; **nirvaaNaH** = which is extinguished.

Thrown asunder and dead, that long-armed Indrajit looked like the sun whose rays have cooled down and like the fire which is extinguished.

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प्रशान्तपीडा बहुलो विनष्टारिः प्रहर्षवान् ।
बभूव लोकः पतिते राक्षसेन्द्रसुते तदा ॥ ९०-६-८६

86. **raakShasendrasute patite** = when Indrajit was fallen; **lokaH** = the world; **tadaa** = then; **babhuuva** = became; **viShTaariH** = the one whose enemy were destroyed; **prashaanta piiDaa bahulaH** = whose oppressions were pacified; **praharShavaan** = and the one which was rejoiced.

When Indrajit was fallen, the world then had its oppressions pacified, now that its enemy had been destroyed and it experience a rejoice.

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हर्षं च शक्रो भगवान्सह सर्वैः सुरर्षभैः ।
जगाम निहते तस्मिन्नाक्षसे पापकर्मणि ॥ ९०-६-८७

87. **tasmin raakShase** = while that demon; **paapakarmaNi** = of sinful deeds; **nihate** = having been killed; **bhagavaan shakraH** = the illustrious Indra the ruler of gods; **sarveH maharShibhiH saha** = along with all the great sages; **jagaama harSham** = obtained rejoice.

While that demon of sinful deeds is having been killed, the illustrious Indra the ruler of gods along with all the great sages were rejoiced.

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आकाशे चापि देवानां शुश्रुवे दुन्दुभिस्वनः ।
नृत्यद्भिरप्सरोभिश्च गन्धर्वैश्च महात्मभिः ॥ ९०-६-८८

88. **aakaashe cha** = in the sky too; **shushruve** = was leard; **dundubhiH svanaH** = the sound of large drums; **devaanaam** = of celestials; **nR^ityadbhiH apsarobhiH** = of dancing Apsaras the celestial nymphs; **mahaatmabhiH gandharvaishcha** = and of the great souled Gandharvas the celestial musicians.

In the sky too was heard the sound of large drums played by celestials, the melody produced by dancing Apsaras the celestial nymphs and the songs of Gandharvas the celestial musicians.

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ववर्षुः पुष्पवर्षाणि तदद्भुतमिवाभवत् ।
प्रशशंसुर्हते तस्मिन् राक्षसे क्रूरकर्मणि ॥ ९०-६-८९

89. **tasmin raakShase** = while that demon; **kruurakarmaNi** = of cruel deeds; **hate** = was killed; **puShpavarShaaNi** = a deluge of flowers; **vavarShuH** = rained; **prashashamsuH** = and (a deluge of) praises; **tat** = It; **abhavat** = was; **adbhutamiva** = wonderful.

While that demon of cruel deeds was killed, a deluge of flowers rained along with showers of praises. It was a wonderful scene.

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शुद्धा आपो नभश्चैव जहृषुर्देत्यदानवाः ।
आजग्मुः पतिते तस्मिन्सर्वलोकभयावहे ॥ ९०-६-९०

90. **saH** = while that Indrajit; **sarvalokabhayaavaha** = who was the terror of all the worlds; **patite** = had fallen; **aapaH** = the waters; **nabhashchaiva** = and the sky; **shuddhaaH** = became clear; **devadaanavaaH** = the celestials and demons; **jahruShuH** = were rejoiced; **aagamuH** = and arrived (on the scene).

While that Indrajit, who was the terror of all the worlds, had fallen, the waters and the sky became clear. The celestials and demons were rejoiced and arrived on the scene.

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ऊचुश्च सहिताः सर्वे देवगन्धर्वदानवाः ।

विज्वराः शान्तकलुषा ब्राह्मणा विचरन्त्विति ॥ ९०-६-९१

91. **tuShTaaH** = the gratified; **devagandharvadaanavaaH** = celestials; Gandharvas the celestial musicians and the demons; **sahitaaH** = together; **iti uachuscha** = said; **braahmaNaaH** = (Let) the Brahmanas; **vicharantu** = move about; **vijvaraaH** = cheerfully; **shaantakaluShaaH** = that their trouble has ceased.

The gratified celestials, Gandharvas the celestial musicians and the demons said: "Let the Brahmanas move about cheerfully, now that their trouble has ceased."

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ततोऽभ्यनन्दन्संहृष्टाः समरे हरियुथपाः ।

तमप्रतिबलं दृष्ट्वा हतं नैरृतपुङ्गवम् ॥ ९०-६-९२

92. **dR^iShTvaa** = seeing; **tam** = that; **nairR^itapungavam** = foremost of demons; **apratibalam** = who was unrivalled; **samara** = in battle; **hatam** = having been killed; **samhR^iShTaaH hariyuuthapaaH** = the rejoiced monkey-chiefs; **tataH** = then; **abhyanandan** = applauded (Lakshmana).

Seeing that foremost among demons, who was unrivalled in battle, having been killed, the rejoiced monkey-chiefs applauded Lakshmana.

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विभीषणो हनुमांश्च जाम्बवांश्चक्षयुथपः ।

विजयेनाभिनन्दन्तस्तुष्टुवुश्चापि लक्ष्मणम् ॥ ९०-६-९३

93. **vibhiiShaNaaH** = Vibhishana; **hannumaamshcha** = Hanuma; **jambavaan cha** = and Jamabavan; **R^ikShayuuthapaH** = the chief of bears; **abhinanadantaH** = were pleased at; **lakShmaNam** = Lakshmana; **vijayena** = for his victory; **tuShTuvaH cha api** = and applauded him too.

Vibhishana, Hanuma and Jambavan the chief of bears were pleased at Lakshmana for his victor and applauded him too.

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क्ष्वेडन्तश्च नदन्तश्च गर्जन्तश्च प्लवङ्गमाः ।

लब्धलक्षा रघुसुतं परिवार्योपतस्थिरे ॥ ९०-६-९४

94. **plavangamaaH** = the monkeys; **labdha lakShyaaH** = who achieved their aim; **kShveDantashcha** = roaring; **plavantashcha** = and jumping; **upatasthire** = stood; **parivaarya** = encircling; **raghusutam** = Lakshmana; **garjantashcha** = while emitting thundering sounds.

The monkeys, who accomplished their aim, roaring, jumping with joy and emitting thundering sounds, stood encircling Lakshmana.

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लाङ्गुलानि प्रविध्यन्तः स्फोटयन्तश्च वानराः ।

लक्ष्मणो जयतीत्येवं वाक्यं व्यश्रावयन्तदा ॥ ९०-६-९५

95. pravidhyantaH = wagging; laanguulaani = their tails; sphoTayantaH cha = lashing them; vaanaraaH = the monkeys; tadaa = then; vishraavayan ityevam vaakyam = gave forth the slogan; lakShmaNaH jayati = "Victorious is Lakshmana!"

Wagging their tails and lashing them, the monkeys then gave forth the slogan, "Victorious is Lakshmana!"

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अन्योन्यं च समाश्लिष्य कपयो हृष्टमानसाः ।

चक्रुरुच्चावचगुणा राघवाश्रयजाः कथाः ॥ ९०-६-९६

96. samaaShiShya = embracing; anyonyam = each other; hR^iShTamaanasaaH = with rejoiced minds; harayaH = the monkeys; chakruH = indulged; raaghavaashrayasatkathaaH = in good conversations about Lakshmana; uchchhavacha guNaaH = having manifold qualities.

Embracing each other with rejoiced minds, the monkeys indulged in good conversations about Lakshmana and his manifold qualities.

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तदसुकरमथाभिवीक्ष्य हृष्टाः ।

प्रियसुहृदो युधि लक्ष्मणस्य कर्म ।

परममुपलभन्मनःप्रहर्षं ।

विनिहतमिन्द्ररिपुं निशम्य देवाः ॥ ९०-६-९७

97. nishamya = hearing; indraripum = Indrajit; vinihatam = having been killed devaaH = the celestials; atha = then; abhiviikShya = witnessing; tat = that; asukarm karma = arduous act; lakShmaNasya = of Lakshmana; priyasuhR^idaH = their beloved friend; yudhi = in battle; hR^iShTaaH = were gratified; upalabhan = and obtained; paramam = a great; manaH praharSham = rejoice of mind.

Hearing Indrajit having been killed and witnessing that arduous act of Lakshmana, their beloved friend in battle, the celestials were gratified and experienced a great rejoice in their minds.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये युद्धकाण्डे नवतितमः सर्गः

Thus, this is the 90th chapter in Yuddha Kanda of Valmiki Ramayana, the First Epic poem of India.

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**VI : Yuddha Kanda - Book Of
Chapter [Sarga] 91
Verses converted to UTF-8, Nov 09**

Introduction

Lakshmana and Vibhishana approach Rama and inform him that Indrajit's head has been chopped off. Rama was delighted with the news and applauds Lakshmana, by embracing him. Rama gets Lakshmana and others treated by Sushena. After the medical treatment by Suhena, Lakshmana becomes sound, active and full of joy.

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रुधिरक्लिन्नागात्रस्तु लक्ष्मणः शुभलक्षणः ।
बभूव हृष्टस्तं हत्वा शक्रजेतारमाहवे ॥ ९१-६-१

1. lakShmaNaH = Lakshmana; shubhalakShaNaH = endowed with auspicious body marks; rudhiraklinnagaatraH = and with his limbs drenched in blood; hatvaa = having killed; tam = that; shakrajetaaram = Indrajit; aahave = in the combat; babhuuva = felt; hR^iShTaH = rejoiced.

Lakshmana, endowed with auspicious bodily marks, whose limbs were drenched in blood, felt rejoiced on having killed Indrajit in combat.

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ततः स जाम्बवन्तं च हनूमन्तं च वीर्यवान् ।
संनिवर्त्य महातेजास्तांश्च सर्वान्वनौकसः ॥ ९१-६-२
आजगाम ततः शीघ्रं यत्र सुग्रीवराघवौ ।
विभीषणमवष्टभ्य हनूमन्तं च लक्ष्मणः ॥ ९१-६-३

2; 3. samnipatya = having offered his salutation; jaambavantam = to Jambavan; hanuumantashcha = Hanuma; sarvaan taan = and all those; vanaukasaH = monkeys; saH viiryavaan = that valiant; lakShmaNaH = Lakshmana; mahaatejaaH = of great brilliance; tataH = from there; aajagaama = came; tataH = then; shiighram = quickly; yatra sugriiva raaghavau = to the place where Sugreeva and Rama were there; avaShTabhya = leaning himself upon; vibhiiShaNan hanuumantam cha = Vibhishana and Hanuma.

Having offered salutation to Jambavan, Hanuma and all those monkeys, that valiant Lakshmana of great brilliance then quickly came from there to the place where Sugreeva and Rama were there, by leaning himself upon vibhishana and Hanuma.

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ततो राममभिक्रम्य सौमित्रिरभिवाद्य च ।
तस्थौ भ्रातृसमीपस्थः शक्रस्येन्द्रानुजो यथा ॥ ९१-६-४

4. abhivaadya cha = having offered his salutation; abhikramya = and approaching; raamam = Rama; tasthau = (he) stood; bhraatru samiipasthaH = in the vicinity of

his brother; **indra anujayathaa** = even as Lord Vamana (the younger brother of Indra); **shakrasya** = (would stand beside) Indra.

Having offered his salutation and approached Rama, Lakshmana stood beside his brother, even as Lord Vamana (the younger brother of Indra) would stand beside Indra the lord of celestials.

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निष्ठनन्निव चागत्य राघवाय महात्मने ।

आचक्षे तदा वीरो घोरमिन्द्रजितो वधम् ॥ ९१-६-५

5. **tadaa** = then; **viiraH** = the valiant Lakshmana; **aagatya** = arriving at; **mahaatmane raaghavaaya** = the great souled Rama; **aachachakShe** = told (him); **niShTananniva** = in a mumbling tone; **ghoram vadham** = about the terrible destroyal; **indrajitaH** = of Indrajit.

Then, the valiant Lakshmana, arriving at the great-souled Rama, told him in a mumbling tone (as he was feeling tiresome) about the terrific destroyal of Indrajit.

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रावणस्तु शिरश्छिन्नं लक्ष्मणेन महात्मना ।

न्यवेदयत रामाय तदा हृष्टो विभीषणः ॥ ९१-६-६

6. **tadaa** = then; **hR^iShTaH** = the rejoiced; **vibhiiShaNaaH** = Vibhishana; **nyavedayata** = informed (in a clear tone); **raamaaya** = to Rama; **raavaNeH shiraH** = (that) Indrajit's head; **chhinna** = had been chopped off; **mahaatmanaa lakShmaNena** = by the great-souled Lakshmana.

Then, the rejoiced Vibhishana informed (in a clear tone) to Rama that Indrajit's head had been chopped off by the great-souled Lakshmana.

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श्रुत्वैव तु महावीर्यो लक्ष्मणेनेन्द्रजिद्वधम् ।

प्रहर्षमतुलं लेभे वाक्यं चेदमुवाच ह ॥ ९१-६-७

7. **shrutvaiva tu** = just on hearing; **indrajidvadham** = about the killing of Indrajit; **lakShmaNena** = by Lakshmana; **mahaaviiryaH** = Rama of great prowess; **lebhe** = obtained; **atulam** = immeasurable; **praharSham** = joy; **uvaacha ha** = and spoke; **idam vaakyam cha** = the following words:

Just on hearing the news about the killing of Indrajit by Lakshmana, Rama of great prowess obtained immeasurable joy and spoke the following words

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साधु लक्ष्मण तुष्टोऽस्मि कर्म चासुकरं कृतम् ।

रावणेर्हि विनाशेन जितमित्युपधारय ॥ ९१-६-८

8. **lakShmaNa** = O Lakshmana!; **saadhu** = well done!; **tuShTaH asmi** = I feel gratified; **asukaram karma** = an arduous act; **kR^itam** = has been done; **upadhaaraya** = consider it; **jitam iti** = as our victory; **raavaNeH vinaashena** = through the destroyal of Indrajit.

"O Lakshmana! Well done! I feel gratified. An arduous act has been done. Consider it as our victory, through the destroyal of Indrajit.

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स तं शिरस्युपाघ्राय लक्ष्मणं कीर्तिवर्धनम् ।
लज्जमानं बलात्स्नेहादङ्कमारोप्य वीर्यवान् ॥ ९१-६-९
उपवेश्य तमुत्सङ्गे परिष्वज्यावपीडितम् ।
भ्रातरं लक्ष्मणं स्निग्धं पुनः पुनरुदैक्षत ॥ ९१-६-१०

9; 10. **upaaghraaya** = smelling; **shirasi** = the head; **tam lakSmaNam** = of that Lakshmana; **kiirti vardhanam** = who had augmented his fame; **lajjamaanam** = and yet who was feeling abashed (to hear himself being praised); **balaat** = forcibly; **aaropya** = drawing him; **aN^kam** = to his lap; **upaveshya** = and placing; **tam bhraataram lakShmaNam** = that Lakshmana his younger brother; **utsaN^ge** = in his lap; **snehaat** = with affection; **avapiiDitam** = wounded as he was; **saH viiryavaan** = that valiant Rama; **pariShvajya** = having embraced him; **udaikShata** = tenderly gazed upon him; **snigdham** = affectionately; **punaH punaH** = again and again.

Smelling the head of that Lakshmana, who had augmented his fame and yet who was feeling abashed (to hear himself being praised), forcibly drawing him to his lap and placing that Lakshmana his younger brother in his lap with affection, wounded as he was, that valiant Rama, having embraced him, tenderly gazed upon him affectionately again and again.

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शल्यसंपीडितं शस्तं निःश्वसन्तं तु लक्ष्मणम् ।
रामस्तु दुःखसंतप्तं तं तु निःश्वासपीडितम् ॥ ९१-६-११
मूर्ध्नि चैनमुपाघ्राय भूयः संस्पृश्य च त्वरन् ।
उवाच लक्ष्मणं वाक्यमाश्वास्य पुरुषर्षभः ॥ ९१-६-१२

11; 12. **upaaghraaya** = smelling; **bhuuyaH** = once more; **muurdhni** = the head of; **tam** = that; **lakShmaNam** = Lakshmana; **shalya sampiiDitam** = who was feeling tormented by the arrows that had penetrated into his body; **shastam** = who had been wounded; **niH shvasantam** = who was breathing hard; **lakShmaNam** = who was endowed with auspicious characteristics; **duHkhasamtaptam** = was afflicted with agony; **niHshvaasa piiDitam** = and was feeling pained at the time of respiration; **tvaran** = and hurriedly; **samspr^ishya** = stroking him; **aashvaasya** = and restoring im to confidence; **raamaH** = Rama; **puruSharShabhaH** = the foremost among men; **uvaacha** = spoke; **vaakyam** = (the following) words:

Smelling once more the head of that Lakshmana, who was feeling tormented by the arrows that had penetrtrted into his body, who had been wounded, who was breathing heard, who was endowed with auspicious characteristics, was afflicted with agony and was feeling paine dat the time of respiration, and hurriedly stroking him as well as restoring confidence in him, Rama the foremost among men spoke the following words:

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कृतं परमकल्याणं कर्म दुष्करकारिणा ।
अद्य मन्ये हते पुत्रे रावणम् निहतं युधि ॥ ९१-६-१३

13. **parama kaLyaaNam karma** = an extremely noble act; **kR^itam** = was done; **duShkarma karmaNaa** = by you; a doer of difficult things; **adya** = now; **putre** = that his son; **hate** = having been killed; **manye** = I account; **raavaNam** = Ravana; **nihatam** = to have been killed; **yudhi** = in battle.

"An extremely noble act was performed by you, a doer of difficult things. Now, that his son having been killed, I account Ravana to have been killed in battle."

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अद्याहं विजया शत्रौ हते तस्मिन् दुरात्मनि ।
रावणस्य नृशंसस्य दिष्ट्या वीर त्वया रणे ॥ ९१-६-१४
चिन्नो हि दक्षिणो बाहुः स हि तस्य व्यपाश्रयः ।
विभीषणहनूमद्भ्यां कृतं कर्म महद्रणे ॥ ९१-६-१५

14; 15. **tasmin** = as that; **duraatmani** = evil-minded; **shatrau** = enemy; **hate** = has been killed; **aham** = I; **vijayii** = (become) victorious; **viira** = O valiant Lakshmana!; **diShTyaa** = fortunately; **dakShiNaH** = the right; **baahuh** = hand; **nR^ishamsasya raavaNasya** = of the cruel Ravana; **chhinnohi** = indeed has been chopped off; **tvayaa** = by you; **tasya** = to that Ravana; **saH** = Indrajit; **vyapaashrayaH hi** = is indeed the support; **mahat raNe** = in that great battle; **mahat karma** = a great feat; **kR^itam** = was performed; **vibhiiShaNa hanudbhyaam** = by Vibhishana and Hanuma.

"As that evil-minded enemy has been killed, I become victorious. O valiant Lakshmana! Fortunately, you indeed severed the right hand of the cruel Ravana. Indrajit is indeed the support for that Ravana. Vibhishana and Hanuma too performed a great feat in the great battle."

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अहोरात्रैस्त्रिभिर्वीरः कथंचिद्विनिपातितः ।
निरमित्रः कृतोऽस्म्यद्य निर्यास्यति हि रावणः ॥ ९१-६-१६
बलव्यूहेन महता श्रुत्वा पुत्रं निपातितम् ।

16. **tribhiH ahoraatraiH** = in the course of three days and nights; **viiraH** = the valiant Indrajit; **vinipaatitaH** = was felled down; **katham chit** = somehow; **adya** = now; **kR^itaH asmi** = I have been made; **niramiitraH** = free from enemies; **shrutvaa** = hearing; **puNam** = his son; **nipaatitam** = having been felled down; **niryaasyati hi** = Ravana will indeed come forth; **mahataa** = with a great; **balavyuuhena** = and powerful battle-array.

"In the course of three days and nights, the valiant Indrajit was felled down somehow. Now, I have been made free of enemies. Hearing of his son having been struck down, Ravana will indeed come forth with a great and powerful battle-array."

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तं पुत्रवधसन्तप्तं निर्यान्तं राक्षसाधिपम् ॥ ९१-६-१७
बलेनावृत्य महता निहनिष्यामि दुर्जयम् ।

17. **aavR^itya** = by encircling; **tam raakShasaadhipam** = that Ravana; **durjayam** = who is difficult to be conquered; **mahataa balena** = with a great army; **nihaniShyaami** = I will kill him; **niryaantam** = who is coming forth; **putravadha santaptam** = feeling distressed of his son's killing.

"By encircling that Ravana, who is difficult to be conquered, with a great army, I will kill him, who is coming forth with a feeling of distress for the death of his son."

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त्वया लक्ष्मण नाथेन सीता च पृथिवी च मे ॥ ९१-६-१८
न दुष्प्रापा हते त्वद्य शक्रजेतरि चाहवे ।

18. **lakShmaNa** = O Lakshmana!; **tasmin shakrajetari** = as that Indrajit; **hate** = has been killed; **aahave** = in battle; **tvayaa** = by you; **naathena** = who are my protector; **na siitaacha pR^ithiviicha** = neither Seetha nor this earth; **duShpraapaa** = is hard to attain.

"O Lakshmana! As that Indrajit has been killed in battle by you, who are my protector, neither Seetha nor this entire earth is hard to attain."

स तं भ्रातरमाश्वस्य पारिष्वज्य च राघवः ॥ ९१-६-१९

रामः सुषेणं मुदितः समाभाष्येदमब्रवीत् ।

19. aarhvaasya = consoling; tam bhraataram = that younger brother; pariShvajya cha = and having embraced him; saH raamaH = that Rama; raaghavaH = who was born in Raghu dynasty; muditaH = was delighted; samaabhaaShya = and calling; suSheNam = Seshena; abraviit = spoke; idam = the following words:

Having thus consoled Lakshmana and having embraced him, that Rama who was born in Raghu-dynansty, was duly delighted and by calling Sushena, spoke to him the following words:

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सशल्योऽयं महाप्राज्ञः सौमित्रिर्मित्रवत्सलः ॥ ९१-६-२०

यथा भवति सुस्वस्थस्तथा त्वं समुपाचर ।

20. tvam = you; samupaachara = attend upon; mitravatsalaH = who is fond of friends; sashalyaH = and who is wounded; yathaa tathaa = so that; bhavati = he will become; susvastaH = perfectly well; mahaapraajJNaH = O highly intelligent one!.

"O highly intelligent one! You attend upon this wounded Lakshmana, who is fond of frinds, so that he will become perfectly well in health."

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विशल्यः क्रियतां क्षिप्रं सौमित्रिः सविभीषणः ॥ ९१-६-२१

कृष वानरसैन्यानां शूराणां द्रुमयोधिनाम् ।

ये चान्येऽत्र च युध्यन्तः सशल्यो व्रणिनस्तथा ॥ ९१-६-२२

तेऽपि सर्वे प्रयत्नेन क्रियन्तां सुखिनस्त्वया ।

21; 22. lakShmaNaH = (Let) Lakshmana; savibhiiShaNaH = along with Vibhishana; kShipram kriyataam = be qickly made; vishalyaH = free of pain caused by the arrows that have penetrated into their body; te anye sarve. api = let all other too; R^ikShavaanara sainyaanaam shuuraaNaam = among the gallant bear and monkey-warrior; drumayodhinaam = fighting with trees; yacha yudhyanti = who have gought on the battle-field; atra = here; sa shalyaaH tathaa vraNinaH = and stand pierced with arrows and wounded; sukhinaH kriyantaam = be healed; tathaa = in the same way; prayatnena = with great care.

Let Lakshmana along with Vibhishana be quickly made free from pain caused by the arrows that have penetrated into their body. Let all others too among the gallant bear and monkey-warriors fighting with trees who have fought on the battle-field here and stand pierced with arrows and owunded, be healed in the same way with great care."

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एवमुक्तः स रामेण महात्मा हरियूथपः ॥ ९१-६-२३

लक्ष्मणाय ददौ नस्तः सुषेणः परमौषधम् ।

23. evam uktaH = thus commanded; raameNa = by Rama; saH mahaatmaH = that great souled; suSheNaH = Sushena; hariyuuthapaH = the monkey-cheif; dadau = gave; paramauShadham = an excellent medicine; nastaH = through nose; lakShmaNaaya = to Lakshmana.

As commanded by Rama, the great-souled Sushena, the monkey-cheif gave an excellent medicine through nose to Lakshmana.

स तस्य गन्धमाघ्राय विशल्यः समपद्यत ॥ ९१-६-२४

तदा निर्वेदनश्चैव संरूढव्रण एव च ।

24. aaghraaya = inhaling; tasya gandham = the odour of that herb; saH = Lakshmana; samapadyata = became; vishalyaH = healed of the arrow-wounds; nirvedanashchaiva = free from pains; samruuDha vraNa eva cha = and his wounds got completely cured.

Inhaling the odour of that herb, Lakshmana became healed of the arrow-wounds, free from pains and his wounds got completely cured.

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विभीषण मुखानां च सुहृदां राघवाज्ञया ॥ ९१-६-२५

सर्वानरमुख्यानां चिकित्सां स तदाकरोत् ।

25. raaghavaajJNayaa = as per Rama's orders; (Sushena); tadaa = then; chikitsaamaakarot = treated; suhR^idaam = his companions; vibhiiShaNa mukhaanaam = like Vibhishana and others; sarva vaanara mukhyaanaam = ncluding all the monkey-chiefs.

As per the order of Rama, Sushena then treated his companions like Vibhishana and others including all the monkey-chiefs.

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ततः प्रकृतिमापन्नो हृतशल्यो गतव्यथः ॥ ९१-६-२६

सौमित्रिर्मुदितस्तत्र क्षणेन विगतज्वरः ।

26. tataH = then; hR^ita shalyaH = with his arrow-wounds healed; gataklamaH = his tiresomeness gone; vigatajvaraH = and his feverishness cured; kShaNena = within a moment; saumitriH = Lakshmana; aapannaH = having restored; prakR^itim = his original disposition; mumude = felt joyful; tatra = there.

Then, with his arrow-wounds healed, his fatigue gone and his feverishness cured within a moment, Lakshmana having restored his original disposition, felt joyful there.

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तथैव रामः प्लवगाधिपस्तदा ।

विभीषणश्चर्क्षपतिश्च जाम्बवान् ।

अवेक्ष्य सौमित्रिमरोगमुत्थितं ।

मुदा ससैन्यः सुचिरं जहर्षिरे ॥ ९१-६-२७

27. tadaiva = then; avekShya = seeing; saumitrim = Lakshmana; utthitam = standing up; arogam = healthy; raamaH = Rama; tathaa = and; plavangaadhipaH = Sugreeva; vibhiiShana; viiryaavaan = the valiant; R^ikShapatishcha = Jambavan; sa sainyaah = along with the army; jaharShire = were rejoiced; suchiram = for a long time.

Then, on seeing Lakshmana standing up with sound health, Rama, Sugreeva, Vibhishana and the valiant Jambavan along with the army were rejoiced for a long time.

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अपूजयत्कर्म स लक्ष्मणस्य ।

सुदुष्करं दाशरथिर्महात्मा ।

बभूव हृष्टा युधि वानरेन्द्रो ।

निशम्य तं शक्रजितं निपातितम् ॥ ९१-६-२८

28. mahaatmaa = great-souled; saH daasharathiH = that Rama; apuujayat = praised; suduShkaram karma = the very arduous feat; lakShmaNasya = of Lakshmana; nishamya = hearing; tam shakrajitam = that Indrajit; nipaatitam = having been killed; yudhi = in battle; vaanarendraH = Sugreeva; babhuuva = became; hR^iShTaH = delighted.

That great-souled Rama applauded the arduous feat of Lakshmana. Hearing of Indrajit having been killed in battle, Sugreeva became delighted.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये युद्धकाण्डे एकनवतितमः सर्गः

Thus, this is the 91st chapter in Yuddha Kanda of Valmiki Ramayana, the First Epic poem of India.

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Introduction

Ravana feels distressed in hearing the news of his son's death. He gets enraged and after deeply pondering over, decides to kill Seetha, who was the root of all this trouble. Ravana with a sword in his hand, sallies forth towards Ashoka garden to make a short work of Seetha. Seetha observes Ravana rushing towards her and laments that after killing Rama and Lakshmana, he is coming to her place to kill her. Beholding the lamentation of Seetha, Suparshva, a good and upright minister of Ravana advises Ravana to desist from that dastardly act and to divert his anger towards Rama in battle. Ravana accepts the advice of his minister and returns to his assembly-hall.

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ततः पौलस्त्य सचिवाः श्रुत्वा चेन्द्रजितं हतम् ।
आचक्षुरभिज्ञाय दशग्रीवाय सव्यथाः ॥ ९२-६-१

1. **shrutvaa** = hearing; **indraajitaH vadham** = of Indrajit's killing; **paulastya sachivaaH** = Ravana's counsellors; **tataH** = then; **satvaraaH** = hurriedly; **abhijNaaya** = ascertained the news; **achachakShuH** = reported the matter; **dashagrivaaya** = to Ravana.

Hearing of Indrajit's killing and having ascertained the news, Ravana's counsellors reported the matter hurriedly to Ravana.

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युद्धे हतो महाराज लक्ष्मणेन तवात्मजः ।
विभीषणसहायेन मिषतां नो महाद्युते ॥ ९२-६-२

2. **mahaaraaja** = O monarch!; **tava** = your; **mahaadyutiH** = great majestic; **aatmajaH** = son; **hataH** = has been killed; **lakShmaNena** = by Lakshmana; **vibhiiShaNa sahaayena** = with the help of Vibhishana; **naH niShataam** = while we were witnessing the same; **yuddhe** = in the battle-field.

"O monarch! Your great majestic son has been killed by Lakshmana with the help of Vibhishana, while we were witnessing the event in the battle-field."

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शूरः शूरेण संगम्य संयुगेष्वपराजितः ।
लक्षणेन हतः शूरः पुत्रस्ते विबुधेन्द्रजित् ॥ ९२-६-३
गतः स परमान् लोकान् शरैः संताप्य लक्ष्मणम् ।

3. **te shuuraH putraH** = your valiant son; **aparaajitaH** = who was unbeatable; **samyugeShu** = in combats; **shuuraH** = that hero; **vibudhendrajit** = who conquered Indra the lord of celestials; **samgamyaa** = having collided; **shureNa lakShmaNena** = with valiant Lakshmana; **hataH** = has been killed; **samtaapya** = tormenting; **lakShmaNam** =

Lakshmana; **sharaiH** = with his arrows; **saH** = Indrajit; **gataH** = departed; **paramaan lokaan** = to the highest world.

"Your valiant son, who was unbeatable in combats and that hero who conquered Indra the lord of celestials, having collided with valiant Lakshmana, has been killed. Having tormented Lakshmana with his arrows, Indrajit departed to the highest world."

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स तं प्रतिभयं श्रुत्वा वधं पुत्रस्य दारुणम् ॥ ९२-६-४
घोरमिन्द्रजितः सङ्ख्ये कश्मलं प्राविशन्महत् ।

4. **shrutvaa** = hearing; **tam** = that; (news of); **pratibhayam** = formidable; **daaruNam** = harsh; **ghoram** = and indrajitaH = of his son; Indrajit; **samkhye** = in battle; **saH** = Ravana; **praavishat** = gave way; **mahat kashmalam** = to a protracted swoon.

Hearing that news of formidable, harsh and terrific death of Indrajit his son in battle, Ravana gave way to a protracted swoon.

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उपलभ्य चिरात्संज्ञां राजा राक्षसपुङ्गवः ॥ ९२-६-५
पुत्रशोकाकुलो दीनो विललापाकुलेन्द्रियः ।

5. **upalabhya** = regaining; **samjJNaam** = his consciousness; **chiraat** = after a long time; **raajaa** = the king; **raakShasapungavaH** = Ravana; **vilalaapa** = lamented; **putrashokaakulaH** = confounded as he was with sorrow of his son's death; **diinaH** = became depressed; **aakulendriyaH** = and confused in mind.

Regaining his consciousness after a long time, the king Ravana, confounded as he was with sorrow on account of his son's death and with his mind confused, lamented as follows depressed as he was.

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हा राक्षसचमूमुख्य मम वत्स महारथ ॥ ९२-६-६
जित्वेन्द्रं कथमद्य त्वं लक्ष्मणस्य वशं गतः ।

6. **haa** = alas!; **raakShasachamuumukhya** = O chief of the army of demons!; **mama vatsa** = O my child!; **mahaabala** = O the mighty one!; **katham** = how; **tvam** = were you; **jitvaa** = who; having conquered; **indram** = Indra; **adya** = now; **lakShmaNasya vasham gataH** = subjected to the will of Lakshmana?

"Alas! My child, the chief of the army of demons, having extraordinary might! Having conquered Indra, how have you been subjected to the power of Lakshmana now?"

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ननु त्वमिषुभिः क्रुद्धो भिन्द्याः कालान्तकावपि ॥ ९२-६-७
मन्दरस्यापि शृङ्गाणि किं पुनर्लक्ष्मणं रणे ।

7. **nana** = certainly; **kruddhaH** = when enraged; **tvam bhindyaa** = you would pierce; **iSubhiH** = with your arrows; **yudhi** = in battle; **kaalaantakau api** = even the all-destroying time in the form of Yama the lord of Death; **shR^iNyapi** = even the peaks; **mandarasya** = of Mount Mandara; **lakShmaNam kim punaH** = what to tell about Lakshmana?

"Certainly, when enraged, you would pierce with your arrows in battle, even the all-destroying time in the form of Yama the Lord of Death and even the peaks of Mount Mandara. What to tell about Lakshmana?"

अद्य वैवस्वतो राजा भूयो बहुमतो मम ॥ ९२-६-८

येनाद्य त्वं महाबाहो संयुक्तः कालधर्मणा ।

8. **mahaabaaho** = O the long armed one! **bhuuyaH bahumataH** = highly esteemed mama = to me; **raajaa** = is king Yama; **vaivasvataH** = son of sun-god; **yena** = by whom; **tvam** = you; **samyuktaH** = have been subjected to; **kaaladharmaNaa** = the ravages of time; **adya** = today.

"O the long armed one! Highly esteemed to me is the king Yama, son of sun-god, by whom you have been subjected to the ravages of time today."

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एष पन्थाः सुयोधानां सर्वामरगणेष्वपि ॥ ९२-६-९

यः कृते हन्यते भर्तुः स पुमान् स्वर्गमृच्छति ।

9. **eShaH** = this; **panthaaH** = is the path; **snyodhaanaam** = for great warriors; **sarvaamaragaNeShvapi** = even among all the celestial hosts; **saH pumaan** = that male offspring; **hanyate** = who is killed; **bhartuH kR^ite** = for the cause of his lord; **R^ichchhati** = obtains; **svargam** = heaven.

"This is the path for great warriors even among all the celestial hosts. That male offspring who is killed for the cause of his lord, obtains heaven."

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अद्य देवगणाः सर्वे लोकपालास्तथर्षयः ॥ ९२-६-१०

हतमिन्द्रजितं दृष्ट्वा सुखं स्वप्स्यन्ति निर्भयाः ।

10. **dR^iShTvaa** = seeing; **indrajitam** = Indrajit; **hatam** = having been killed; **samasta** = all; **devagaNaaH** = the hosts of celestials; **lokapaalaaH** = the guardians of the world; **maharShayaH** = the great sages; **adya** = can now; **svapsyanti** = sleep; **adya** = can now; **sukham** = comfortably; **nirbhayaaH** = and peacefully.

"Seeing Indrajit having been killed, all the hosts of celestials, the guardians of the world and the great sages now can sleep comfortably and peacefully."

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अद्य लोकास्त्रयः कृत्स्नाः पृथिवी च सकानना ॥ ९२-६-११

एकेनेन्द्रजिता हीना शून्येव प्रतिभाति मे ।

11. **hiinaa** = bereft; **indrajitaa** = of Indrajit; **ekena** = alone; **kR^itsnaa** = the entire; **pR^ithivii** = earth; **sakaananaa** = with its forests; **pratibhaati** = appear; **shuunyena** = to be wholly alone; **me** = to me; **trayaH lokaaH** = may; even the three worlds!

"Bereft of Indrajit alone, the entire earth with its forest appear to be wholly alone to me. Nay, even the three worlds!"

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अद्य नैरृतकन्यायां श्रोष्याम्यन्तःपुरे खम् ॥ ९२-६-१२

करेणुसङ्घस्य यथा निनादं गिरिगह्वरे ।

12. **adya** = now; **shruShyaami** = I shall hear; **ravam** = the hue and cry; **nairR^ita antaHpuram** = in the gynaeceum; **ninaadam yathaa** = even as one would hear the roar; **kareNu samghasya** = of a troop of female-elephants; **girigahvare** = in a mountain cave.

"Now, I shall hear the hue and cry of the demon-maidens in the gynaeceum, even as one would hear the roar of a troop of female-elephants in a mountain cave."

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यौवराज्यं च लङ्कां च रक्षांसि च परन्तप ॥ ९२-६-१३
मातरं मां च भार्या च क्व गतोऽसि विहाय नः ।

13. paramtapa = O destroyer of enemies! kva = where; gataH api = did you go; vihaaya = leaving; yauva raajyam cha = your right of succession to our kingdom; laN^kaamcha = Lanka; rakShaamsi cha = the demons; maataram = your mother; maamcha = myself; bhaaryaamcha = your wives; naH = and all of us.

"O destroyer of enemies! Where did you go leaving the rank of Prince Regent as also Lanka, the demons, your mother and myself, your wives and all of us."

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मम नाम त्वया वीर गतस्य यमसादनम् ॥ ९२-६-१४
प्रेतकार्याणि कार्याणि विपरीते हि वर्तसे ।

14. viira = O hero!; preta kaaryaaNi maama = the obsequial; rights in my honour; ma magatasya yamasaadanam = consequent upon my death; kaaryaaNi = are to be done; tvayaa = by you; vipariite vartase hi = you are indeed in a reverse path.

"O hero! The obsequies rights in my honour ought to have been done by you, consequent upon my death in future. You are, however, following a reverse path."

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स त्वं जीवति सुग्रीवे लक्ष्मणे च राघवे ॥ ९२-६-१५
मम शल्यमनुद्धृत्य क्व गतोऽसि विहाय नः ।

15. sugriive = while Sugreeva; lakShmaNena = Lakshmana; raaghava = and Rama; jiivate = are still alive; saH tvam = you as such; annddhR^itya = without taking away; mama shalyam = my tormentation; kva = where; gataH = have you gone; vihaaya = deserting; naH = us?

"Deserting us without taking away my tormentation, while Sugreeva, lakshmana and Rama are still alive, where have you gone?"

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एवमादिविलापार्तं रावणं राक्षसाधिपम् ॥ ९२-६-१६
आविवेश महान्कोपः पुत्रव्यसनसम्भवः ।

16. mahaan = a huge; kopaH = rage; aavivesha = enveloped; raavaNam = Ravana; raakShasaadhipam = the king of demons; putravayasana sambhavaH = born of his son's death; evamaadivilaapaartam = while he was feeling distressed through grief as aforesaid.

A huge rage enveloped Ravana, the king of demons, born of his son's death, while he was feeling distressed through grief as aforesaid.

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प्रकृत्या कोपनं ह्येनं पुत्रस्य पुनराधयः ॥ ९२-६-१७
दीप्तं संदीपयामासुर्धर्मोऽर्कमिव रश्मयः ।

17. aathayaH = the anguishes; putrasya = of his son's death; samdiipayaamaasuH = flared up; punaH = further; evam = for him; prakR^ityaa = who by nature; kopanam = was wrathful; rashmayaH iva = as rays of the sun; (flare up) diiptam arkam = the blazing sun; gharme = in summer.

The anguishes occasioned by the death of his son, flared up further for him, who by his very nature, was wrathful, as rays of the sun flare up the blazing sun in summer.

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ललाटे भुकुटीभिश्च संगताभिर्व्यरोचत ॥ ९२-६-१८
यगान्ते सहनक्त्रस्तु महोर्मिभिरिवोदधिः ।

18. vyarochata = he shone; udadhiH iva = like an ocean; mahormiH = with giant waves; sahanakraiH = and crocodiles; yugaanti = at the time of dissolution of the world; bhrukuTiibhiH = with his eye-brows; samgataabhiH = joined together; lalaaTe = on his forehead.

With his eye brows joined together on his forehead, he shone brightly like an ocean, at the time of the dissolution of the world, with crocodiles and giant waves.

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कोपाद्विजृम्भमाणस्य वक्त्रद्व्यक्तमिव ज्वलन् ॥ ९२-६-१९
उत्पपात सधूमाग्निर्वृत्रस्य वदनादिव ।

19. vijR^imbhamaaNasya = while he was yawning; kopaat = with anger; sadhuumaagniH = a fire with smoke; utpapaata = broke out; iva = as through; vyaktam = clearly; jvalan = burning; vaktraat = from his mouth; vadanaadiva = as it did from the month; vR^itrasya = of Vritra (in the former days).

While he was yawning with anger; a fire with smoke, as though clearly burning, broke out from his mouth, as it did from the month of Vritra (in the former days).

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स पुत्रवधसंतप्तः शूरः क्रोधवशं गतः ॥ ९२-६-२०
समीक्ष्य रावणो बुद्ध्या वैदेह्या रोचयद्वधम् ।

20. saH = that; shuuraH = valiant; raavaNaH = Ravana; putra vadha samtaptaH = afflicted with the grief of his son's killing; krodhavasham gataH = got wrapped up in wrath; samiikShya buddhyaa = pondering with his mind; rochayat = craved; vadham = for the killing; vaidehyaaH = of Seetha.

Afflicted with the grief of his son's killing, that valiant Ravana got wrapped up in wrath and pondering with his mind, craved for the killing of Seetha.

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तस्य प्रकृत्या रक्ते च रक्ते क्रोधाग्निनापि च ॥ ९२-६-२१
रावणस्य महाघोरे दीप्ते नेत्रे बभूवतुः ।

21. mahaaghere = the dreadful; netre = eyes; rakte = which were red in colour; prakR^itye = by their nature; rakte = and red; krodhaagninaapi = even by the fire of wrath; tasya raavaNasya = of that Ravana; babhuuvatuH = were found; kiipete = to be glittering.

The dreadful eyes of that Ravana, which were red in colour by their very nature and were red even by the fire of his wrath, looked glittering.

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घोरं प्रकृत्या रूपं तत्तस्य क्रोधाग्निमूर्छितम् ॥ ९२-६-२२

बभूव रूपं रुद्रस्य क्रुद्धस्येव दुरासदम् ।

22. tat prakR^ityaa ghoram ruupam = that naturally terrific form; tasya = of his; krodhaagni muurchhitam = filled with the fire of his wrath; babhuuva = became; duraasadam = difficult to be approached; kruddhasya rudrasya iva = like the form of enraged Rudra the god of destruction.

That naturally terrific form of Ravana, filled with the fire of his wrath, became difficult to be approached, like the form of enraged Rudra the god of destruction.

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तस्य क्रुद्धस्य नेत्राभ्यां प्रापतन्नस्रबिन्दवः ॥ ९२-६-२३

दीप्ताभ्यामिव दीपाभ्यां सार्चिषः स्नेहबिन्दवः ।

23. ashru bindavaH = drops of tears; praapatan = fell down; tasya kruddhasya netraabhyaam = from his enraged eyes; snehabindavaH = as drops of oil; saarchiShaH = with flames; (fall down); diiptaabhyaam = from blazing; diipaabhyaam = lamps.

Drops of tears fell down from his enraged eyes, as drops of oil with flames fall down from blazing lamps.

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दन्तान्विदशतस्तस्य श्रूयते दशनस्वनः ॥ ९२-६-२४

यन्त्रस्यावेष्ट्यमानस्य महतो दानवैरिव ।

24. tasya dashanasvanaH = the sound of his teeth; vidashataH dantaan = produced from the friction of his teeth as he ground them; shruuyate = like the noise of a large machine; aakR^iShyamaaNasya = being dragged; daanavaiH = by demons.

The sound of his teeth, produced from the friction of his teeth as he ground them, were heard like the noise of a large machine being dragged by the demons.

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कालाग्निरिव संक्रुद्धो यां यां दिशमवैक्षत ॥ ९२-६-२५

तस्यां तस्यां भयत्रस्ता राक्षसाः संनिलिल्यिरे ।

25. bhayatrastaaH = trembling with fear; raakShasaaH = the demons; samvililyire = hid themselves; yaam yaam disham = in whichever quarter; avaiKShata = to which he directed his look; samkruddhaH = enraged as he was; kaalaagniriva = like the fire of universal dissolution.

Trembling with fear, the demons hid themselves, in whichever quarter to which he directed his look, enraged as he was, like the fire of universal dissolution.

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तमन्तकमिव क्रुद्धं चराचरचिखादिषुम् ॥ ९२-६-२६

वीक्षमाणं दिशः सर्वा राक्षसा नोपचक्रमुः ।

26. raakShasaaH = Demons; nopachakramuH = could not go towards; tam = Ravana; viikShamaaNam = who was looking at; sarvaaH = all (the four); dishah = quarters; kruddham antakamiva = like the enraged Yama the god of Death; charaachara chikhaadiShum = who wants to devour mobile and immobile creatures.

Demons could not go towards Ravana, who was looking at all the four quarters, like the enraged Yama the god of Death, who wants to devour both the mobile and the immobile

ततः परमसंकुद्धो रावणो राक्षसाधिपः ॥ ९२-६-२७
अब्रवीद्रक्षसां मध्ये संस्तम्भयिषुराहवे ।

27. samstabhayiShuH = desirous of posting; rakShasaam = the demons; aahave = to the field of battle; raavaNaH = Ravana; raakShasaadhipaH = the king of demons; parama samkruddhaH = who was very much enraged; tataH = then; abraviit = spoke (as follows); madhye = in their midst.

Desirous of posting the demons to the battle-field, Ravana the king of demons, who was very much enraged, then spoke as follows, in their midst:

मया वर्षसहस्राणि चरित्वा परमं तपः ॥ ९२-६-२८
तेषु तेष्ववकाशेषु स्वयम्भूः परितोषितः ।

28. svayambhuuH = Brahma the lord of creation; paritoShitaH = was gratified; mayaa = by me; charitvaa = by performing; paramam tapaH = a stupendous austerity; varSha sahasraaNi for thousands of years; teSu teShu avakaasheShu = at the conclusion of those austerities.

"Brahma the lord of creation was gratified by me, by performing a stupendous austerity for thousands of years, at the conclusion of those austerities."

तस्यैव तपसो व्युष्ट्या प्रसादाच्च स्वयम्भुवः ॥ ९२-६-२९
नासुरेभ्यो न देवेभ्यो भयं मम कदा चन ।

29. vyuShTyaa = as a consequence; tasya tapasaH eva = of that austerity alone; prasaadascha = and by the grace; svayambhuvaH = of Brahma the lord of creation; na kadaachana = there was never; bhyam = a fear; mama = for me; asurebhyaH = either from the demons; devebhyaH = or from the celestials.

"As a consequence of that austerity alone and by the grace of Brahma the lord of creation, there was never a fear for me either from the demons or from the celestials."

कवचं ब्रह्मदत्तं मे यदादित्यसमप्रभम् ॥ ९२-६-३०
देवासुरविमर्देषु न भिन्नं वज्रशक्तिभिः ।

30. devaasura vimardeShu = in the battles between the celestials and demons; yat kavacham = whatever armour was there; aaditya sama prabham = which was as brilliant as the sun; brahma dattam = gifted by Brahma the lord of creation; me = to me; na bhinnam = was not mutilated; vajramuShTibhiH = by thunderbolt in their fists."

"In the course of combats with the gods and demons, the armour gifted to me by Brahma, the lord of creation, which is as brilliant as the sun, could not be mutilated by those who held the thunderbolt in their fists."

तेन मामद्य संयुक्तं रथस्थमिह संयुगे ॥ ९२-६-३१
प्रतीयात्कोऽद्य मामाजौ साक्षादपि पुरन्दरः ।

31. kaH = who; pratiyaat = will attack; maam = me; adya = now; rathastham = seated in the chariot; samyuktam tena = and wearing that armour; iha samyuge = in this battle-field; saakshaat purandaraH api = nay; even Indra himself; adya = now; aajau = in combat?

"Who will, be it Indra himself, dare to attack me on the battle-field now, when mounted on chariot on this field of battle, and duly wearing the aforesaid armour?"

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यत्तदाभिप्रसन्नेन सशरं कार्मुकं महत् ॥ ९२-६-३२

देवासुरविमर्देषु मम दत्तं स्वयम्भुवा ।

अद्य तूर्यशतैर्भीमं धनुरुत्थाप्यतां मम ॥ ९२-६-३३

रामलक्ष्मणयोरेव वधाय परमाहवे ।

32; 33. tadaa = at that time; atiprasannena = by the very gracious; svayambhuva = Brahma the lord of creation; yat mahat kaarmukam = which large bow; sasharam = along with arrows; dattam = was given; mama = to me; devaasura vimardeShu = in the combat between gods and demons; adya = today; utthaapyataam = it can be taken out; tuuryashataiH = with a band of musical instruments; vadhaayaiva = for the purpose of killing; raamalakShmaNayoH = Rama and Lakshmana; paramaahave = in the great battle.

"Let that large bow of mine, which was given at that time to me along with arrows by the gracious Brahma the lord of creation, on the occasion of my combat between gods and demons, be taken out today to the accompaniment of a band of musical instruments, for the purpose of killing Rama and Lakshmana in the great battle."

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स पुत्रवधसन्तप्तः शूरः क्रोधवशं गतः ॥ ९२-६-३४

समीक्ष्य रावणो बुद्ध्या सीतां हन्तुं व्यवस्यत ।

34. saH = that; kruuraH = cruel; raavaNaH = Ravana; putra vadha samtaptaH = afflicted with grief at the killing of his son; krodha vasham gataH = was subjected to anger; samiikShya = and deeply pondering; buddhyaa = with his mind; vyavasyata = decided; hantum = to kill; siitaam = Seetha.

That cruel Ravana, afflicted as he was with grief at the killing of his son, was subjected to anger and deeply pondering with his mind, decided kill Seetha.

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प्रत्यवेक्ष्य तु ताम्राक्षः सुघोरो घोरदर्शनान् ॥ ९२-६-३५

दीनो दीनस्वरान्सर्वास्तानुवाच निशाचरान् ।

35. pratyavekShya = looking fixedly; taamraakShaH = with blood-red eyes; sarvaan taan = on all those; nishaacharaan = demons; diinasvaraan = who were making miserable sounds; sughoraH = the very awful Ravana for his part; ghora darshanaH = who had assumed a terrible appearance; diinaH = though feeling distressed; uvaacha = spoke (to them as follows):

Looking fixedly with blood-red eyes on all those demons, who were making miserable sounds, that very awful Ravana for his part, who had assumed a terrible appearance, though feeling distressed, spoke to them as follows:

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मायया मम वत्सेन वंचनार्थं वनौकसाम् ॥ ९२-६-३६

किं चिदेव हतं तत्र सीतेयमिति दर्शितम् ।

36. **vaN^chanaartham** = in order to hoodwink; **vanaukasaam** = the monkeys; **maayayaa** = by conjuring tricks; **kimchideva** = something; **hatam** = was killed; **tatra** = there; **mama vatsena** = by my child; **iyam** = It; **darshitam** = was shown; **siitaa iti** = as Seetha.

"In order to hoodwink the monkeys, something which had been killed there, was shown, by taking recourse to conjuring tricks, as Seetha, by my child (Indrajit)"

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तदिदं तथ्यमेवाहं करिष्ये प्रियमात्मनः ॥ ९२-६-३७
वैदेहीं नाशयिष्यामि क्षत्रबन्धुमनुव्रताम् ।
इत्येवमुक्त्वा सचिवान्खड्गमाशु परामृशत् ॥ ९२-६-३८

37; 38. **aham** = I; **kariShye** = shall make; **tat idam** = that hoax; **tathyameva** = into a hard reality; **aatmanaH priyam** = which is pleasing to me; **naashayiShyaami** = I shall destroy; **vaidehiim** = Seetha; **anuvrataam** = who is devoted to; **kShatra bandhum** = Rama; a bad warrior; **ityevam** = thus; **uktvaa** = speaking; **schivaan** = to his counsellors; **paraamR^ishat** = he drew; **khaDgam** = his sword; **aashu** = swiftly.

"I shall make that hoax into a hard reality, which is pleasing to me. I shall destroy Seetha, who is devoted to Rama, a bad warrior". Thus speaking to his counsellors, he swiftly drew his sword.

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उत्प्लुत्य गुणसम्पन्नं विमलाम्बरवर्चसं ।
निष्पपात स वेगेन सभायाः सचिवैर्वृतः ॥ ९२-६-३९
रावणः पुत्रशोकेन भृशमाकुलचेतनः ।
संकुद्धः खड्गमादाय सहसा यत्र मैथिली ॥ ९२-६-४०

39; 40. **samkR^iddhaH raavaNaH** = the enraged Ravana; **bhR^isham aakulachetanaH** = who was very much agitated in mind; **putrashokena** = because of the grief for his son's death; **utplatya** = springing up suddenly aadaaya = and taking; **khaDgam** = the sword; **guNasampannam** = enriched with good attributes; **vimalaambaravarchasam** = with the dazzle of a clear sky; **niShpapaata** = sallied forth; **sachivaiH vR^itaH** = along with his ministers; **vegena** = swiftly; **sahasaa** = and quickly; **sabhaayaaH** = from the assembly; **yatra** = to the place where; **maithilii** = Seetha was.

The enraged Ravana, who was very much agitated in mind because of the grief for his son's death, springing up suddenly and taking his excellent sword, having the dazzle of a clear sky, sallied forth from the assembly hall along with his ministers swiftly and quickly to the place where Seetha was.

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व्रजन्तं राक्षसं प्रेक्ष्य सिंहनादं विचुकुशुः ।
ऊचुश्चान्योन्यमालिङ्ग्य संकुद्धं प्रेक्ष्य राक्षसाः ॥ ९२-६-४१

41. **prekShya** = seeing; **raakShasam** = Ravana; **vrajantam** = going; (his followers); **vichukrushuH** = emitted; **simhanaadam** = a lion's roar; **prekShya** = seeing; **samkruddham** = the enraged; **raakShasam** = Ravana; **aaliN^gya** = and embracing; **anyonyam** = each other; (they); **uuchushchaH** = spoke (as follows):

Seeing Ravana going, his followers emitted a lion's roar. Seeing the enraged Ravana and embracing each other, they spoke as follows:

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अद्वैतं तावुभौ दृष्ट्वा भ्रातरौ प्रव्यथिष्यतः ।

लोकपाला हि चत्वारः क्रुद्धेनानेन तर्जिताः ॥ ९२-६-४२

बहवः शत्रवश्चान्ये संयुगेष्वभिपातिताः ।

42. ubhau = both; tau = those; bhraatarau = brothers (Rama and Lakshmana); dR^iShTvaa = on seeing; enam = him; adya = now; pravyathiShyataH = will get perturbed; anena = by him; kruddhena = who was in fury; chatvaara = four; lokapaalaaH = guardians of the world; tarjitaaH hi = were indeed frightened; bahavaH = Many; anye = other; shatravashchaapi = enemies were also; abhipaatitaaH = struck down; samyugeShu = in battles.

"Both those brothers (Rama and Lakshmana), on seeing him now in fury, will get perturbed. Indeed even the four guardians of the world had been frightened by him, who was in fury. Many other enemies were also frightened by him in various battles."

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त्रिषु लोकेषु रत्नानि भुङ्क्ते चाहृत्य रावणः ॥ ९२-६-४३

विक्रमे च बले चैव नास्त्यस्य सदृशो भुवि ।

43. raavaNaH = Ravana; aahR^itya = having brought; ratnaani = valuable things; triShulokeSu = from the three worlds; bhuNkte cha = enjoys them; naasti = no one; bhuvi = on earth; sadR^ishaH = is equal; asya = to him; vikramecha = i prowess; balechaiva = and strength.

"Fetching precious things existing in all the three worlds, Ravana enjoys them. No one on the earth is equal to him in strength and prowess."

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तेषां संजल्पमानानामशोकवनिकां गताम् ॥ ९२-६-४४

अभिदुद्राव वैदेहीं रावणः क्रोधमूर्छितः ।

44. teShaam samjalpamaanaanaam = while the demons were thus talking; raavaNaH = Ravana; krodhamuurchhitaH = who was excited with fury; abhidudraava = rushed towards; vaidehiim = Seetha; gataam = who was present ashoka vanikaam = in the Ashoka grove.

While those demons were thus talking, Ravana who was excited with fury, rushed towards Seetha, who was present in the Ashoka grove.

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वार्यमाणः सुसंकुद्धः सुहृद्भिर्हितबुद्धिभिः ॥ ९२-६-४५

अभ्यधावत संक्रुद्धः खे ग्रहो रोहिणीम् इव ।

45. vaarua;aaMaH = (Though) being kept back; suhR^idbhiH = by his companions hitabuddhibhiH = whose minds were set on his welfare; susamkR^iddhaH = Ravana; who was very much enraged; abhyadhaavata = rushed; samkruddhaH grahaH iva = like the enraged Mars; khe = in the sky; (would rush towards); rohiNiim = the constellation Rohini.

Though being kept back by his companions whose minds were set on his welfare, Ravana who was very much enraged, rushed like Mars, in the sky, which would rush towards the constellation, Rohini in fury.

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मैथिली रक्ष्यमाणा तु राक्षसीभिरनिन्दिता ॥ ९२-६-४६

ददर्श राक्षसं क्रुद्धं निस्त्रिंशवरधारिणम् ।

46. aninditaa = the faultless; maithilii tu = Seetha for her part; rakShyamaaNaa = who was being guarded; raakShasiibhiH = by female demons; dadarsha = saw; krudham = the enraged; raakShasam = Ravana; nistrimsha vara dhaariNam = bearing an excellent sword.

The faultless Seetha for her part, who was being guarded by female demons, saw the enraged Ravana who was bearing an excellent sword.

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तं निशाम्य सनिस्त्रिंशं व्यथिता जनकात्मजा ॥ ९२-६-४७

निवार्यमाणं बहुशः सुहृद्भिरनिवर्तिनम् ।

47. janakaatmajaa = Seetha; vyathitaa = was perturbed; nishaamya = in seeing; tam = him; sanistrimsham = bearing a sword; anivartanam = and who was not going back; nivaaryamaaNam = eventhough being kept back bahushaH = in many ways; suhR^idbhiH = by his friends.

Seetha was perturbed in seeing him, bearing sword and who was not going back eventhough being kept back in many ways by his friends.

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सीता दुःखसमाविष्टा विलपन्तीदमब्रवीत् ॥ ९२-६-४८

यथायं मामभिक्रुद्धः समभिद्रवति स्वयम् ।

वधिष्यति सनाथां मामनाथामिव दुर्मतिः ॥ ९२-६-४९

48; 49. siitaa = Seetha; duH khasamaaviShTaa = filled; with grief; vilapantii = while lamenting; abraviit = said to herself; idam = these words; ayam = He; durmatiH = the evil-minded; abhikruddhaH = with fury; yathaa = as; abhidravati = he is rushing; svayam himself; maam = towards me; vadhiShyati = will kill; maam = me; sanaathaam = having a husband; anaathaamiva = as if to make me husband-less.

Filled with sorrow and lamenting, Seetha said to herself as follows: "From the manner in which this fellow himself is rushing towards me in fury, I fear the evil-minded demon is going to kill me, to make me husband-less, even though I have a husband".

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बहुशश्चोदयामास भर्तारं मामनुव्रताम् ।

भार्या भव रमस्येति प्रत्याख्यातो ध्रुवं मया ॥ ९२-६-५०

सोऽयं मामनुपस्थानाद् व्यक्तं नैराश्यमागतः ।

क्रोधमोहसमाविष्टो व्यक्तं मां हन्तुमुद्यतः ॥ ९२-६-५१

50; 51. maam = to me; anuvrataam = devoted as I am; bhartaaram = to my husband; chodayaamaasa = he incited; bahushaH = several times; iti = saying; mama bhaaryaa bhavasva = "By my consort!"; saH ayam = he as such; pratyaaakhyaataH = was refused; mayaa = by me; dhruvam = firmly; vyaktam aagataH = having been evidently afflicted; nairaashyam = with despair; anupasthaane = on my refusing to wait upon him; udyataH = he is intent; vyaktam = surely; hantum = to kill; maam = me; krodhamohasamaaviShTaH = filled as he was with anger and infatuation.

"He incited me several times, devoted as I am to my husband, saying 'Be my consort!'. He was refused firmly by me. Having been evidently afflicted with despair on my refusing to wait upon him, he is surely intent to kill me, filled as he was with anger and infatuation."

अथ वा तौ नरव्याघ्रौ भ्रातरौ रामलक्ष्मणौ ।
मन्निमित्तमनार्येण समरेऽद्य निपातितौ ॥ ९२-६-५२

52. **athavaa** = otherwise; **tau bhraatarau raama lakShmaNau** = those brothers; Rama and Lakshmana; **naravyaaghrau** = the foremost of men; **nipaataitau** = might have been killed; **adya** = today; **samare** = in battle; **mannimattam** = because of me; **anaaryeNa** = by that vulgar demon.

"Otherwise, that vulgar demon might have killed those brothers, Rama and Lakshmana, the foremost of men, today in battle, because of me."

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भैरवो हि महान्नादो राक्षसानां श्रुतो मया ।
बहूनामिह हृष्टानां तथा विक्रोशतां प्रियम् ॥ ९२-६-५३

53. **iha** = here; **bhairavaH** = a terrific; **mahaan** = great; **naadaH** = sound; **babhuunaam raakShasaanaam** = of many demons; (**shrutaH hi** = has indeed been heard; **mayaa** = by me); **hR^iShTaanaam** = who were merry; **tathaa** = and; **vikroshataam** = roaring; **priyam** = about a pleasant thing.

"Here, I just heard a terrific great noise of a multitude of demons, who have been jubilant and roaring about a pleasant happening."

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अहो धिन्मन्निमित्तोऽयं विनाशो राजपुत्रयोः ।
अथवा पुत्रशोकेन अहत्वा रामलक्ष्मणौ ॥ ९२-६-५४
विधमिष्यति मां रौद्रो राक्षसः पापनिश्चयः ।

54. **aho** = alas; **dhik** = woe is me; **ayam vinaashaH** = if that destruction; **raajaputrayoH** = of the two princes; **mannimittaH** = was brought about because of me; **athavaa** = otherwise; **raudraH** = the terrific; **raakShasaH** = demon; **paapanishchayaH** = with a sinful resolve; **ahatvaa** = having not been able to kill; **raama lakShmaNau** = Rama and Lakshmana; **vidhamiSyati** = is going to kill; **maam** = me; **putrashokena** = because of the grief over his son's death.

"Alas! Woe is me, if that destruction of the two princes was brought about because of me. Otherwise, the terrific demon of a sinful resolve, having not been able to kill Rama and Lakshmana, is going to kill, me, because of the grief over his son's death."

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हनूमतो हि तद्वाक्यं न कृतं क्षुद्रया मया ॥ ९२-६-५५
यद्यहं तस्य पृष्ठेन तदायासमनिन्दिता ।
नाद्यैवमनुशोचयं भर्तुरंकगता सती ॥ ९२-६-५६

55; 56. **tat vaalua;** = those words; **hanuumataH** = of Hanuma; **na kR^itam** = were not acted upon; **mayaa** = by me; **kShudrayaa** = having a low mind; **aham ayaasam yadi** = If I left; **tadaa** = on that day; **tasya pR^iShThena** = on his back; **anirjitaa** = though not won back (by my husband); **anushochayam** = I would not have grieved; **adya evam** = as I am doing in his manner today; **bhartuH aN^kagataa satii** = as I should be resting on the lap of my husband (in that case).

"Those words of Hanuma were not acted upon by me, having a low mind. If I left on that day on his back, though not won back by my husband, I would not have grieved like this today, as

I should be resting on the lap of my husband (in that case)."

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मन्ये तु हृदयं तस्याः कौसल्यायाः फलिष्यति ।
एकपुत्रा यदा पुत्रं विनष्टं श्रोष्यते युधि ॥ ९२-६-५७

57. yadaa shroShyate = when she hears; putram = that her son; vinaShTam = is dead; yudhi = in battle; manye = I think; hR^idayam = the heart; tasyaaH kausalyaaH = of that Kausalya; ekaputraa = who had only one son; phaliShyati = will get burst.

"I think that the heart of that Kausalya will get burst, when the lady, who had only one son, hears of her son having been killed in battle."

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सा हि जन्म च बाल्यं च यौवनं च महात्मनः ।
धर्मकार्याणि रूपं च रुदती संस्रमिष्यति ॥ ९२-६-५८

58. rudatii = while lamenting; saa = she; samsmariShyati = would be recollecting; janmacha = about the birth; baalyam cha = childhood; yauvanamcha = youth; dharmakaaryaaNi = the righteous acts; ruupam cha = and the handsome form; mahaatmanaH = of the great-souled Rama.

"While lamenting, Kausalya will vividly recall about the birth, childhood, youth, the righteous acts and the handsome form of the great-souled Rama."

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निराशा निहते पुत्रे दत्त्वा श्राद्धमचेतना ।
अग्निमारोक्ष्यते नूनमपो वापि प्रवेक्ष्यति ॥ ९२-६-५९

59. putre nihate = when her son is killed; (Kausalya); niraashaa = becomes despondent; achetanaa = unconscious; dattvaa = after observing; shraaddham = a ceremony in honour of her dead son; nuunam = and certainly; aavekShyate = will enter; agnim = the flame; pravekShyati vaapi = or even be drowned into; aapaH = water.

"Having observed a ceremony in honour of her deceased son and getting despondent and unconscious, Kausalya will surely enter the flame or be drowned in water."

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धिगस्तु कुब्जामसतीं मन्थरां पापनिश्चयाम् ।
यन्निमित्तमिदं दुःखं कौसल्या प्रतिपत्स्यते ॥ ९२-६-६०

60. dhik astu = woe be; kubjaam = to the hunch-back; asatiim = and unfaithful; mantharaam = Manthara; paapanishchayaam = of sinful resolve; yannimittam = on whose consequence; kausalyaa = Kausalya; pratipadyate = will obtain; imam shokam = this grief.

"Woe be to the unfaithful hunch-back Manthara, of sinful resolve, on whose consequence, Kausalya will get this grief."

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इत्येवं मैथिलीं दृष्ट्वा विलपन्तीं तपस्विनीम् ।
रोहिणीमिव चन्द्रेण विना ग्रहवशं गताम् ॥ ९२-६-६१
एतस्मिन्नन्तरे तस्य अमात्यः शीलवान् शुचिः ।

सुपार्श्वो नाम मेधावी रावणं राक्षसेश्वरम् ॥ ९२-६-६२

निवार्यमाणं सचिवैरिदं वचनमब्रवीत् ।

61; 62. dR^iShTvaa = seeing; mailthiliim = Seetha; ityevam = thus; vilapantiim = weeping; tapasviniim = miserably; rohiNiim iva = like Rohini (the deity presiding over a constellation of this name); graha vasham gatam = fallen under the sway of the planet Mars; chandreNa vinaa = when away of the moon-god (her husband); amaatyaaH = a minister; supaarshvo naama = called Suparshva; shiilavaan = a good natured; shuchiH = upright; medhaavii = highly intelligent demon; nivaaryamaaNaaH = eventhough restrained; sachivaiH = by other ministers; abraviit = spoke; idam vachanam = these words; raavaNam = to Ravana; rakShasaam varam = the foremost of demons.

Seeing Seetha miserably weeping in that manner like Rohini (the deity presiding over a constellation of this name), fallen under the sway of the planet Mars, when away of the moon-god (her husband), a minister called Suparshva, a good-natured, upright and highly intelligent demon, even though restrained by other ministers, spoke the following words Ravana, the foremost of demons:

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कथं नाम दशग्रीव साक्षाद्वैश्रवणानुज ॥ ९२-६-६३

हन्तुमिच्छसि वैदेहीं क्रोधाद्धर्ममपास्य हि ।

63. dashagriiva = O Ravana; vaishraavaNaanuja = the younger brother of Kubera; saakShaata = himself!; katham = how; ichchhasi = do you wish; hantum = to kill; vaidehiim = Seetha; apaasya = abandoning; dharmam = your righteousness; krodhaat = in a bout of anger?

"O Ravana, the younger brother of Kubera himself! How do you wish to kill Seetha, abandoning your righteousness, in a bout of anger?"

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वेद विद्याव्रत स्नातः स्वधर्मनिरतः सदा ॥ ९२-६-६४

स्त्रियाः कस्माद्वधं वीर मन्यसे राक्षसेश्वर ।

64. viira raakShaseshvara = O valiant king of demons!; kamaat = why; manyase = are you thinking; vadham = destroying; striyaH = a lady; veda vidyaavrataNaataH = ever since you completed the vow of celibacy essential for a study of the Vedic lore; tathaa = and; svakarmanirataH = were devoted to your own duty?

"O valiant king of demons! Why are you thinking of destroying a lady, ever since you completed the vow of celibacy essential for a study of the Vedic lore and were devoted to your own duty?"

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मैथिलीं रूपसम्पन्नां प्रत्यवेक्षस्व पार्थिव ॥ ९२-६-६५

तस्मिन्नेव सहास्माभी राघवे क्रोधमुत्सृज ।

65. paarthiva = O king!; pratya vekShasva behold at; maithiliim = Seetha; ruua sampannaam = endowed with beauty; asmaabhiH saha = together with us; utsR^ija = release; krodham = your anger; aahave = in battle; tasminneva = on Rama alone.

"O king! Behold at Seetha, endowed, as she is, with beauty. Together with us, release your anger, in battle, on Rama alone."

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अभ्युत्थानं त्वमद्यैव कृष्णपक्षचतुर्दशीम् ॥ ९२-६-६६

कृत्वा निर्याह्यमावास्यां विजयाय बलैर्वृतः ।

66. kR^itvaa = making; abhyutthaanam = yourself ready; adyaiva = today itself; kR^iShNa pakShachaturdashiim = the fourteenth day of the dark half of this month; tvam = you; vR^itaH = along with; balaiH = the armies; niryaahi = sally forth; amaavaasyaam = tomorrow; the moonless day; vijayaaya = to victory.

"Making yourself ready today itself, the fourteenth day of the dark half of this month, you along with the armies, sally forth tomorrow, the moonless day, to victory."

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शूरो धीमान्रथी खड्गी रथप्रवरमास्थितः ॥ ९२-६-६७

हत्वा दाशरथिं रामं भवान्प्राप्स्यति मैथिलीम् ।

67. shuuraH = a valiant; dhiimaan = and shrewd; rathii = chariot-warrior; khaDgii = fighting with a sword; ratha pravaram aasthitaH = in the foremost of your chariots; bhavaan praapsyasi = you can get; maithiliim = Seetha; hatvaa = by killing; raamam = Rama; daasharathim = the son of Dasaratha.

"As a valiant and shrewd chariot-warrior, fighting with a sword, in the foremost of your chariots, you can fetch Seetha by killing Rama, the son of Dasaratha."

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स तद्दुरात्मा सुहृदा निवेदितं ।

वचः सुधर्म्यं प्रतिगृह्य रावणः ।

गृहं जगामाथ ततश्च वीर्यवान् ।

पुनः सभां च प्रययौ सुहृद्वृतः ॥ ९२-६-६८

68. pratigR^iya = accepting; vachaH = that advice; sudharmyam = endowed with justice; niveditam = tendered; suhR^idaa = by a friend; duraatmaa = the evil-minded; raavaNaH = Ravana; jagaama = went; gR^iham = his palace; atha = thereafter; viiryavaan = that valiant Ravana; suhR^idvR^itaH = along with his friends; punaH = again; prayayau = went; sabhaam cha = to his assembly-hall; tataH = from there.

Accepting that advice, endowed with justice, tendered by a friend, the evil-minded Ravana went to his palace. Thereafter, that valiant Ravana, along with his friends, again went to his assembly hall from there.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये युद्धकाण्डे द्विनवतितमः सर्गः

Thus, this is the 92nd chapter in Yuddha Kanda of Valmiki Ramayana, the First Epic poem of India.

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Introduction

As per Ravana's command, his army marches forward to the battle-field, so as to fight fiercely with Rama and his army with their weapon. When the demons attack the monkeys with their various weapons fiercely, they seek refuge in Rama. Rama destroys the troops of demons in the battle-field swiftly.

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स प्रविश्य सभान् राजा दीनः परमदुःखितः ।
निषसादासने मुख्ये सिन्धुः क्रुद्ध इव श्वसन् ॥ ९३-६-१

1. saH raajaa = that king; diinaH = who was dejected; parama duHkhitaH = and very much distressed; sabhaam pravishya = having entered the assembly-hall; niShasaada = sat; mukhya aasane = on his pre-eminent seat; shvasan = snorting; simhaH iva = like a lion.

That king, who was dejected and very much distressed, having entered the assembly-hall, sat on his pre-eminent seat, snorting like a lion.

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अब्रवीच्च तदा सर्वान्बलमुख्यान्महाबलः ।
रावणः प्राञ्जलीन्वाक्यं पुत्रव्यसनकर्षितः ॥ ९३-६-२

2. saH mahaabalaH raavaNaH = that mighty Ravana; putra vyasana karshitaH = who was emaciated with his son's death; praajJNaliH = having joined both his palms in salutation; abraviichcha = spoke; vaakyam = the following words; taan sarvaan = to all those; balamukhyaan = chiefs of his army.

That mighty Ravana, who was emaciated for his son's death, having joined both his palms in salutation, spoke the following words all those chiefs of army:

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सर्वे भवन्तः सर्वेण हस्त्यश्वेन समावृताः ।
निर्यान्तु रथसंघैश्च पादातैश्चोपशोभिताः ॥ ९३-६-३

3. samaavR^itaH = surrounded by; sarvaNa = all; hastyashvena = the elephants and horses; upashobhitaH = as also graced with; ratha samghaishcha = columns of chariots; paadataishcha = and foot-soldiers; sarve bhavantaH = all of you; niryaantu = march forward.

"Surrounded by the entire elephants and horses, as also graced with columns of chariots and foot-soldiers, all of you march forward."

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एकन् रामं परिक्षिप्य समरे हन्तुमर्हथ ।

प्रहृष्टा शरवर्षेण प्रावृट्काल इवाम्बुदाः ॥ ९३-६-४

4. **pariShipya** = encircling; **raamam** = Rama; **ekam** = alone; **arhatha** = you ought; **hantum** = to kill (him); **varShantaH** = by showering; **shara varShaaNi** = streams of arrows; **ambudaaH iva** = even as clouds; **(pour showers) praavR^iTkaale** = during the rainy season.

"Encircling Rama alone, you have to kill him, by showering streams of arrows upon him, even as clouds pour showers during the rainy season."

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अथ वाहन् शरैर्तीष्णैर्भिन्नागात्रं महारणे ।

भवद्भिः श्वो निहन्तास्मि रामन् लोकस्य पश्यतः ॥ ९३-६-५

5. **bhinna gaatram** = once his limbs are torn; **bharadbhiH** = by you; **tiiikShNaiH sharaH** = with your sharp arrows; **mahaahave** = in the great battle; **aham** = I; **nihantaasmi** = shall kill; **raamam** = Rama; **lokasya** = while the world; **pashyaataH** = is witnessing it; **shvaH** = tomorrow.

"Or I shall kill Rama, while the world is witnessing it tomorrow, once his limbs are torn by you with your sharp arrows in the great battle."

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इत्येवन् राक्षसेन्द्रस्य वाक्यमादाय राक्षसाः ।

निर्ययुस्ते रथैः शीघ्रं नागानीकैश्च सन्वृताः ॥ ९३-६-६

6. **aadaaya** = having grasped; **etat** = these; **vaakyam** = words; **raakShasendrasya** = of Ravana; **te raakShasaaH** = those demons; **niryayuH** = sallied forth; **samyutaaH** = along with; **naanaaniikaishcha** = the various kinds of armies; **shiighraiH rathaiH** = and speedy chariots.

Having heard those words of Ravana, those demons sallied forth for the battle, along with various kinds of armies and speedy chariots.

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परिघान् पट्टिशांश्चैव शरखड्गपरश्वधान् ।

शरीरान्तकरान् सर्वे चिक्षिपुर्वानरान् प्रति ॥ ९३-६-७

वानराश्च द्रुमान् शैलान् राक्षसान् प्रति चिक्षिपुः ।

7. **sarve** = all those demons; **chikShipuH** = hurled; **parighaan** = iron clubs; **paTTishaamshchaiva** = sharp-edged pikes; **sharakhaDga parashvadhaan** = arrows; swords and axes; **shariiraantakaan** = capable of destroying the life; **vaanaraashcha** = the monkeys too; **chikShipaH** = hurled; **drumaan** = trees; **shailaan** = and mountains; **raakShasaan prati** = towards the demons.

All those demons hurled iron clubs, sharp-edged spikes, arrows, swords and axes capable of destroying the life. The monkeys too hurled trees and mountains towards the demons.

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स संग्रामो महाभीमः सूर्यस्योदयनं प्रति ॥ ९३-६-८

रक्षसान् वानराणान् च तुमुलः समपद्यत ।

8. suuryasya udayanam prati = towards sun-rise; saH mahaabhiimaH = that very terrific; samgraamaH = battle; samapadyata = became; tumulaH = tumultuous; rakShasaam vaanaraaNam cha = between demons and monkeys.

Towards sun-rise, that very terrific battle became tumultuous between demons and monkeys.

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ते गदाभिर्विचित्राभिः प्रासैः खड्गैः परश्वधैः ॥ ९३-६-९
अन्योन्यन् समरे जघ्नुस्तदा वानरराक्षसाः ।

9. te = those; vaanara raakShasaaH = monkeys and demons; tadaa = then; jaghnuH = struck; anyonyam = each other; chitraabhiH = with multi-coloured; gadaabhiH = maces; praasaiH = darts; khaDgaiH = swords; parashvadhahiH = and axes; samare = in the battle.

Those monkeys and demons then began to strike each other with multi-coloured maces, darts, swords and axes in the battle.

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एवं प्रवृत्ते संग्रामे ह्यदुभुतं सुमहद्रजः ॥ ९३-६-१०
रक्षसां वानराणां च शान्तं शोणितविस्रवैः ।

10. samgraame evam pravR^itte = while the battle was thus in progress; adbhutam = surprisingly; sumahat = enormous; rajaH = dust; shaantam = was actually settled down; shoNita visravaiH = by the streams of blood; rakShasaam vaanaraamcha = proceeding from the demons and monkeys.

While the battle was thus in progress, the surprisingly enormous dust was actually settled down by the streams of blood, proceeding from the demons and mokeys.

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मातंगरथकूलस्य वाजिमत्स्या ध्वजद्रुमाः ॥ ९३-६-११
शरीरसंघाटवहाः प्रसस्रुः शोणितापगाः ।

11. shoNitaapagaaH = rivers of blood; maataN^garatha kuulaaH = with elephants and chariots as their river-banks; vaajimatsyaaH = with horses as their fish; dhvajadrumaaH = with flag-staffs as trees; prasasruH = gushed forth; shariira samghaaTavahaaH = carrying dead bodies as logs of wood.

With elephants and chariots as their river-banks, with horses as their fish and with flag-staffs as trees, rivers of blood gushed forth, carrying dead

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ततस्ते वानराः सर्वे शोणितौघपरिप्लुताः ॥ ९३-६-१२
ध्वजवर्मरथानश्चान्नानाप्रहरणानि च ।
आप्लुत्याप्लुत्य समरे वानरेन्द्रा बभञ्जिरे ॥ ९३-६-१३

12; 13. tataH = then; sarve = all; te = those; vaanaraaH = monkeys; shoNitangha pariplutaaH = were drenched with streams of blood; aaplutya aaplutya = leaping and bouncing; samare = on the battle-field; vaanarendraaH = the monkey-chiefs; babhaN^jare = broke off; dhvaja varma rathan = flag = staff; armours; chariots; ashvaan = horses; naanaapraharaaNicha = and various kinds of weapons.

Then, all those monkeys were drenched in streams of blood. Leaping and bouncing on the battle-field, the monkey-chiefs broke off flag-staffs, armours, chariots, horses and various kinds of

केशान्कर्णललाटांश्च नासिकाश्च प्लवंगमाः ।

रक्षसान् दशनैस्तीक्ष्णैर्नखैश्चापि व्यकर्तयन् ॥ ९३-६-१४

14. plavangamaaH = the monkeys; tiikShaNaiH dashanaiH = with their sharp teeth; nakhaishchaapi = and even nails; vyakartayan = tore off; keshaan = the hair; karNa lalaaTaamshcha = ears eye-brows; naasikaashchaapi = and noses; rakShasaan = of demons.

With their sharp teeth and nails, the monkeys tore off the hair, ears, eye-brows and noses of the demons.

एकैकन् राक्षसं संख्ये शतं वानरपुंगवाः ।

अभ्यधावन्त फलिनन् वृक्षं शकुनयो यथा ॥ ९३-६-१५

15. shatam = A hundred; vaanara pungavaaH = monkey-chiefs; abhyadhaavanta = rushed towards; ekaikam = each single; raakShasam = demon; samkhye = in battle; shakunayo yathaa = even as birds; (would rush towards); vR^ikSham = a tree; phalinam = laden with fruits.

A hundred monkey-chiefs rushed towards each single demon in the battle, even as birds would rush towards a tree laden with fruits.

तथा गदाभिर्गुर्वीभिः प्रासैः खड्गैः परश्वधैः ।

निर्जघ्नुर्वानराञ्चोरात्राक्षसाः पर्वतोपमाः ॥ ९३-६-१६

16. tadaa = then; raakShasaaH = the demons; parvatopamaaH = resembling mountains in size; nirjaghnuH = struck down; ghoraan = the terrific; vaanaraan = monkeys; gurviibhiH gadaabhiH = with large maces; praasaiH = darts; khaDgaiH = swords; parashvadhaiH = and axes.

Then, the demons resembling mountain in size, struck down the terrific monkeys with large maces, darts, swords and axes.

राक्षसैर्वध्यमानानान् वानराणां महाचमूः ।

शरण्यन् शरणं याता रामन् दशरथात्मजम् ॥ ९३-६-१७

17. mahaachamuuH = the huge army of monkeys; vadhyamaanaanaam = being struck down; raakShasaiH = by the demons; yaataa = sought; sharaNam = refuge; raamam = in Rama; dasharathaatmajam = the son of Dasaratha; sharaNyam = who affords protection.

The huge army of monkeys, being struck down by the demons, sought refuge in Rama, the son of Dasaratha, who affords protection.

ततो रामो महातेजा धनुरादाय वीर्यवान् ।

प्रविश्य राक्षसन् सैन्यं शरवर्षं ववर्ष ह ॥ ९३-६-१८

18. tataH = thereupon; raamaH = Rama; mahaatejaaH = of great splendour; viiryavaan = and prowess; aadaaya = taking up; dhanuH = his bow; pravishya = and entering; sainyam = the

army; **raakShasam** = of demons; **vavarShaha** = streamed forth; **shara varSham** = showers of arrows.

Thereupon, Rama of great splendour and prowess, taking up his bow and entering the army of demons, streamed forth showers of arrows.

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प्रविष्टन् तु तदा रामं मेघाः सूर्यमिवाम्बरे ।
नाभिजग्मुर्महाघोरं निर्दहन्तन् शराग्निना ॥ १३-६-१९

19. **mahaaghoraaH** = the highly terrific demons; **naadhijagmuH** = dared not approach; **raamam** = Rama; **praviShTam tu** = having entered their ranks; **nirdahantam** = was scorching them; **sharaagninaa** = with the flame of his arrows; **meghaaH iva** = even as clouds; **suuryam** = (would not approach) the sun; **ambare** = in the sky.

Those highly terrific demons dared not approach Rama, having entered their ranks, was scorching them with the flame of his arrows, even as clouds would not approach the scorching sun in the sky.

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कृतान्येव सुघोराणि रामेण रजनीचराः ।
रणे रामस्य ददृशुः कर्माण्यसुकराणि च ॥ १३-६-२०

20. **te** = those; **rajaniicharaaH** = demons; **dadR^ishuH** = saw; **raamasya** = Rama's karmaNyeva = deeds only; **sughoraaNi** = which were the most terrible; **kR^itaani** = destruction; **raameNa** = by Rama; **raNe** = in the battle field; **asukaraaNi kR^itaani** = which were difficult to perform for others.

Those demons saw the most terrible deeds only of Rama, when they were actually performed by him in the battle-field, which were difficult to perform for others.

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चालयन्तं महानीकन् विधमन्तं महारथान् ।
ददृशुस्ते न वै रामन् वातं वनगतं यथा ॥ १३-६-२१

21. **te** = those demons; **na dadR^ishaH** = could not actually see; **raamam** = Rama; **chaalayantam** = while he was shaking; **mahaa sainyam** = their huge army; **vidhamantam** = and blowing away; **mahaarathan** = great chariots; **vaatam yathaa** = any more than a gale of wind; **vanagatam** = in a forest.

Those demons could not actually see Rama, while he was shaking their huge army and blowing away their great chariots, any more than one could see a gale of wind in a forest.

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छिन्नं भिन्नन् शरैर्दग्धं प्रभग्नं शस्त्रपीडितम् ।
बलन् रामेण ददृशुर्न रमं शीघ्रकारिणम् ॥ १३-६-२२

22. **dadR^ishaH** = (They) saw; **balam** = the army; **chhinnam** = torn; **bhinnam** = and pierced; **sharaiH** = with arrows; **dagdham** = scorched; **prabhinnam** = broken down; **shastra piiDitam** = and tormented with missiles; **(They) na** = could not (see); **raamam** = Rama; **shiighra kaariNam** = who was doing his martial operations swiftly.

They saw the army torn and pierced with arrows, as also scorched, broken down and tormented with missiles. They could not see Rama, who was so swift in his martial art.

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प्रहरन्तन् शरीरेषु न ते पश्यन्ति राभवम् ।
इन्द्रियार्थेषु तिष्ठन्तं भूतात्मानमिव प्रजाः ॥ ९३-६-२३

23. **te** = they; **na pashyanti** = could not behold; **raaghavam** = Rama; **praharantam** = hitting; **shariireShu** = their bodies; **prajaaH iva** = even as created being; (are not able to see); **bhuutaatmaanam** = their individual souls; **tiShThantam** = residing; **indriyaartheShu** = in the objects of their senses.

The demons could not behold Rama hitting their bodies, even as created beings are not able to see their individual souls resting in their sense-objects.

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एष हन्ति गजानीकमेष हन्ति महारथान् ।
एष हन्ति शरैस्तीक्ष्णैः पदातीन्वाजिभिः सह ॥ ९३-६-२४
इति ते राक्षसाः सर्वे रामस्य सदृशान्रणे ।
अन्योन्यकुपिता जघ्नुः सादृश्याद्राघवस्य तु ॥ ९३-६-२५

24; 25. **eShaH** = "Here is; (Rama; **hanti** = killing; **gajaaniikam** = the army of elephants; **eShaH** = here is Rama; **hanti** = destroying; **mahaarathaana** = great chariot-warriors; **eShaH** = here is Rama; **hanti** = killing; **padaatiin** = foot-soldiers; **vaajibhiH saha** = along with horses; **tiikShNaiH sharaiH** = with sharp arrows;" iti = saying so; **sare te raakShasaaH** = all those demons; **jaghnuH** = struck; **anyonyam** = one another; **kupitaaH** = with anger; **raNe** = in the battle-field; **sadR^ishaan** = who were in similarity; **raamasya** = of Rama; **saadR^ishyaat** = because of their resemblance with Rama.

"Here is Rama, killing the army of elephants. Here is Rama, destroying great chariot-warriors. Here is Rama, killing foot-soldiers along with horses with his sharp arrows". Saying so, all those demons struck one another with rage in the battle-field those who were in similarity of appearance to Rama.

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स ते ददृशिरे रामन् दहन्तमरिवाहिनीम् ।
मोहिताः परमास्त्रेण गान्धर्वेण महात्मना ॥ ९३-६-२६

26. **mohitaaH** = having been thrown into confusion; **gandharveNa paramastreNa** = by the great Gandharva missile; **mahaatmanaa** = employed by the great souled Rama; **te** = those demons; **na dadR^ishire** = were not able to see; **raama** = Rama; **dhantamapi** = even when he was scorching; **vaahiniim** = their army.

Having been thrown into confusion by the great mystic missile presided over by the Gandharvas, the celestial musicians; presided over by the Gandharvas, the celestial musicians; those demons were unable to see Rama, even when he was scorching away their army.

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ते तु राम सहस्राणि रणे पश्यन्ति राक्षसाः ।
पुनः पश्यन्ति काकुत्स्थमेकमेव महात्मना ॥ ९३-६-२७

27. **raNe** = In the battle; **te raakShasaaH tu** = those demons for their part; **pashyanti** = saw; **raamasahasraaNi** = thousands of Ramas; **mahaavahe** = in the great battle; **pashchanti** (they) saw; **punaH** = again; **ekam eva** = only one; **kaakutstham** = Rama.

Those demons for their part saw thousands of Rama's in the battle-field, while at other times, they saw only one Rama in that great battle.

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भ्रमन्तीन् कांचनीं कोटिं कार्मुकस्य महात्मनः ।

अलातचक्रप्रतिमान् ददृशुस्ते न राघवम् ॥ ९३-६-२८

28. **te** = those demons; **dadR^ishuH** = saw; **raama sahasraaNi** = thousands of Ramas; **mahaavahe** = in the great battle; **pashchanti** = (they) saw; **punaH** = again; **ekam eva** = only one; **kaakutstham** = Rama.

Those demons for their part saw thousands of Ramas in the battle-field; while at other times, they saw only one Rama in that great battle.

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शरीरनाभिसत्त्वार्चिः शरारं नेमिकार्मुकम् ।

ज्याघोषतलनिर्घोषन् तेजोबुद्धिगुणप्रभम् ॥ ९३-६-२९

दिव्यास्त्रगुणपर्यन्तं निघ्नन्तन् युधि राक्षसान् ।

ददृशू रामचक्रन् तत्कालचक्रमिव प्रजाः ॥ ९३-६-३०

29; 30. **prajaaH** = the created beings; **dadR^ishuH** = saw; **raama chakram** = that Rama in the form of a discus; **nighnantam** = which was killing; **raakShasaan** = the demons; **yuddhi** = on the battle-field; **kaalachakram iva** = like the "Wheel of Time"; **shariira naabhi** = which had the body for its navel; **sattvaarchiH** = his strength for its flame; **sharaaram** = the arrows for its spokes; **nenikaarmukam** = his bow for the felly of the wheel; **jyaaghoShatalanirghoSham** = the twanging of the bow-string and the clanging of the gauntlet for the sound produced by its revolution; **tejobuddhiguNa prabham** = his energy; intelligence and other virtues for its radiance; **divyaastraguNa paryantam** = and the power of his mystic missiles for its edge.

The created beings saw that Rama in the form of a discus, which was killing the demons on the battle-field, like the "Wheel of Time", for its flame, the arrows for its spokes, his bow for the felly of the wheel, the twanging of the bow-string and the clanging of the gauntlet for the sound produced for its revolution, his energy and the virtues for its radiance and the power of his mystic missiles for its edge.

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अनीकन् दशसाहस्रन् रथानां वातरन्हसाम् ।

अष्टादशसहस्राणि कुंजराणान् तरस्विनाम् ॥ ९३-६-३१

चतुर्दशसहस्राणि सारोहाणान् च वाजिनाम् ।

पूर्णे शतसहस्रे द्वे राक्षसानां पदातिनाम् ॥ ९३-६-३२

दिवसस्याष्टमे भागे शरैरग्निशिखोपमैः ।

हतान्येकेन रामेण रक्षसान् कामरूपिणाम् ॥ ९३-६-३३

30; 31; 32. **enema raameNa** = by Rama single-handed; **divasasya aShTa bhaagena** = within a matter of three hours (one eighth of a day); **tiikShNaiH sharaiH** = with his arrows; **agnishikhopamaiH** = looking like flames; **hataani** = were killed; **raakShasaam aniikam** = an army of demns; **kaama ruupiNaam** = capable of changing their form at will; **dashasahasraaM rathaanaaM** = including ten thousand chariots; **vaataramhasaam** = possessing the swiftness of the wind; **aShTaadasha tarasvinaam kuN^jaraaNaam** = eighteen thousand strong elephants; **chaturdasha sahasraaNi** = fourteen thousand; **vaajinaam** = horses; **saarohaaNaam** = with their rides; **puurNe dve shata sahasre** = a full two lacs; demons fighting on foot.

Within a matter of three hours, with his arrows looking like tongues of flames, Rama killed an army of demons, capable of changing their form at will, including ten thousands chariots possessing the swiftness of the wind, eighteen thousand strong elephants, fourteen thousand horses with their riders and a full two lacs of demons fighting on foot.

ते हताश्वा हतरथाः श्रान्ता विमथितध्वजाः ।

अभिपेतुः पुरीन् लंकां हतशेषा निशाचराः ॥ ९३-६-३४

34. **te hataseShaaH nishaacharaaH** = those surviving demons; **hataashvaaH** = with their horses killed; **hata rathaaH** = with chariots destroyed; **shaantaaH** = with slackness in spirit; **vimathitadhvajaaH** = with their flag-staffs broken; **abhipetuh** = rushed back towards; **laN^kaam puriim** = the city of Lanka.

Those surviving demons, with their horses killed, with their chariots destroyed, with thier flag-staffs broken and with broken spirits, rushed back towards the City of Lanka.

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हतैर्गजपदात्यश्वैस्तद्वभूव रणाजिरम् ।

आक्रीडभूमी क्रुद्रस्य रुद्रस्येव महात्मनः ॥ ९३-६-३५

35. **tat** = that; **raNaajiram** = battle-field; **gaja padaatyashvaiH** = with elephants; foot-soldiers and horses; **hataiH** = killed; **babhuuva** = became; **aakriiDabhuumiH iva** = like a pleasure-grave; **mahaatmanaH kruddhasya rudrasya** = of the powerful and the enraged Rudra the lord of destruction.

That battle-field, with elephants, foot-soldiers and horses killed, looked like a pleasure-grave of the powerful and the enraged the lord of destruction.

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ततो देवाः सगन्धर्वाः सिद्धाश्च परमर्षयः ।

साधु साध्विति रामस्य तत्कर्म समपूजयन् ॥ ९३-६-३६

36. **tataH** = then; **devaaH** = the celestials; **sagandharvaaH** = along with Gandharvas the celestial musicians; **siddhaashcha** = holy saints; **paramarShayaH** = and great sages; **samapuujayan** = acclaimend; **tat karma** = that feat; **raamasya** = of Rama = saadhu saadhu iti = saying; "well done; well done!"

Then, the celestials along with Gandharvas the celestial musicians, holy saints and great sages acclaimed that feat of Rama, saying "well done, well done!".

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अब्रवीच्च तदा रामः सुग्रीवं प्रत्यनन्तरम् ।

विभीषणं च धर्मात्मा हनुमन्तं च वानरम् ॥ ९३-६-३७

जाम्बवन्तं हरिश्रेष्ठं मैन्दं द्विविदमेव च ।

एतदस्त्रबलन् दिव्यं मम वा त्र्यम्बकस्य वा ॥ ९३-६-३८

37; 38. **tadaa** = then; **dharmaatmaa raamaH** = the virtuous Rama; **abraviit cha** = spoke also; **sugriivam** = to Sugreeva; **vibhiiShaNam cha** = Vibhishana; **hanuumantam cha** = Hanuma; **vaanaram** = the monkey; **jaambavantam** = Jambavan; **maindam** = Mainda; **harishreShTham** = the foremost of monkeys; **dvididameva cha** = and even Dvidida; **pratyanantaram** = who were in close presence to him; (as follows); **etat** = this; **divyam** = wonderful; **astrabalam** = power of the missile; **tryambakaasya** = is with either the three-eyed Rudra the lord of destruction; **mama vaa** = or with me only.

Then, the virtuous Rama spoke also to Sugreeva, Vibhishana, Hanuma the monkey, Jambavan, Mainda the foremost of monkeys and even Dvidida, who were in close proximity to him as follows "Such wonderful power of this missile exists either with me or with the three-eyed Rudra the lord of destruction."

निहत्य तान् राक्षसवाहिनीन् तु ।
 रामस्तदा शक्रसमो महात्मा ।
 अस्त्रेषु शस्त्रेषु जितक्लमश् च ।
 सन्स्तूयते देवगणैः प्रहृष्टैः ॥ ९३-६-३९

39. tadaa = then; raamaH = Rama; shakra samaH = equal to Indra the lord of celestials; mahaat maa = the great souled; jitaklamaH cha = unwearied in the use; astreShu = of weapons; shastreShu = and missiles; nihatya = having destroyed; taam = that; raakShasa vaaliniim = army of demons; samstuuyate = was applauded; prahR^iShTaiH devagaNaiH = by the rejoiced troops of celestials.

Rama, a compeer of Indra the lord of celestials, the great souled, unwearied in the use of weapons and missiles, having destroyed that army of demons, was applauded by the rejoiced troops of celestials.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये युद्धकाण्डे त्रिनवतितमः सर्गः

Thus, this is the 93rd chapter in Yuddha Kanda of Valmiki Ramayana, the First Epic poem of India.

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**VI : Yuddha Kanda - Book Of
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Introduction

The female-demons lament over the death of their husbands and kinsfolk in battle. They further rebuke Surpanakha, for being the prime cause to bring Seetha to Lanka forcibly by Ravana and for all the combat occurring with Rama thereafter. The female-demons feel sad that Ravana did not heed to the appropriate advice given by Vibhishana. They further lament on perceiving bad omens and predict the annihilation of Ravana. They recollect an instance of celestials praying for Shiva and getting a boon that a woman (Seetha) will be born to cause the destruction of demons.

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तानि नागसहस्राणि सारोहाणान् च वाजिनाम् ।
रथानान् चाग्निवर्णानान् सध्वजानां सहस्रशः ॥ ९४-६-१
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रावणेन प्रयुक्तानि रामेणाक्लिष्टकर्मणा ॥ ९४-६-३

1; 2; 3. **raameNa** = by Rama; **akliShTakarmaNaa** = who was unwearied in action; **sharaiH** = with his arrows; **diiptaiH** = which were shining; **taptakaaN^chana bhuuShaNaiH** = and adorned with pure gold; **hataani** = were killed; **taani naaga sahasraaNi** = those thousand = of elephants; **prayuktaani** = sent; **raavaNena** = by Ravana; **vaajinaam** = thousand = of horses; **shuuraaNam** = the valiant; **raakShasaanaam** = demons; **kaamaruupiNaam** = who can change their form at will; **saarohaaNi** = mounted on sahasrashaH rathaanaam = thousands of chariots; **sadhvajaanaam** = with their flag-staffs; **agnivarNaanaam** = and having the colour of fire; **gada parighayodhinaam** = fighting with maces and iron rods; **kaaN^chana dhvaja chitraaNam** = ad conspicuous with their golden banners.

Rama, who was unwearied in action, with his shining arrows adorned with pure gold, killed those thousands of elephants dispatched by Ravana, thousands of horses, valiant demons who can change their form at will mounted on thousands of chariots with their flag-staffs, having the colour of fire, fighting with maces and iron rods and conspicuous with their golden banners.

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दृष्ट्वा श्रुत्वा च सम्भ्रान्ता हतशेषा निशाचराः ।
राक्षस्यश्च समागम्य दीनाश्चिन्तापरिप्लुताः ॥ ९४-६-४
विधवा हतपुत्राश्च क्रोशन्त्यो हतबान्धवाः ।
राक्षस्यः सह संगम्य दुःखार्ताः पर्यदेवयन् ॥ ९४-६-५

4; 5. dR^iShTvaa = seeing; shrutvaa cha = and hearing; (about the killing of demons); hatasheShaaH = the surviving; nishaacharaaH = demons; sambhraantaaH = were frightened; diinaaH = looked sad; chintaapariplutaaH = and overwhelmed with anxiety; samaagamyaa = on meeting; raakShasiiH = their wives; paryadevayan = wailed; vidhavaaH = the female-demons; who lost their husbands; hata putraashcha = who lost their sons; hatabaandhavaaH cha = and who lost their kinsfolk; saha samgamyaa = meeting together; duHkhaartaaH = were stricken as they were with sorrow; kroshantyaH = wailed (as follows):

Seeing and hearing about the killing of the demons, the surviving demons well frightened, looked sad and were overwhelmed with anxiety. They wailed when they met their wives. All female-demons who lost their husbands, sons and kinsfolk met at one place, stricken as they were with sorrow, wailed as follows:

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कथन् शूर्पणखा वृद्धा कराला निर्णतोदरी ।
आससाद वने रामन् कन्दर्पमिव रूपिणम् ॥ ९४-६-६

6. katham = how did; vR^iddhaaH = the old; karaalaa = and ugly; shuurpaNakhaa = Surpanakha; nirNatodarii = of sunken belly; aasasaada = approach; vane = in the forest; raamam = Rama; kandarpasama ruupiNam = who is charming like the god of love?

"How did the old and ugly Surpanakha, of sunken belly, approach, in the forest, Rama who is charming like the god of love?"

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सुकुमारं महासत्त्वन् सर्वभूतहिते रतम् ।
तन् दृष्ट्वा लोकवध्या सा हीनरूपा प्रकामिता ॥ ९४-६-७

7. katham = how; dR^iShTvaa = on seeing; tam = that Rama; sukumaaram = of tender youth; mahaasattvam = endowed with extra ordinary strength; sarva bhuuta hite rataaH = and devoted to the welfare of all created beings; saa hiina rupaa = that ugly woman; lokanindyaaH = who deserved to be condemned by people; prakaamitaa = was stung with excessive lust?

"How strange that on seeing that Rama of tender youth, endowed with extraordinary strength and devoted to the welfare of all created beings, that ugly woman (Surpanakha) who deserved to be condemned by the people, was stung with excessive lust?"

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कथन् सर्वगुणैर्हीना गुणवन्तं महौजसं ।
सुमुखन् दुर्मुखी रामं कामयामास राक्षसी ॥ ९४-६-८

8. katham = how; durmukhii raakShasii = that ugly faced demoness; sarva guNaiH hiinaa = who is bereft of all virtues; kaamayaamaasa = dare to make love; raamam = to Rama; guNavantam = who is full of virtues; mahonjasam = endowed with great bodily strength; sumukham = and who possessed a beautiful face?

"How that ugly-faced demoness, who is bereft of all virtues, dared to make love to Rama, who is full of virtues, endowed with great bodily strength and who possessed a charming countenance?"

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जनस्यास्याल्पभाग्यत्वात्पलिनी श्वेतमूर्धजा ।
अकार्यमपहास्यन् च सर्वलोकविगर्हितम् ॥ ९४-६-९

राक्षसानान् विनाशाय दूषणस्य खरस्य च ।

चकाराप्रतिरूपा सा राघवस्य प्रधर्षणम् ॥ ९४-६-१०

9; 10. **alpabhaagyaat** = because of ill luck; **asya lokasya** = of these people; **vinaashaaya** = and to the destruction; **raakShasaanaam** = of demons; **duuShaNasya** = and of Dushana; **kharasya cha** = and Khara; **shveta muurdhajaa** = the grey-haired; **apratiruupaa** = and disgusting woman; **valinii** = who had developed wrinkles; **pradharShaNam chakaara** = tried to be arrogant; **raaghavasya** = with Rama; **akaaryam** = a misdeed; **apahaasyan** = which was worth ridiculing; **sarvalokagarhitam** = and condemned by the whole world.

"Because of the ill-luck of these people, and to the destruction of demons and of Dushana and Khara, that grey-haired and disgusting woman, who had developed wrinkles, tried to be arrogant with Rama, misdeed which was worth ridiculing and condemned by the whole world."

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तन्निमित्तमिदन् वैरं रावणेन कृतं महत् ।

वधाय नीता सा सीता दशग्रीवेण रक्षसा ॥ ९४-६-११

11. **tannimittam** = for the sake of that Surpanakha; **idam mahat vairam** = this huge enmity; **kR^itam** = has been built; **raavaNena** = by Ravana; **vadhaaya** = for his destruction; **saa siitaa** = that Seetha; **aaniitaa** = was brought; **dashagriiveNa** = by Ravana; **rakShasaa** = the demon.

"For the sake of that Surpanakha, Ravana built this huge enmity. For his own destruction, Ravana the demon brought that Seetha."

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न च सीतान् दशग्रीवः प्राप्नोति जनकात्मजाम् ।

बद्धं बलवता वैरमक्षयन् राघवेण ह ॥ ९४-६-१२

12. **dashagriivaH** = Ravana; **nachapraapnoti** = cannot obtain; **siitaam** = Seetha; **janakaatmajam** = the daughter of Janaka; **balavataa raaghaveNa** = (But) with the mighty Rama; **akShayam** = an endless; **vairam** = enmity; **baddham** = has been built.

"Ravana cannot obtain Seetha, the daughter of Janaka, but an endless enmity has been built with the mighty Rama."

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वैदेहीं प्रार्थयानन् तन् विराधं प्रेक्ष्य राक्षसं ।

हतमेकेन रामेण पर्याप्तन् तन्निदर्शनम् ॥ ९४-६-१३

13. **prekShya** = seeing; **tat** = that; **nidarshanam** = instance; **viraadham** = of Viradha; **raakShasam** = the demon; **praarthayaanam** = who was yearning for; **vaidehiim** = Seetha; **hatam** = and was killed; **ekena raameNa** = single-handed by Rama; **paryaantam** = is enough.

"Seeing that instance of Rama killing single-handedly Viradha the demon, who was yearning for Seetha, is enough indeed (to convince Ravana of Rama's strength and ability)"

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चतुर्दशसहस्राणि रक्षसां भीमकर्मणाम् ।

निहतानि जनस्थाने शरैरग्निशिखोपमैः ॥ ९४-६-१४

14. janasthaane = In Janasthana; chaturdasha = fourteen; sahasraaNi = thousand; bhiimakarmaNaam rakShasaam = demons doing terrific feats; nihataani = were killed (by Rama); sharaiH = with his arrows; agnishikhopamaiH = looking like tongues of fire.

"In Janasthana, Rama killed fourteen thousand demons who were doing terrific feats, with his arrows resembling tongues of fire."

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खरश्च निहतः संख्ये दूषणस्त्रिशिरास्तथा ।
शरैरादित्यसंकाशैः पर्याप्तन् तन्निदर्शनम् ॥ ९४-६-१५

15. samkhye = In the battle; sharaiH = with his arrows; aaditya samkaashaiH = resembling the sun; kharashcha = Khara; nihataH = was killed; duuShaNaiH = Dushana; tathaa = and; trishiraaH = Trishira (were killed); tat = that; nidarshanam = instance; paryaaptam = is sufficient.

"In that battle, Khara, Dushana and Trishira were killed with arrows resembling the sun. That instance should have been sufficient (to open the eyes of Ravana)."

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हतो योजनबाहुश्च कबन्धो रुधिराशनः ।
क्रोधार्तो विनदन्सोऽथ पर्याप्तन् तन्निदर्शनम् ॥ ९४-६-१६

16. atha = further; saH abandhaH = that Kabandha; yojana baahuH = having arms with a length of eight miles each; rudhiraashanaH = with blood as his food; naadam nadan = and roaring; krodhaat = with anger; hatah = was killed; tat = that; nidarshanam = instance; paryaaptam = should have been sufficient.

"Further, that Kabandha having arms with a length of eight miles each, with blood as his food and roaring with anger was killed. That instance should have been sufficient."

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जघान बलिनन् रामः सहस्रनयनात्मजम् ।
बालिनं मेघसंकाशं पर्याप्तन् तन्निदर्शनम् ॥ ९४-६-१७

17. raamaH = Rama; jaghaana = killed; balinam vaalinam = the mighty Vali; sahasra nayanaatmajam = the son of Indra the lord of celestials; megha samkaasham = and looking like the cloud; tat = that; nidarshanam = instance; paryaaptam = should have been sufficient.

"Rama killed the mighty Vali, the son of Indra the lord of celestials, looking like the black cloud. That instance should have been sufficient. (To open the eyes of Ravana)"

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ऋश्यमूके वसंशैले दीनो भग्नमनोरथः ।
सुग्रीवः स्थापितो राज्ये पर्याप्तन् तन्निदर्शनम् ॥ ९४-६-१८

18. raajyam = kingdom; praapitaH = was restored; diinaH sugriivaH = to miserable Sugreeva; vasan = who was residing; R^iShyamuuke = in Mount Rishyamuka; bhagna manorathaH = living with his wishes disappointed; tat = that; midarshanam = instance; paryaaptam = should prove sufficient.

"The kingdom was restored to the miserable Sugreeva, who was residing in Mount Rishyamuka, living with his wishes disappointed. That instance should prove sufficient. (To open the eyes of Ravana)."

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धर्मार्थसहितन् वाक्यं सर्वेषां रक्षसां हितम् ।

युक्तन् विभीषणेनोक्तं मोहात्तस्य न रोचते ॥ ९४-६-१९

19. **yuktam vaakyam** = the appropriate words; **uktam** = spoken; **vibhiiShaNena** = by Vibhishana; **dharmaartha sahitam** = conformable to duty and interest; **hitam** = as also beneficial; **sarveShaam rakShasaam** = to all the demons; **na rochate** = were not to the liking; **tasya** = to him; **mohaata** = due to ignorance.

"The appropriate advice tendered by Vibhishana which was conformable to duty and interest of Ravana as also beneficial to all the demons, was not to the liking to him, due to his ignorance."

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विभीषणवचः कुर्याद्यदि स्म धनदानुजः ।

श्मशानभूता दुःखार्ता नेयन् लंका पुरी भवेत् ॥ ९४-६-२०

20. **yadi** = if; **dhanadaanujaH** = Ravana; **kuryaat sma** = followed; **vibhiiShaNa vachah** = Vibhishana's words; **idam laN^kaa** = this Lanka; **na bhaviShyati** = would not have become; **shmashaana bhuutaa** = a burial ground; **duHkhaartaa** = visited by sorrow.

"Had Ravana followed Vibhishana's advice, this Lanka would not have become a burial ground, tormented by sorrow."

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कुम्भकर्णन् हतं श्रुत्वा राघवेण महाबलम् ।

अतिकायं च दुर्मर्षं लक्ष्मणेन हतं तदा ॥ ९४-६-२१

प्रियन् चेन्द्रजितं पुत्रन् रावणो नावबुध्यते ।

21. **raavaNaH** = Ravana; **na avabudhyate** = is not able to understand; **shrutvaa** = (even after hearing that); **mahaabalam** = the mighty; **kumbhakarna** = Kumbhakarna; **hatam** = was killed; **tadaa** = then; **raaghavaNa** = by Rama; **durmarSham** = (and) the unconquerable; **atikaayam** = huge-bodied; **idrajitam** = Indrajit; **priyam putram** = his beloved son; **hatam** = was killed; **lakShmaNena** = by Lakshmana.

"Ravana is not able to learn a lesson, even after hearing that the mighty Kumbhakarna was killed by Rama and that unconquerable colossal-bodied Indrajit, his beloved son was killed by Lakshmana."

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मम पुत्रो मम भ्राता मम भर्ता रणे हतः ॥ ९४-६-२२

इत्येवन् श्रूयते शब्दो राक्षसानान् कुले कुले ।

22. **kule kule** = in every house; **eShaH** = this; **shabdaH** = sound (of weeping); **raakShasiinaam** = of demonesses; **shruuyate** = is heard; **iti** = saying; **mama** = my; **putraH** = son; **hataH** = has been killed; **raNe** = in battle; **mama** = my; **bhraataa** = brother; **(has been killed) mama** = my bhartaa = husband (has been killed).

"Ravana is not able to learn a lesson, even after hearing that the mighty Kumbhakarna was killed by Rama and that the unconquerable colossal-bodied Indrajit, his beloved son was killed by Lakshmana."

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रथाश्वाश्वाश्च नागाश्च हताः शतसहस्रशः ॥ ९४-६-२३

रणे रामेण शूरेण राक्षसाश्च पदातयः ।

23. **shuureNa raameNa** = by the valiant Rama; **raNe** = in battle; **rathaashcha** = chariots; **ashvaashcha** = horses; **naagaashcha** = elephants; **shata sahasrashaH** = in hundreds and thousands; **hataaH** = have been killed; **padaatayashchaapi** = even foot-soldiers; **hataaH** = have been killed.

"The valiant Rama killed hundreds and thousands of chariots, horses and elephants in the battle. He killed even the foot soldiers too."

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रुद्रो वा यदि वा विष्णुर्महेन्द्रो वा शतक्रतुः ॥ ९४-६-२४

हन्ति नो रामरूपेण यदि वा स्वयमन्तकः ।

24. **rudrova** = either Rudra the lord of destruction; **yadi vaa** = or; **viShNuH** = Vishnu the lord of preservation; **mahendro vaa** = or Indra the lord of celestials; **shatakratuH** = who performed one hundred ritual sacrifices; **yadi vaa** = or otherwise; **antakaH** = Yama the lord of Death; **svayam** = himself; **raama rupeNa** = in the form of Rama; **hanti** = is killing; **naH** = us.

"Rama, coming in the form of either Rudra the lord of destruction or Vishnu, the lord of preservation, or Indra the lord of celestials who performed one hundred ritual sacrifices, or otherwise Yama, the Lord of Death himself, is killing us."

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हतप्रवीरा रामेण निराशा जीविते वयम् ॥ ९४-६-२५

अपश्यन्त्यो भयस्यान्तमनाथा विलपामहे ।

25. **vayam** = we; **hata praviiraaH** = with our great warriors having been killed; **raameNa** = by Rama; **niraashaaH** = with loss of hope; **jiivite** = in our life; **apashyantyaH** = without seeing; **antam** = an end; **bhayasya** = to our fear; **anaathaaH** = and being helpless; **vilaapaamahe** = are lamenting.

"As Rama killed all our great warriors, we are lamenting with a loss of hope in our lives, failing to see an end to our fear and having become helpless."

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रामहस्ताद्दशग्रीवः शूरो दत्तवरो युधि ॥ ९४-६-२६

इदं भयं महाघोरमुत्पन्नं नावबुध्यते ।

26. **shuuraH** = the valiant; **dashargriivaH** = Ravana; **dattamahaavaraH** = having been gifted with great boons; **na budhyate** = is not able to understand; **idam** = this; **mahaaghoram** = greatly terrific; **bhayam** = calamity; **samutpannam** = coming forth; **raamahastam** = from Rama's hand.

"The valiant Ravana, having been gifted with great boons by Brahma, is not able to understand this greatly terrific calamity, coming forth from the hand of Rama."

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न देवा न च गन्धर्वा न पिशाचा न राकसाः ॥ ९४-६-२७

उपसृष्टं परित्रातुन् शक्ता रामेण सन्युगे ।

27. **na devaaH** = neither celestials; **shaktaaH** = are able; **traatum** = to protect; **tam** = that Ravana; **na** = nor; **gandharvaaH** = Gandharvas the celestial musicians; **na pishaachaah** = nor the evil spirits; **na raakShasaaH** = nor the demons; (are able to protect Ravana); **upasR^iShTam** = who is attacked; **raameNa** = by Rama; **samyuge** = in combat.

"Neither the celestials nor Gandharvas the celestial musicians nor the evil spirits nor the demons are able to protect Ravana, who is about to attack Rama in battle."

उत्पाताश्चापि दृश्यन्ते रावणस्य रणे रणे ॥ ९४-६-२८

कथयिष्यन्ति रामेण रावणस्य निबर्हणम् ।

28. **utpaataashchaapi** = even bad portents; **dR^ishyante** = are being seen; **raNe raNe** = in every combat; **raavaNasya** = of Ravana; **kathayanti hi** = they are indeed telling; **nibarhaNam** = the annihilation; **raavaNasya** = of Ravana; **raameNa** = by Rama.

"Bad omens are appearing for Ravana, as and when his warriors are setting out for each combat. They are indeed telling about the prospective annihilation of Ravana by Rama."

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पितामहेन प्रीतेन देवदानवराक्षसैः ॥ ९४-६-२९

रावणस्याभयन् दत्तं मानुषेभ्यो न याचितम् ।

29. **priitena pitaamahen** = by the gratified Brahma; **abhayam** = a protection; **dattam** = was given; **raavaNasya** = to Ravana; **deva daanava raakShasaiH** = from celestials; demons and ogres; **na yaachitam** = not sought (protection); **manuShyebhyaH** = from human beings.

Brahma, the lord of creation, gratified by the austerity of Ravana, gave protection to Ravana from celestials, demons and ogres. But Ravana did not seek protection from human beings."

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तदिदं मानुषान्मन्ये प्राप्तं निःसंशयं भयम् ॥ ९४-६-३०

जीवितान्तकरन् घोरन् रक्षसां रावणस्य च ।

30. **rakShasaan** = for the demons; **raavaNasya cha** = and for Ravana too; **tat idam bhayam** = such of this calamity; **praaptam** = has come; **maanusham** = from humanity; **jiivitaantakaram** = which is causing an end to the lives; **ghoram** = dreadfully; **manye** = I think; **niH samshayam** = there is no doubt.

"I think that such a calamity has come from that humanity only dreadfully causing an end to the lives for the demons and for Ravana too. There is no doubt about it."

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पीड्यमानास्तु बलिना वरदानेन रक्षसा ॥ ९४-६-३१

दीप्तैस्तपोभिर्विबुधाः पितामहमपूजयन् ।

31. **vibudhaaH** = the celestials; **piiDyamaanaaH** = tormented; **balinaa rakShasaa** = by the mighty Ravana; **varadaanena** = because of the bestowal of a boon on him; **apujayan** = worshipped; **pitaamaham** = Brahma the lord of creation; **diiptaiH tapobhiH** = with glowing austerities.

"The celestials, tormented by the mighty Ravana, because of the misuse of the boon bestowed on him, worshipped Brahma the lord of creation with their glowing austerities."

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देवतानान् हितार्थाय महात्मा वै पितामहः ॥ ९४-६-३२

उवाच देवताः सर्वा इदन् तुष्टो महद्वचः ।

32. **mahaatmaa** = the great-souled; **pitaamahaH** = Brahma; **tuShTaH** = duly gratified; **hitaarthaya** = for the benefit; **devataaya** = of celestials; **uvaacha** = spoke; **idam** = these; **mahat** = excellent; **vachaH** = words; **sarvaaH devataaH** = to all those celestials.

"The great-souled Brahma, duly gratified, spoke for the benefit of those celestials, the following words to them:

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अद्य प्रभृति लोकान्त्रीन्सर्वे दानवराक्षसाः ॥ ९४-६-३३
भयेन प्रावृता नित्यन् विचरिष्यन्ति शाश्वतम् ।

33. **aadya prabhR^iti** = from today onwards; **sarve** = all; **daanavaraakShasaaH** = the ogres and demons; **bhayena pravR^itaaH nityam** = enveloped with fear forever; **vicharinti** = will be wandering; **shaashvatam** = always; **triin lokaan** = in the three worlds.

"From today onwards, all the ogres and demons, constantly enveloped with fear, will be wandering always in the three worlds."

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दैवतैस्तु समागम्य सर्वैश्चेन्द्रपुरोगमैः ॥ ९४-६-३४
वृषध्वजस्त्रिपुरहा महादेवः प्रसादितः ।

34. **sarvaiH daivataiH** = all the celestials; **samaagamya** = together with; **indrapurogamaiH** = Indra and others; **prasaaditaH** = got propitiated; **mahaadevaH** = by shiva the lord of dissolution; **vR^iSha dhvajaH** = with the ensign of a bull on his flag-staff; **tripurahaa** = and who destroyed the three strong cities built of gold; silver and iron in the sky; air and earth for demons.

"All the celestials together with Indra and others, got propitiated by Shiva the lord of destruction, with the ensign of a bull on his flag-staff and who destroyed the three strong cities built of gold, silver and iron in the sky, air and earth for demons."

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प्रसन्नस्तु महादेवो देवानेतद्वचोऽब्रवीत् ॥ ९४-६-३५
उत्पत्स्यति हितार्थन् वो नारी रक्षःक्षयावहा ।

35. **prasannaH** = the gracious; **mahaadevaH** = Shiva; **abraviit** = spoke; **etat vachaH** = these words; **devaan** = to the celestials (as follows); **naH hitartham** = for your benefit; **naarii** = a woman; **utpatsyati** = will be born; **rakShaH kShayaavahaa** = for causing destruction of the demons.

"The gracious Shiva spoke the following words to the celestials: 'For your benefit, a woman will be born, for causing destruction of the demons.'"

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एषा देवैः प्रयुक्ता तु क्षुद्यथा दानवान्पुरा ॥ ९४-६-३६
भक्षयिष्यति नः सीता राक्षसघ्नी सरावणान् ।

36. **eShaa siitaa** = this Seetha; **raakShasaghnii** = the destroyer of demons; **prayuktaa** = employed; **devaiH** = by the celestials; **bhakShayiShyati** = will consume; **naH** = us; **saraavaNaan** = along with Ravana; **kShuti yathaa** = as hunger (consumed) **daanavaan** = the demons; **puraa** = earlier.

"This Seetha, the destroyer of demons, employed by the celestials, will consume us along with Ravana, as in the past hunger consumed the demons."

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रावणस्यापनीतेन दुर्विनीतस्य दुर्मतेः ॥ ९४-६-३७

अयं निष्ठानको घोरः शोकेन समभिप्लुतः ।

37. **apaniitena** = as a result of the bad behaviour; **raavaNasya** = of Ravana; **durviniitasya** = the wicked demon; **durmatiH** = with a bad disposition of mind; **ayam** = this; **ghoraH** = terrific; **niShTaanakaH** = havoc; (occured); **samabhiplutaH** = filled; **shokena** = with grief.

"As a result of the bad behaviour of Ravana, the wicked demon with an evil disposition of mind, this terrific havoc with grief occurred."

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तं न पश्यामहे लोके यो नः शरणदो भवेत् ॥ ९४-६-३८

राघवेणोपसृष्टानान् कालेनेव युगक्षये ।

38. **naH** = to us; **upasR^iShTaanaam** = eclipsed; **raaghavaNa** = by Rama; **kaalena iva** = as by Death; **upasR^iShTaanaam** = eclipsed; **yugakShaye** = at the time of dissolution of the universe; **na pashyaamaha** = we do not see; **tam** = such a person; **yaH** = who; **shaNadaH** = can give protection; **naH** = to us; **loke** = in this world.

"Rama is occupying us, as the Death occupies at the time of dissolution of the universe. We do not find any one now, who can give protection to us in this world."

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नास्ति नः शरणं कश्चिद्भये महति तिष्ठताम् ॥ ९४-६-३९

दावाग्निवेष्टितानां हि करेणूनां यथा वने ।

39. **kashchitnaasti** = there is no any; **sharaNam** = refuge; **naH** = for us; **tiShThataam** = who stand; **mahati** = in great; **bhaye** = calamity; **kareNuunaam hi yathaa** = as indeed (there is no shelter) for female-elephants; **davaagni veShTitaanaam** = enveloped by a wild fire; **vane** = in a forest.

"There is no refuge whatsoever for us, who stand in great danger, as indeed there is no shelter for female-elephants, enveloped by a wild fire in a forest."

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प्राप्तकालं कृतं तेन पौलस्त्येन महात्मना ॥ ९४-६-४०

यत एवं भयं दृष्टं तमेव शरणं गतः ।

40. **mahaatmanaa tena paulastyena** = by that great-souled Vibhishana; **praapta kaalam** = something opportune; **kR^itam** = was done; **yataH** = by whom; **evam bhayam** = such a peril; **dR^iShTam** = is perceived; **tameva** = to him only; **sharaNam gataH** = he sought refuge.

"The great-souled Vibhishana did something opportune. He sought refuge in him alone from whom such a peril is perceived."

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इतीव सर्वा रजनीचरस्त्रियः ।

परस्परन् सम्परिरभ्य बाहुभिः ।

विषेदुरार्तातिभयाभिपीडिता ।

विनेदुरुच्चैश्च तदा सुदारुणम् ॥ ९४-६-४१

41. **tadaa** = then; **sarvaaH** = all; **rajaniichara striyaH** = the female-demons; **samparirabhya** = embracing; **parasparam** = each other; **baahubhiH** = in their

arms; **aartaaH** = afflicted as they were with excessive fear; **viSheduH** = lamented; **itiiva** = in this manner; **vinedushcha** = and wailed; **uchchaiH** = loudly; sudaaruNam and very severely.

Then, all female-demons, embracing each other in their arms, afflicted as they were with grief and tormented with excessive fear, lamented thus and wept loudly and severely.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये युद्धकाण्डे चतुर्नवतितमः सर्गः

Thus, this is the 94th chapter in Yuddha Kanda of Valmiki Ramayana, the First Epic poem of India.

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**VI : Yuddha Kanda - Book Of
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Verses converted to UTF-8, Nov 09**

Introduction

On beholding the sight of female-demons, afflicted with grief in the houses of Lanka, Ravana is very much enraged and orders his generals to tell their armies to set out for the battle immediately. Ravana promises them to take revenge by killing Rama and Lakshmana as also monkey-chiefs in the battle. Accompanied by several demon-warriors, Ravana marched to the battle-field, where Rama and Lakshmana are while Ravana is sallying forth for the battle, he sees several bad omens presaging his death. On hearing the noise of the demons entering the battle-field, the army of monkeys return to the battle. A tumultuous fight ensues, between the monkeys and the demons. Ravana fights fiercely with monkeys.

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आर्तानान् राक्षसीनान् तु लङ्कायां वै कुले कुले
रावणः करुणन् शब्दं शुश्राव परिवेदितम् ॥ ६-९५-१

1. **raavaNaH** = Ravana; **shushraava** = heard; **karuNam** = the mournful; **paridevitam** = and plaintive; **shabdam** = cry; **aartaanaam** = of the afflicted; **raakShasiinaam** = femal-demons; **kule kule** = in every house; **laN^kaayaam** = at Lanaka.

Ravana for his part heard the mournful and plaintive cry of the afflicted female-demons in every house at Lanka.

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स तु दीर्घन् विनिश्चस्य मुहूर्तन् ध्यानमास्थितः ।
बभूव परमक्रुद्धो रावणो भीमदर्शनः ॥ ६-९५-२

2. **vinIHshvasya** = sighing; **diirgham** = for a long time; **aasthitaH** = and remaining engrossed; **dhyaanam** = in reflection; **muhuurtam** = for a while; **saH raavaNaH** = that Ravana; **paramakruddhaH** = was very much enraged; **babhuuva** = and assumed; **bhiimadarshanaH** = a frightful appearance.

Sighing for a long time and remaining engrossed in reflection for a while, that Ravana was very much enraged and assumed a frightful appearance.

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सन्दश्य दशनैरोष्ठन् क्रोधसन्नक्तलोचनः ।
राक्षसैरपि दुर्दर्शः कालाग्निरिव मूर्छितः ॥ ६-९५-३

3. **samdashya** = nipping; **oShTham** = his lips; **dashanaiH** = with his teeth; **krodhasamraktalochanaH** = his eyes becoming blood-red with anger; **durdarshaH** = his sight becoming difficult to endure; **raakShasairapi** = even for demons; **(Ravana) muurchhitaH kaalagniriva** = looked like the augmented fire of dissolution.

Nipping his lips with his teeth, his eyes becoming blood-red with anger, and his sight becoming difficult to endure even for the demons, Ravana looked like the augmented fire of dissolution.

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उवाच च समीपस्थान्नाक्षसान्नाक्षसेश्वरः ।

भयाव्यक्तकथान्स्तत्र निर्दहन्निव चक्षुषा ॥ ६-९५-४

महोदरं महापार्श्वन् विरूपाक्षन् च राक्षसं ।

शीघ्रन् वदत सैन्यानि निर्यातेति ममाज्ञया ॥ ६-९५-५

4; 5. **raakShaseshvaraH** = Ravana; **krodhaavyakta kathaH** = in words indistinct with anger; **nirdahanniva** = as though consuming them; **chakShuShaa** = with his glance; **uvaacha** = ordered; **raakShasaan** = the demons; **tatra samiipasthaan** = standing there near him; **mahodara** = viz. Mahodara; **mahaapaarshva** = Mahaparshva; **viruupaakSham** = and Virupaksha; **raakShasam** = the demon; (as follows); **vadata** = tell; **sainyaani** = the armies; **iti** = (asking them); **niryaata** = to start; **shiighra** = immediately; **mama anjJNayaa** = as per my command.

Ravana, in words indistinct with anger as though consuming them with his glance, ordered the demons, standing there near him, viz. Mahodara, Mahaparshva and Virupaksha, the demon (as follows): "Tell the armies asking them to start immediately, as per my command."

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तस्य तद्वचनन् श्रुत्वा राक्षसास्ते भयार्दिताः ।

चोदयामासुरव्यग्रान्नाक्षसान्स्तान्प्राज्ञया ॥ ६-९५-६

6. **shrutvaa** = hearing; **tasya tat vachanam** = that command of Ravana; **te raakShasaaH** = those demons; **bhayaarditaaH** = were tormented with fear; **chodayamaasa** = and enjoined; **taan avyagraan raakShasaan** = those demons who felt unagitated; **nR^ipaajJNayaa** = in accordance with the orders of the king.

Hearing that command of Ravana, those demons were tormented with fear and enjoined those armies of demons, who felt unagitated, in accordance with the orders of the king.

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ते तु सर्वे तथेत्युक्त्वा राक्षसा भीमदर्शनाः ।

कृतस्वस्त्ययनाः सर्वे रावणाभिमुखा ययुः ॥ ६-९५-७

7. **uktvaa** = saying; **tatheti** = 'so it be'; **sarve** = all; **te** = those; **raakShasaaH** = demons; **bhiimadarshanaaH** = of terrible aspect; **svastyanaaH** = asking for a blessing of the Almighty for averting evil; **te sarve** = all of them; **yayuH** = sallied forth; **raNaabhimukhaaH** = with their faces turned towards the battle-field.

Saying, 'so it be', all those demons of terrible aspect, praying for the blessing of the Almighty for averting evil, sallied forth, with their faces turned towards the battle-field.

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प्रतिपूज्य यथान्यायन् रावणन् ते महारथाः ।

तस्थुः प्रांजलयः सर्वे भर्तुर्विजयकांक्षिणः ॥ ६-९५-८

8. **pratipunjya** = paying reverence to; **raavaNam** = Ravana; **yathaanyaayam** = according to rules of propriety; **sarve te mahaarathaaH** = all those demons; the great car-warriors; **vijayakaaNkShiNaH** = wishing victory; **bhartuH** = of their lord; **tasthu** = stood; **paaJJNalayaH** = with joined palms.

Paying reverence to Ravana according to the rules of propriety, all those great car-warriors stood with joined palms, wishing victory to their lord.

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अथोवाच प्रहस्यैतान्नावणः क्रोधमूर्छितः ।
महोदरमहापार्श्वौ विरूपाक्षन् च राक्षसं ॥ ६-९५-९

9. **prahasya** = laughing heartily; **raavaNaH** = Ravana; **tataH** = then; **krodhamuurchhitaH** = stupefied with anger; **uvaacha** = spoke; **etaan** = to those demons; **mahodara mahaapaarshvau** = Mahodara; Mahaparshva; **virupaakShaM cha** = and Virupaksha; **raakShasam** = the demon.

Laughing heartily, Ravana then, stupefied as he was with anger, spoke to those demons viz. Mahodara, Mahaparshva and Virupaksha, the demons as follows:

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अद्य बाणैर्धनुर्मुक्तैर्युगान्तादित्यसंनिभैः ।
राघवन् लक्ष्मणन् चैव नेष्यामि यमसाधनम् ॥ ६-९५-१०

10. **adya** = today; **neShyaami** = I will send; **raaghavam** = Rama; **lakShmaNamchaiva** = and Lakshmana; **yamasaadanam** = to the abode of Death; **baaNaiH** = with my arrows; **yugaantaaditya samnibhaiH** = looking similar to the sun at the time of dissolution of the universe.

"Today, I will send Rama and Lakshmana to the abode of Death, with my arrows looking similar to the sun at the time of dissolution of the Universe."

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खरस्य कुम्भकर्णस्य प्रहस्तेन्द्रजितोस्तथा ।
करिष्यामि प्रतीकारमद्य शत्रुवधादहम् ॥ ६-९५-११

11. **shatruvadhaat** = by killing the enemies; **adya** = now; **aham** = I; **kariShyaami** = will take; **pratiikaaram** = vengeance; **kharasya** = for Khara; **KumbhakarNasya** = Kumbhakarna; **tathaa** = and; **prahastendrajito** = Prahasta and Indrajit.

"By killing the enemies now, I will take vengeance for Khara, Kumbhakarna, Prahasta and Indrajit."

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नैवान्तरिक्षं न दिशो न नद्यो नापि सागरः ।
प्रकाशत्वन् गमिष्यामि मद्बाणजलदावृताः ॥ ६-९५-१२

12. **antarikSham** = the sky; **madbaaNajaladaa vR^itaaH** = overcast by my arrows; looking like clouds; **na** = will not (obtain); **prakaashatvam** = clarity; **na** = neither; **dishaH** = the quarters; **na** = nor; **dyauH** = the heaven; **na** = nor; **saaaraaH api** = the seas; **gamiShyanti** = will come to view.

"The sky overcast by my arrows, like clouds, will not be distinctly seen. Neither the quarters, nor the heaven, nor the seas will come to view."

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अद्य वानरयूथानान् तानि यूथानि भागशः ।
धनुःसमुद्रादुद्भूतैर्मथिष्यामि शरोर्मिभिः ॥ ६-९५-१३

13. **patattriNaa sharajaalena** = with a multitude of plumed arrows; **dhanuShaa** = joined with my bow; **bhaagashaH** = by turns; **vadhiShyaami** = I will kill; **yuuthaani** = troops; **vaanaramukhyaanaam** = monkey-chiefs; **adya** = today.

"With a multitude of plumed arrows joined with my bow, I will kill, by turns, the troops of monkey-chiefs today."

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अद्य वानरसैन्यानि रथेन पवनौजसा ।

धनुःसमुद्रादुद्भूतैर्मथिष्यामि शरोर्मिभिः ॥ ६-९५-१४

14. **rathena** = by mounting on a chariot; **pavanaujasaa** = with a speed equal to the wind; **mathiShyaami** = I will crush; **adya** = today; **vaanara sainyaani** = the armies of monkeys; **sharormiH** = with waves of arrows; **udbhuutaiH** = born; **dhanuH samudraat** = out of the ocean of my bow.

"By mounting on a chariot, having a speed equal to that of wind, I will destroy today the armies of monkeys, with waves of arrows arising out of the ocean of my bow."

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व्याकोशपद्मचक्राणि पद्मकेसरवर्चसाम् ।

अद्य यूथतटाकानि गजवत्प्रमथाम्यहम् ॥ ६-९५-१५

15. **gajavat** = like an elephant; **adya** = today; **aham** = I; **pramathaami** = will destroy; **yuutha taTaakaani** = ponds in the form of troops of monkeys; **padmakesara varchasaam** = shining like the filaments of louts; **vyaakoshapadmavaktraaNi** = with their faces resembling full-blown lotuses.

"Like an elephant, today I will destroy ponds in the form of troops of monkeys shining like the filaments of lotus, with their faces resembling full-blown lotuses."

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सशरैरद्य वदनैः संख्ये वानरयूथपाः ।

मण्डयिष्यन्ति वसुधान् सनालैरिव पंकलैः ॥ ६-९५-१६

16. **vadanaiH** = with their faces; **sasharaiH** = transfixed with arrows; **vaanarayuuthapaaH** = the monkey-leaders; **samkhye** = lying on the battle-field; **adya** = today; **maN^DayiShyanti** = will adorn; **vasudhaam** = the earth; **paN^kajairiva** = as with lotuses; **sanaalaiH** = together with the stalks.

"With their faces transfixed with arrows, the monkey-leaders, lying on the battle-field today will adorn the earth as with lotuses together with the stalks."

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अद्य युद्धप्रचण्डानान् हरीणान् द्रुमयोधिनाम् ।

मुक्तेनैकेषुणा युद्धे भेत्स्यामि च शतंशतम् ॥ ६-९५-१७

17. **ekeShaNaa** = with each arrow; **muktena** = released; **yuddhe** = in battle; **adya** = today; **bhetsyaami** = I shall tear; **shatam shatam** = one hundred full; **hariiNaam** = of monkeys; **yuuthaprachaNDaanaam** = the most furious of their troop; **drumayodhinaam** = fighting with trees.

"With each arrow released in battle today, I shall tear one hundred full of monkeys, the most furious of their troop, fighting with trees."

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हतो भर्ता हतो भ्राता यासान् च तनया हताः ।
वधेनाद्य रिपोस्तासान् कर्मोम्यस्रप्रमार्जनम् ॥ ६-९५-१८

18. vadhena = by killing; ripoh = of the enemy; adya = today; ashrupramaarjanam karomi = I shall wipe off the tears; teShaam = of those; yeShaam = whose; bhraataa = brother; hataH = was killed; yeShaam = and whose; tanayaH = son; hataH = was killed.

"By killing the enemy today, I shall wipe off the tears of those demons, who lost their brothers and sons."

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अद्य मद्भाणनिर्भिन्नैः प्रकीर्णैर्गतचेतनैः ।
करोमि वानरैर्युद्धे यत्नावेक्ष्य तलां महीम् ॥ ६-९५-१९

19. karomi mahiim = I shall cover the earth (so fully); yatnaavekShyatalaam = that it would be possible to see its surface only with effort; see its vaanaraiH = with the monkeys; madbaaNa nirbhinnaiH = pierced with my arrows; prastirNaiH = and lying scattered; yuddhe = in the battle-field; gatachetanaiH = and bereft of their lives; adya = today.

"With the monkeys pierced with my arrows, lying scattered in the battle-field and bereft of their lives today, I shall cover the earth so fully, that it would be possible to see its surface only with effort."

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अद्य काकाश्च गृध्रा ये च मान्साशिनोअपरे ।
सर्वास्तान्स्तर्पयिष्यामि शत्रुमान्सैः शरादितैः ॥ ६-९५-२०

20. adya = today; tarpayiShyaami = I shall satiate; kaakaashcha = the crows; gR^iddhraashcha = the vultures; sarvaan taan = and all those; apare = other beings; ye = which; maamsaashinaH = eat the flesh; shatrumaamsaiH = with the flesh of enemies; sharaahataiH = struck by my arrows.

"Today, I shall satiate the crows, vultures and all those other creatures which eat the flesh, with the flesh of enemies, struck by my arrows."

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कल्प्यतां मे रथशीघ्रन् क्षिप्रमानीयतां धनुः ।
अनुप्रयान्तु मान् युद्धे येअवशिष्टा निशाचराः ॥ ६-९५-२१

21. me rathaH = (Let) my chariot; kalpyataam = be arranged; shiighram = quickly; dhanuH = (Let) my bow; aaniiyataam = be brought; kShipram = swiftly; nishaasharaaH = (Let) the demons; ye = who; shiShTaaH = are remaining; atra = here; anuprayaantu = follow; maam = me; yuddhe = to the combat.

"Arrange my chariot quickly. Bring my bow swiftly. Let all the remaining demons here, follow me to the combat."

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तस्य तद्वचनन् श्रुत्वा महापाश्वोअब्रवीद्वचः ।
बलाध्यक्षान्स्थितान्स्तत्र बलन् सन्त्वर्यताम् इति ॥ ६-९५-२२

22. shrutvaa = hearing; tat vachanam = that command; tasya = of Ravana; mahaapaashvaH = Mahaparshva; abraviit = ordered; iti vachaH = the (following) words; balaadhyakShaan = to the army chiefs; sthitaan = standing; tatra = there; balam = (Let) the army; samtvaryataam = be made ready quickly!"

Hearing that command of Ravana, Mahaparthva ordered the army-chiefs, standing there, as follows: "let the army be made ready quickly."

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बलाध्यक्षास्तु सन्नद्धा राक्षसान्स्तान्गृहाद्गृहात् ।
चोदयन्तः परिययुर्लङ्कान् लघुपराक्रमाः ॥ ६-९५-२३

23. **balaadhyakShastu** = the army-chiefs for their part; **laghuparaakramaaH** = with quickly resolution; **samrabdhaaH** = joined hand in hand; **chodayantaH** = and hastened; **taan** = those; **raakShasaan** = demons; **gR^ihe gR^ihe** = in every house; **pariyayuH** = going around; **laN^kaam** = the City of Lanka.

Going around the city of Lanka, the army-chiefs for their part, with quick resolution, joined hand in hand and hastened the demons in every house to set out for the battle.

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ततो मुहूर्तान्निष्पेतू राक्षसा भीमविक्रमाः ।
नर्दन्तो भीमवदना नानाप्रहरणैर्भुजैः ॥ ६-९५-२४
असिभिः पट्टसैः शूलैर्गलाभिर्मुसलैर्हलैः ।
शक्तिभिस्तीक्ष्णधाराभिर्महद्भिः कूटमुद्गरैः ॥ ६-९५-२५
यष्टिभिर्विमलैश्चक्रैर्निशितैश्च परश्वधैः ।
भिण्डिपालैः शतघ्नीभिरन्यैश्चापि वरायुधैः ॥ ६-९५-२६

24-26. **raakShasaaH** = the demons; **bhiimadarshanaaH** = of terrible aspect; **bhiimavadanaaH** = having awful faces; **tataH** = then; **nadantaH** = roaring; **bhujaiH** = their arms; **naanaa praharaNaiH** = equipped with various weapons; **ashibhiH** = viz.; swords; **paTTishaiH** = sharp-edged darts; **shuulaiH** = pikes; **gadaabhiH** = maces; **musalaiH** = clubs; **halaiH** = plough-like weapon; **tiikShadharaabhiH** = sharp-edged; **shaktibhiH** = javelins; **mahadbhiH** = huge; **kuuTamudgaraiH** = Kutas and Mudgaras; **yaShTibhiH** = staffs; **chakraiH** = discuss; **vividhaiH** = of various kinds; **nishitaiH** = sharpened; **parashvadhaiH** = axes; **bhindipalaiH** = slings for throwing stones; **shataghniibhiH** = stones or cylindrical wooden pieces with iron pikes; **anyaiH** = and other; **varaayudhaiH** = excellent weapons; **niShpetuH** = rushed out; **muhuurtaat** = within a moment.

The demons, of terrible aspect and having awful faces, then roaring, with their arms equipped with various weapons viz. swords, sharp-edged darts, pikes, maces, clubs, plough-like weapons, sharp-edged javelins, huge Kutas and Mudgara, staffs, discusses of every kind, sharpened axes, slings for throwing stones, stones or cylindrical wooden pieces with iron pikes and other excellent weapons, rushed out within a moment.

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अथानयन्बलाध्यक्षाश्चत्वारो रावणाज्ञया ।
आरुरोह रथन् दिव्यं दीप्यमानन् स्वतेजसा ॥ ६-९५-२७
द्रुतन् सूतसमायुक्तं युक्ताष्टुरगं रथम् ।

27. **atha** = then; **raavaNaajJNayaa** = as per the orders of Ravana; **balaadhyakShaH** = the army-commander; **satvaraH** = hurriedly; **aanayat** = brought; **ratham** = a chariot; **drutam** = movin swiftly; **suuta samaayuktam** = along with a charioteer; **yuktaaShTaturagam** = and yoked with eight horses; **tadaa** = then; **bhiimaH** = the terrific Ravana; **aaruroha** = mounted; **diptyamaanam** = that chariot shining; **svatejasaa** = with his own splendour.

Then, as per the orders of Ravana, the army-commander hurriedly brought a chariot, moving swiftly, along with a charioteer and yoked with eight horses. Thereupon, the awful

Ravana mounted that chariot, shining with his own splendour.

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ततः प्रयातः सहसा राक्षसैर्बहुभिर्वृतः ॥ ६-९५-२८

रावणः सत्त्वगाम्भीर्याद्धारयन्निव मेदिनीम् ।

28. tataH = then; vR^itaH = surrounded; bahubhiH raakShasaiH = with several demons; raavaNaH = Ravana; prayaataH = sallied forth; sahasaa = quickly; daamyanniva = as though he was cracking; mediniim = the earth; sattvagaambhiiryaat = with profundity of is strength.

Then, surrounded by several demons, Ravana sallied forth quickly, as though he was cracking the earth with a profundity of his strength.

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ततश्चासीन्महानादस्तूर्याणाम् च ततस्ततः ॥ ६-९५-२९

मृदङ्गैः पटहैः शङ्खैः कलहैः सह रक्षसाम् ।

29. tataH = thereupon; mahaan = a great; naadaH = noise; aasiit = emanated; tatstataH = on all sides; tuuryaaNaam = from tambours; mR^idaNgaiH = drums; paTahaiH = kettle-drums; shaN^khaiH = and couches; kalahaiH saha = along with the clamour; rakShasaam = of the demons.

Thereupon, a great noise emanated on all sides from tabors, drums, Kettle-drums and couches along with the clamour of the demons.

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आगतो रक्षसां राजा चत्रचामरसंयुतः ॥ ६-९५-३०

सीतापहारी दुर्वृत्तो ब्रह्मघ्नो देवकण्टकः ।

योद्धुं रघुवरेणेति शुश्रुवे कलहध्वनिः ॥ ६-९५-३१

30; 31. kalahadhvaniH = a clamour; shushruva = was heard; iti = saying; raakShasaam raajaa = (there comes) the ruler of demons; siitaapahaanii = the abductor of Seetha; brahmaghnaH = the destroyer of Brahmanas; devakaN^akaH = the enemy of gods; durvR^ittaH = notorious for his bad conduct; chhatra chaamara samyutaH = accompanied by his canopy and pair of whisks; yoddhum = to fight; raghuvareNa = with Rama; the foremost among the Raghu dynasty.

A clamour was heard, saying "There comes the ruler of demons, the abductor of Seetha, the destroyer of Brahmanas, the enemy of gods, notorious for his bad conduct, accompanied by his canopy and pair of whisks, to fight with Rama, the foremost among the Raghu dynasty."

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तेन नादेन महता पृथिवी समकम्पत ।

तं शब्दं सहसा श्रुत्वा वानरा दुद्रुवुर्भयात् ॥ ६-९५-३२

32. mahataa tena naadena = by that huge sound; pR^ithivii = the earth; samakampata = trembled; shrutvaa = hearing; tam shabdham = that sound; sahasaa = suddenly; vaanaraaH = the monkeys; dudruvuH = ran away; bhayaat = in fear.

By that huge sound, the earth trembled. Hearing that sound suddenly, the monkeys ran away in fear.

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रावणस्तु महाबाहुः सचिवैः परिवारितः ।

आजगाम महातेजा जयाय विजयं प्रति ॥ ६-९५-३३

33. **mahaabaahuH** = the long armed; **raavaNastu** = Ravana for his part; **mahaatejaH** = with extra-ordinary energy; **parivaaritaH** = surrounded; **sachivaiH** = by his ministers; **aajagaama** = turned up; **vijayam prati** = for victory; **jayaaya** = in quest of victory.

The long-armed Ravana, for his part, with extra-ordinary energy, surrounded by his ministers, turned up for victory in quest of victory.

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रावणेनाभ्यनुज्ञातौ महापार्श्वमहोदरौ ।

विरूपाक्षश्च दुर्धर्षो रथानारुरुहस्तदा ॥ ६-९५-३४

34. **mahaapaarshva mohodarau** = Mahaparshva and Mahodara; **viruupaakShashcha** = as also Virupaksha; **durdharShaH** = who was difficult to overpower; **abhyanuJJNaataa** = as ordered; **raavaNena** = by Ravana; **tadaa** = then; **aaruruHuH** = ascended; **rathan** = their chariots.

Mahaparshva and Mahodara as also Virupaksha, who was difficult to overpower, as order by Ravana, then ascended their chariots.

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ते तु हृष्टा विनर्दन्तो भिन्दत इव मेदिनीम् ।

नादन् घोरन् विमुञ्चन्तो निर्ययुर्जयकांक्षिणः ॥ ६-९५-३५

35. **te raakShasaaH** = those demons; **vinardantaH** = roaring; **hR^iShTaaH** = elatedly; **bhindantaH iva** = as though cracking; **mediniim** = the earth; **vimuN^chantaH** = and emitting; **ghoram** = an awful; **naadam-** uroar; **niryayuH** = sallied forth; **jayakaaN^kShiNaH** = longing for victory.

Those demons, roaring elatedly, as though cracking the earth, and emitting an awfull uproar, sallied forth, longing for victory.

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ततो युद्धाय तेजस्वी रक्षोगणबलैर्वृतः ।

निर्यावुद्यतधनुः कालान्तकयमोमपः ॥ ६-९५-३६

36. **tataH** = then; **kaalaantakayamopamaH** = Ravana; resembling the all-destroying time in the form of Yama; **tejasvii** = and a powerful demon; **rakShogaNabalaiH** = along with the army-troops of demons; **udyatadhanuH** = with his raised bow; **niryayau** = set out; **yuddhaaya** = for the battle.

Then, the powerful Ravana, resembling the all-destroying Time in the form of Yama, along with his army-troops of demons, set out for the battle with his raised bow.

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ततः प्रजवनाश्वेन रथेन स महारथः ।

द्वारेण निर्ययौ तेन यत्र तौ रामलक्ष्मणौ ॥ ६-९५-३७

37. **tataH** = then; **saH** = that Ravana; **mahaarathaH** = the great chariot-warrior; **rathen** = by his chariot; **prajavitaashvena** = driven by swift horses; **niryayau** = sallied forth; **tena dvaareNa** = to the gate; **yatra** = where; **tau** = those; **raamalakShmaNau** = Rama and Lakshmana were there.

Then, that Ravana, the great chariot-warrior, ascending his chariot driven by swift horses, sallied forth to the gate, where Rama and Lakshmana were.

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ततो नष्टप्रभः सूर्यो दिशश्च तिमिरावृताः ।
द्विजाश्च नेदुर्घोराश्च संचचाल च मेदिनी ॥ ६-९५-३८

38. tataH = then; suuryaH = the sun; naShTaprabhaH = lost its radiance; dishashcha = the quarters too; timiraavR^itaaH = were enveloped in darkness; dvijaashcha = birds; ghoraaH neduH = emitted fearful notes; mediniicha = and the earth too; samchachaala = violently trembled.

Then, the sun lost its radiance. The quarters too were enveloped in darkness. The birds emitted fearful notes. The earth too trembled violently.

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ववर्ष रुधिरन् देवश्चस्खलुश्च तुरंगमाः ।
ध्वजाग्रे न्यपतद्गुह्रो विनेदुश्चाशिवन् शिवाः ॥ ६-९५-३९

39. devaH = the cloud; vavarSha = rained; rudhiram = blood; turaNgamaaH = the horses; chaShalushcha = stumbled; gR^idhraH = a vulture; nyapatat = descended; dhvajaagre = on the top of the ensign; shivaashcha = jackals; ashivaaH vineduH = emitted sinister howls.

The cloud rained blood. The horses stumbled. A vulture descended on the top of the ensign. Jackals emitted sinister howls.

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नयनन् चास्फुरद्वामन् सव्यो बाहुरकम्पत ।
विवर्णवदनश्चासीत्किन् चिदभ्रश्यत स्वनः ॥ ६-९५-४०

40. vaamam = his left; nayanamcha = eye too; asphurat = throbbed; vaamaH = the left; baahuH = arm; akampata = trembled; aasiit = (He) became; vivarNavadanaH = pale-faced; svanaH = his voice; kimchit = was a little; abhrashyata = dropped.

His left eye too throbbed. His left arm trembled. He became pale-faced. His voice was a little lowered.

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ततो निष्पततो युद्धे दशग्रीवस्य रक्षसः ।
रणे निधनशन्सीनि रूपाण्येतानि जज्ञिरे ॥ ६-९५-४१

41. rakShasaH dashagriivasya = when Ravana the demon; niShpatataH = was sallying forth; yuddhe = for the battle; tataH = then; etaani = these; ruupaaNi = evil images; nidhana shamsiini = predicting his death; jaN^jire = appeared; raNe = in the battle-field.

When Ravana the demon was sallying forth for the battle, the following evil phenomena, predicting his death, appeared in the battle-field.

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अन्तरिक्षात्पपातोल्का निर्घातसमनिस्वना ।
विनेदुरशिवन् गृध्रा वायसैरनुनादिताः ॥ ६-९५-४२

42. ulkaa = a meteor; nirghaata samniH svanaa = with a sound similar to a thunder; papaata = fell down; antarikShaata = from the sky; ashivaaH = ill-

omened; gR^idharaaH = vultures; abhimishritaaH = together; vaayasaiH = with crows; vineduH = cried out aloud.

A meteor with a sound similar to a thunder, fell down from the sky. Ill-omened vultures together with crows cried out aloud.

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एतानचिन्तयन्धोरानुत्पातान्समुपस्थितान् ।
निर्ययौ रावणो मोहाद्धार्थी कालचोदितः ॥ ६-९५-४३

43. achintayan = ignoring; etaan = those; utpaataan = bad omens; samavasthitaan = which came; ghoraan = dreadfully; mohaata = due to ignorance; raavaNaH = Ravana; niryayau = marched forward; vadhaartham = for the purpose of massacre (in battle); kaala choditaH = driven as he was by fate.

Ignoring these dreadful bad omens due to his ignorance, Ravana marched forward for the purpose of the massacre in battle, driven as he was by fate.

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तेषान् तु रथघोषेण राक्षसानां महात्मनाम् ।
वानराणामपि चमूर्युद्धायैवाभ्यवर्तत ॥ ६-९५-४४

44. rathaghoSheNa = (on hearing) the sound of the chariot; mahaatmanaam teShaam rakShasaanaam = of those mighty demons; chamuuH api = that army too; vaanaraaNaam = of monkeys; abhyavartata = returned; yuddhaayaiva = for the fight.

On hearing the sound of the chariot of those mighty demons, that army of monkeys too returned for the fight.

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तेषान् सुतुमुलं युद्धं बभूव कपिरक्षसाम् ।
अन्योन्यमाह्वयानानान् क्रुद्धानां जयमिच्छताम् ॥ ६-९५-४५

45. tumulam = a tumultuous; yuddham = battle; babhuuva = ensued; teShaam rakShasaanaam = of those mighty demons; chamuuH api = that army too; vaanaraaNaam = of monkeys; abhyavartata = returned; yuddhaayaiva = for the fight.

A tumultuous battle ensued between those monkeys and demons, who were fond of victory and summoning each other for combat with rage.

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ततः क्रुद्धो दशग्रीवः शरैः कांचनभूषणैः ।
वानराणामनीकेषु चकार कदनं महत् ॥ ६-९५-४६

46. tataH = thereupon; kruddhaH = the enraged; dashagriivaH = Ravana; sharaiH = with his arrows; kaaN^chana bhuuShaNaiH = decked with gold; chakaara = performed; mahat = a great; kadanam = combat; vanaaraaNaam aniikeShu = with the army of monkeys.

Thereupon, the enraged Ravana, with his arrows decked with that army of monkeys.

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निकृत्तशिरसः के चिद्रावणेन वलीमुखाः ।
केचिद्विच्छिन्नहृदयाः केचिच्छ्रोत्रविवर्जिताः ॥ ६-९५-४७

47. **kechit** = some; **valiimukhaaH** = monkeys; **nikR^itta shirasaH** = had their heads cut off; **raavaNena** = by Ravana; **kechit** = some; **vibhinna hR^idayaaH** = had their hearts pierced; **kechit** = some; **shrotra vivarjitaH** = were made deprived of their ears.

Some monkeys had their heads chopped off by Ravana. Some had their hearts pierced. Some were made deprived of their ears.

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निरुच्छवासा हताः के चित्के चित्पार्श्वेषु दारिताः ।
के चिद्विभिन्नशिरसः के चिच्छर्विवर्जिताः ॥ ६-९५-४८

48. **kechit** = some; **niruchchhvaasaaH** = became breathless; **hataah** = and killed; **kechit** = some; **daaritaH** = were torn; **paarshveShu** = in the region of the ribs; **kechit** = some; **vibhinna shirasaH** = had their heads broken; **kechit** = some; **kR^itaaH** = were made; **chakShurvinaa** = deprived of their eyes.

Some were struck down breathless. Some were torn in their ribs. Some had their skulls smashed. Some were deprived of their eyes.

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दशाननः क्रोधविवृत्तनेत्रो यतो यतोअभ्येति रथेन संख्ये ।
ततस्ततस्तस्य शरप्रवेगं सोढुं न शेकुर्हरियूथपास्ते ॥ ६-९५-४९

49. **yataH yataH** = whichever side; **dashaananaH** = Ravana; **abhyeti** = was coming (in his chariot); **samkhye** = on the battle-field; **krodha viviR^itta netraH** = his eyes rolling in anger; **te hariyuuthapaaH** = those monkeys-warriors; **tatstataH** = on that side; **soDhum na shekuH** = could not withstand; **sharapravegam** = the rapidity of his arrows.

Whichever side Ravana was coming in his chariot on the battle-field, his eyes rolling in anger, those monkey-warriors, on that side, could not with stand the rapidity of his arrows.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये युद्धकाण्डे पञ्चनवतितमः सर्गः

Thus, this is the 95th chapter in Yuddha Kanda of Valmiki Ramayana, the First Epic poem of India.

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Introduction

Having destroyed some monkeys in the battle-field, Ravana tries to approach Rama to continue his fight. Meanwhile, Sugreeva along with some monkeys attack some chiefs of demons and destroy them. Then, Virupaksha a demon comes and attacks Sugreeva. Sugreeva brings down a violent slap on the temple-bone of Virupaksha and kills him.

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तथा तैः कृत्तगात्रैस्तु दशग्रीवेण मार्गणैः ।
बभूव वसुधा तत्र प्रकीर्णा हरिभिर्वृता ॥ ६-९६-१

1. **vasudhaa** = the battle-field; **tatra** = there; **babhuuva** = became; **prakiirNaa** = dispersed; **taiH** = by those; **haribhiH** = monkeys; **tadaa** = then; **kR^ittagaatraiH** = by their bodies torn; **maargaNaiH** = with his arrows; **dashagriiveNa** = by Ravana; **tathaa** = in that manner.

The battle-field there, on its part, was strewn on that occasion with those monkeys whose bodies had thus been torn asunder by Ravana with his arrows.

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रावणस्याप्रसह्यन् तन् शरसम्पातमेकतः ।
न शेकुः सहितुन् दीप्तं पतङ्गा इव पावकम् ॥ ६-९६-२

2. (Those monkeys); **na shekuH** = could not; **sahitum** = bear; **tam** = that; **aprsahyam** = irresistible; **sharapaatam** = descent of arrows; **ekatam raavaNasya** = loosed by Ravana alone; **pataN^gaaH yathaa** = as moths; (cannot bear); **diiptam jvalanam** = a blazing fire.

Those monkeys could not bear that irresistible descent of arrows loosed by Ravana, any more than moths would bear a blazing fire.

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तेअर्दिता निशितैर्बाणैः क्रोशन्तो विप्रदुद्रुवुः ।
पावकार्चिःसमाविष्टा दह्यमाना यथा गजाः ॥ ६-९६-३

3. **te** = those monkeys; **arditaaH** = tormented; **nishitaiH baaNaiH** = by sharp arrows; **vipradudruvuH** = fled away; **kroshantaH** = roaring; **gajaaH yathaa** = as elephants (run away); **paavaakaarchiH samaaviShTaaH** = when enveloped in flames of fire; **dahyamaanaaH** = and getting scorched.

Those monkeys tormented by sharp arrows, fled away roaring, as elephants run away, when enveloped in flames of fire and getting scorched by them.

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प्लवङ्गानामनीकानि महाभ्राणीव मारुतः ।

स ययौ समरे तस्मिन्विधमन्नावणः शरैः ॥ ६-९६-४

4. **raavaNaH** = Ravana; **samyayau** = was marching forward swiftly; **tasmin samare** = in that battle-field; **vidhaman** = blowing away; **aniikaani** = the army; **plavaN^gamaan** = of monkeys; **maarutaH iva** = like the wind; (blows away); **mahaabhraaNi** = large clouds.

Ravana was marching forward swiftly in that battle-field, blowing away the army of monkeys, like the wind blows away large clouds.

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कदनन् तरसा कृत्वा राक्षसेन्द्रो वनौकसाम् ।

आससाद ततो युद्धे राघवन् त्वरितस्तदा ॥ ६-९६-५

5. **kadanam kR^itvaa** = destroying; **tarasaa** = with his strength; **vanaukasaam** = the monkeys; **tato yuddhe** = in that battle; **raakShasendraH** = Ravana; **tvaritam** = quickly; **aasasaada** = approached; **raaghavam** = Rama; **raNe** = on the battle-field.

Having brought about with his might the destruction of those monkeys in battle, Ravana quickly approached Rama on the battle-field.

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सुग्रीवस्तान्कपीन्दृष्ट्वा भग्नान्विद्रवतो रणे ।

गुल्मे सुषेणं निक्षिप्य चक्रे युद्धे द्रुतं मनः ॥ ६-९६-६

6. **dR^iShTvaa** = seeing; **taan kapiin** = those monkeys; **vidraavitaan** = running away; **bhagnaan** = in defeat; **raNe** = in the battle; **sugriivaH** = Sugreeva; **nikShipya** = keeping; **suSheNam** = Sushena; **gulme** = as a guard for his soldiers; **drutam** = and quickly; **manaH chakre** = threw his mind; **yuddhe** = into the fight.

Seeing those monkeys running away in defeat in that battle, Sugreeva kept Sushena in charge of his army and quickly threw his mind into the fight.

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आत्मनः सदृशन् वीरं स तं निक्षिप्य वानरम् ।

सुग्रीवोअभिमुखः शत्रुं प्रतस्थे पादपायुधः ॥ ६-९६-७

7. **nikShipya** = keeping; **tam viiram vaanaram** = that valiant Sushena; **sadR^isham** = who was equal; **aatmanaH** = to himself; **saH sugriivaH** = that Sugreeva; **paadapaayudhaH** = armed with the tree as a weapon; **pratasthe** = marched forward; **shatrum abhimukham** = towards the enemy.

Keeping that Sushena who was equal to himself, his substitute, that Sugreeva, armed with the tree as a weapon, marched forward towards the enemy.

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पार्श्वतः पृष्ठतश्चास्य सर्वे यूथाधिपाः स्वयम् ।

अनुजहुर्महाशैलान्विविधांश्च महाद्रुमान् ॥ ६-९६-८

8. **mahaashailaan** = (Taking) huge rocks; **vividhaan vanaspatiimshcha** = and various kinds of trees; **sarve** = all; **vaanara yuuthapaaH** = the monkey-warriors; **anujagmuH** = followed; (Sugreeva); **asya paarshrataH** = at his side; **pR^iShThatashcha** = and behind.

Taking huge rocks and various kinds of trees, all the monkey-warriors followed Sugreeva at his side and behind.

स नदन्युधि सुग्रीवः स्वरेण महता महान् ।
पातयन्विविधांश्चान्याज्जघानोत्तमराक्षसान् ॥ ६-९६-९

9. **mahaan** = the gigantic; **sugreevaH** = Sugreeva; **manarda** = roared; **mahataa svareNa** = at a high pitch; **yudhi** = in the battle-field; **pothayan** = striking with his blows; **mamantha** = (he) crushed; **anyaana vividhaan** = various other; **uttama raakShasaan** = chiefs of demons.

The gigantic Sugreeva roared at a high pitch in the battle-field. Striking with his blows, he crushed various other chiefs of demons.

Verse Locator

ममर्द च महाकायो राक्षसान्वानरेश्वरः ।
युगान्तसमये वायुः प्रवृद्धानगमानिव ॥ ६-९६-१०

10. **mahaakaayaH** = the colossal bodied; **vaanareshvaraH** = Sugreeva; **mamarda cha** = smashed; **raakShasaan** = the demons; **pravR^iddhaan agamaaniva** = as the grown-up trees; (are smashed); **vaayuH** = by the wind; **yugaantasamaye** = at the time of dissolution of the world.

The colossal bodied Sugreeva smashed the demons, as the grown-up trees are smashed by the wind at the time of dissolution of the world.

Verse Locator

राक्षसानामनीकेषु शैलवर्षन् ववर्ष ह ।
अश्ववर्षन् यथा मेघः पक्षिसङ्घेषु कानने ॥ ६-९६-११

11. **vavarSha** = (Sugreeva) rained; **shaila varSham** = a hail of rocks; **raakShasaam aniikeShu** = on the army of demons; **meghaH yathaa** = as a cloud; (rains); **ashvavarShaM** = a shower of hail-stones; **pakShisamgheShu** = on a host of birds; **kaanane** = in a forest.

Sugreeva rained a hail of rocks on the army of demons, as a cloud rains a shower of hail-stones on a host of birds in a forest.

Verse Locator

कपिराजविमुक्तैस्तैः शैलवर्षेस्तु राक्षसाः ।
विकीर्णशिरसः पेतुर्निकृता इव पर्वताः ॥ ६-९६-१२
अथ सङ्क्षीयमाणेषु राक्षसेषु समन्ततः ।
सुग्रीवेण प्रभग्नेषु पतत्सु विनदत्सु च ॥ ६-९६-१३
विरूपाक्षः स्वकं नाम धन्वी विश्राव्य राक्षसः ।
रथादाप्लुत्य दुर्धर्षो गजस्कन्धमुपारुहत् ॥ ६-९६-१४

12-14. **raakShaseShu** = (While) those demons; **prabhagneShu** = defeated; **sugriiveNa** = by Sugreeva; **atha** = and then; **patasucha** = falling on the floor; **nadatsu** = roaring; **samkShiiyamaaNeShu** = get diminished; **samantataH** = on all sides; **durdharShaH** = the indomitable; **viruupaakShaH** = Virupaksha; **raakShasaH** = the demon; **dhanvii** = holder of the bow; **vishraavya** = pronouncing; **naama** = his name; **svam** = himself; **aaplutya** = descending; **rathaata** = from his chariot; **upaaruhat** = mounted; **gajaskandham** = the back of an elephant.

While those demons, thus defeated by Sugreeva, falling on the floor and then roaring, get diminished in number from all sides, the indomitable Virupaksha the demon, holding a bow,

pronouncing his name by himself, descended from his chariot and mounted the back of an elephant.

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स तन् द्विरदमारुह्य विरूपाक्षो महारथः ।
विनदन्भीमनिर्ह्वलन् वानरानभ्यधावत ॥ ६-९६-१५

15. saH mahaabalaH = that mighty; nirupaakShaH = Virupaksha; aaruhya = mounting; tam dvipam = that elephant; nanarda = roared; atha = then; bhiimanirharaadam = a terrific noise; abhyadhaavata = and rushed; vaanaraan = towards the monkeys.

That mighty Virupaksha, mounting that elephant, then roared a terrific noise and rushed towards the monkeys.

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सुग्रीवे स शरान्घोरान्विससर्ज चमूमुखे ।
स्थापयामासा चोद्विग्नान्राक्षसान्सम्प्रहर्षयन् ॥ ६-९६-१६

16. visasarja = (Virupaksha) released; ghoraan = dreadful; sharaan = arrows; sugriive = on Sugreeva; chamuumukhe = who was as the front-rank of the army; sthaapayamaasa = (He) strengthened his support; udvignaan = to the worried; raakShasaan = demons; sampraharShayan = by cheering them up.

Virupaksha released dreadful arrows on Sugreeva who was at the front-rank of the army. He strengthened his support to the worried demons, by cheering them up.

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सोअतिविद्धः शितैर्बाणैः कपीन्द्रस्तेन रक्षसा ।
चुक्रोध च महाक्रोधो वधे चास्य मनो दधे ॥ ६-९६-१७

17. saH kapiindvaH = Sugreeva; that king of monkeys; atividhaH = when struck severely; shitaH baaNaiH = with sharp arrows; tena rakShasaa = by that demon; chukrosha = shouted loudly; mahaakrodhaH = with profuse anger; dadhe manaH = he set his mind; asya vadhe = on killing him.

Sugreeva, the king of monkeys, when he was struck severely with sharp arrows by that demon, shouted loudly. With profuse anger, he set his mind on killing him.

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ततः पादपमुद्धृत्य शूरः सम्प्रधने हरिः ।
अभिपत्य जघानास्य प्रमुखे तं महागजम् ॥ ६-९६-१८

18. uddR^itya = uplifting; paadapam = a tree; abhipatya = and coming near; tam = that; mahaagajam = huge elephant; shuuraH hariH = the valiant Sugreeva; sampradhanaH = a thorough fighter; jaghaana = struck it; pramukhe = on its face.

Uplifting a tree and coming near that huge elephant, the valiant Sugreeva, a thorough fighter, struck it on its face.

[Verse Locator](#)

स तु प्रहाराभिहतः सुग्रीवेण महागजः ।
अपासर्पद्धनुर्मात्रं निषसाद ननाद च ॥ ६-९६-१९

19. saH = that; mahaagajaH = huge elephant; prahaara abhihataH = struck with the blow; sugriiveNa = by Sugreeva; apaasarpat = receded; dhanurmaatram = to a distance of four

yards; **niShasaada** = sank down; **nanaada cha** = and roared too.

That huge elephant, struck with the blow of Sugreeva, receded to a distance of four yards, sank down and roared too.

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गजात्तु मथितान्तूर्णमपक्रम्य स वीर्यवान् ।
राक्षसोअभिमुखः शत्रुं प्रत्युद्गम्य ततः कपिम् ॥ ६-९६-२०
आर्षभन् चर्मखड्गं च प्रगृह्य लघुविक्रमः ।
भर्त्सयन्निव सुग्रीवमाससाद व्यवस्थितम् ॥ ६-९६-२१

20; 21. **apakramya** = descending; **tuurNam** = quickly; **mathitaat gajaat** = from his wounded elephant; **saH** = that; **viiryavaan** = valiant; **raakShasaH** = demon; **tataH** = then; **pragR^ihya** = seizing hold of; **khaD^gam cha** = his sword; **aarShabham charma** = from a shield made of a bull's hide; **pratyudgmya laghuvikramaH** = and advancing in rapid paces; **abhimukhaH** = facing; **kapim** = Sugreeva; the monkey; **shatrum** = his enemy; **aasasaada** = approached; **sugriivam** = Sugreeva; **vyavasthitam** = who stood firm; **bhartsayanniva** = threatening him as it were.

Descending quickly from his wounded elephant, that valiant demon then seizing hold of his sword from a shield made of a bull's hide and advancing in rapid paces, facing towards Sugreeva his enemy, approached him, who stood firm, threatening him as it were.

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स हि तस्याभिसङ्क्रुद्धः प्रगृह्य महतीन् शिलाम् ।
विरूपाक्षाय चिक्षेप सुग्रीवो जलदोपमाम् ॥ ६-९६-२२

22. **abhisamkruddhaH** = enraged; **tasya** = on that Virupaksha; **saH sugriivaH** = that Sugreeva; **pragR^ihya** = taking; **shilaam** = a rock; **vipulaam** = so extensive; **jaladopamam** = as a cloud; **chikShepa** = threw (it); **viruupaakShasya** = on Virupaksha.

Taking a huge rock, which looked like a cloud, that Sugreeva, who felt enraged, threw it on Virupaksha.

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स तान् शिलामापतन्तीन् दृष्ट्वा राक्षसपुङ्गवः ।
अपक्रम्य सुविक्रान्तः खड्गेन प्राहरत्तदा ॥ ६-९६-२३

23. **dR^iShTvaa** = seeing; **taam shilaam** = that rock; **aapatantiim** = falling; **saH suvikraantaH** = that highly valiant; **raakShasapungavaH** = excellent of demons; **tadaa** = then; **apakramya** = receding away; **praaharat** = struck (him); **khaDgena** = with a sword.

Seeing that rock falling, that highly valiant and excellent of demons then receding away, struck him with a sword.

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तेन खड्गेन सङ्क्रुद्धः सुग्रीवस्य चमूमुखे ।
कवचं पातयामास स खड्गाभिहतोअपतत् ॥ ६-९६-२४

24. **hataH** = wounded; **khaDga praaareNa** = by the blow of the sword; **balinaa tena rakShasaa** = of that strong demon; **vaanaraH** = Sugreeva; **abhavat** = became; **visamjJNaH iva** = as though unconscious; **bhuumau** = on the ground; **muhuurtam** = for a moment.

Wounded by the blow of the sword of that strong demon, Sugreeva became as though unconscious on the ground, for a moment.

सहसा स तदोत्पत्य राक्षसस्य महाहवे ।
मुष्टिं संवर्त्य वेगेन पातयामास वक्षसि ॥ ६-९६-२५

25. **tadaa** = then; **utpatya** = bouncing up; **sahasaa** = suddenly; **mahaahave** = in that great battle; **saH** = that Sugreeva; **samvartya** = tightening; **muShTim** = his fist; **paatayaamaasa** = brought it down; **raakShasasya vakShasi** = on the demon's chest; **vegena** = violently.

Then, bouncing up suddenly in that great battle, Sugreeva, tightening his fist, brought it down on the demon's chest violently.

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मुष्टिप्रहाराभिहतो विरूपाक्षो निशाचरः ।
तेन खड्गेन संक्रुद्धः सुग्रीवस्य चमूमुखे ॥ ६-९६-२६
कवचम् पातयामास पद्भ्यामभिहतोऽपतत् ।

26. **samkruddhaH** = enraged; **muShTiprahaara abhihataH** = when struck by the blow of the fist; **viruupaakShaH** = Virupaksha; **nishaacharaH** = the demon; **paatayaamaasa** = brought down; **kavacham** = the armour; **sugriivasya** = of Sugreeva; **tena khaDgena** = by his sword; **chamuumukhe** = at the battle-front; **abhihataH** = Sugreeva; struck by him; **apatat** = fell down; **padbhyaam** = from his feet.

Feeling enraged, when struck by the blow of that fist, Virupaksha the demon brought down the armour of Sugreeva by his sword at the battle-front. Thus struck by him, Sugreeva fell down from his feet.

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स समुत्थाय पतितः कपिस्तस्य व्यसर्जयत् ॥ ६-९६-२७
तलप्रहारमशनेः समानं भीमनिस्वनम् ।

27. **samutthaaya** = getting up; **patitaH** = when fallen; **saH kapiH** = that Sugreeva; **vyasarjayat** = gave; **tasya** = him; **talaprahaaram** = a sharp; **bhiimaniH svanam** = with a terrific sound; **samaanam** = equal; **aashaneH** = to a thunder.

Getting up when fallen, Sugreeva gave him a slap, which produced a terrific sound similar to a thunder.

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तलप्रहारन् तद्रक्षः सुग्रीवेण समुद्यतम् ॥ ६-९६-२८
नैपुण्यान्मोचयित्वैनं मुष्टिनोरस्यताडयत् ।

28. **mochaitvaa** = setting himself free; **tala prahaaram** = from that slap; **samudyataat** = which was about to be raised; **sugreeva** = by Sugreeva; **naipuNyaat** = with skill; **tat rakShaH** = Virupaksha; that demon; **ataaDayat** = struck; **enam** = him; **urasi** = on the chest; **muShTinaa** = with his fist.

Setting himself free from that slap, which was about to be raised by Sugreeva skillfully, Virupaksha the demon struck Sugreeva on the chest with his fist.

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ततस्तु सङ्क्रुद्धतरः सुग्रीवो वानरेश्वरः ॥ ६-९६-२९
मोक्षितन् चात्मनो दृष्ट्वा प्रहारं तेन रक्षसा ।

29. tataH = then; dR^iShTvaa = seeing; aatmanaH = his; prahaaram = blow; mokShitam = being escaped; sugriivaH = Sugreeva; vaanareshvaraH tu = the king of monkeys for his part; samkruddhataH = was very much enraged.

Then, seeing that demon escaping his blow, Sugreeva the monkey-king for his part, very much enraged.

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स ददर्शान्तरन् तस्य विरूपाक्षस्य वानरः ॥ ६-९६-३०
ततो न्यपातयत्क्रोधाच्छङ्खदेशे महातलम् ।

30. saH vaanaraH = that monkey; dadarsha = saw; antaram = an opportunity; tasya viruupaakShasya = (to strike) that Virupaksha; tataH = then; krodhaat = with anger; paatayat- (Sugreeva) brought down; anyat = another; mahaatalam = violent slap; shaNkha deshe = on his temple-bone.

That monkey saw an opportunity to strike that Virupaksha. Then, with anger, Sugreeva brought down another violent slap on his temple-bone.

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महेन्द्राशनिकल्पेन तलेनाभिहतः क्षितौ ॥ ६-९६-३१
पपात रुधिरक्लिन्नः शोणितन् स समुद्रमन् ।
स्रोतोभ्यस्तु विरूपाक्षो जलं रस्रवणादिव ॥ ६-९६-३२

31; 32. viruupaakShaH = Virupaksha; abhihataH = struck; talena = by that palm; mahendra ashanikalpena = like the thunderbolt of Indra the lord of celestials; papaata = fell; kShitau = to the ground; rudhira klinnaH = bathing blood; samudgiran = oozing; shoNitam = blood; bahu = profusely; srotobhyaH = from that apertures of his body; jalamiva = as water (flows); prasravaNaat = from the spring.

Virupaksha, struck by the blow of that palm, which was like the thunderbolt to the ground, oozing blood profusely from the (nine) apertures* of his body, as water flows from the spring.

* Nine apertures of body are two eyes, two nostrils, two ears, mouth, penis and anus.

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विवृत्तनयनन् क्रोधात्सफेन रुधिराप्लुतम् ।
ददृशुस्ते विरूपाक्षन् विरूपाक्षतरन् कृतम् ॥ ६-९६-३३

33. te = the monkeys; dadR^ishuH = saw; viruupaakSham = Virupaksha; vivR^itta nayanam = with his eyes rolling; krodhaat = through anger; saphenam rudhiaaplutam = bathed in foaming blood; viruupaakShataram kR^itam = and as such rendered all the more deformed.*

The monkeys saw Virupaksha, bathed in foaming blood, with his eyes rolling through anger and as such rendered all the more deformed.*

* There is a pun here on the word 'Virupaksha' which means one with deformed eyes.

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स्फुरन्तं परिवर्जन्तं पार्श्वेन रुधिरोक्षितम् ।
करुणन् च विनर्दान्तं ददृशुः कपयो रिपुम् ॥ ६-९६-३४

34. kapayaH = the monkeys; dadR^ishuH = saw; ripum = the enemy; rudhirokShitam = moistened with blood; parivartanam = turning to and from; sphurantam = as also throbbing; paarshvena = on his sides; vinardantam = and roaring; karuNam = piteously.

The monkeys saw their enemy, bathed in blood, turning to and from as also throbbing on his sides and roaring piteously.

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तथा तु तौ सन्यति सम्प्रयुक्तौ ।
तरस्विनौ वानरराक्षसानाम् ।
बलार्णवौ सस्वनतुः स भीमं ।
महार्णवौ द्वाविव भिन्नवेलौ ॥ ६-९६-३५

35. **samprayuktau** = confronting together; **samyati** = in the battle-field; **tathaa** = in that way; **tarasvinau bhiimau** = those two violent and terrific; **balaarNavau** = armies which were extensive as seas; **raakShasaanaam** = of monkeys and demons; **sasvanatushcha** = roared; **dvau mahaarNavau iva** = like two large oceans; **bhinna setuu** = which had burst their bounds.

Confronting together in the battle-field in that way, those two violent and terrific armies which were extensive as oceans, of monkeys and demons, roared like two large oceans which had burst their bounds.

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विनाशितं प्रेक्ष्य विरूपनेत्रं ।
महाबलन् तन् हरिपार्थिवेन ।
बलन् समस्तन् कपिराक्षसानाम् ।
उन्मत्तगङ्गाप्रतिमं बभूव ॥ ६-९६-३६

36. **prekShya** = beholding tam = that; **mahaabalam** = mighty; **viruupanetram** = virupaksha; **vinaashitam** = killed; **haripaarthivena** = by Sugreeva; **balam** = the army; **kapiraakShasaanaam** = of monkeys and demon; **sametam** = together; **babhuuva** = looked; **udvR^itta gaN^gaapratimam** = like the agitatd river of Ganga.

Beholding that mighty Virupaksha killed by Sugreeva, the army of monkeys and demons together looked like the agitated river of Ganga.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये युद्धकाण्डे षण्णवतितमः सर्गः

Thus, this is the 96th chapter in Yuddha Kanda of Valmiki Ramayana, the First Epic poem of India.

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**VI : Yuddha Kanda - Book Of
Chapter [Sarga] 97
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Introduction

Ravana sends Mahodara to the battle-field. Mahodara creates havoc, by cutting off the hands, feet and thighs of monkeys. Some monkeys seek refuge with Sugreeva and some ran away for life. Sugreeva attacks Mahodara and initially kills the horses of the latter. Both of them fight till the weapons in their hands get broken. Then, they start wrestling with each other, till they get exhausted. Finally, Sugreeva cuts off Mahodara's head with a huge sword.

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हन्यमाने बले तूर्णमन्योन्यन् ते महामृधे ।
सरसीव महाघर्मे सूपक्षीणे बभूवतुः ॥६-९७-१

1. **bale** = those two armies; **hanyamaane** = being killed; **anyonyam** = by each another; **mahaamR^idhe** = in that major battle; **babhuuvatuH** = became; **suupakShiiNe** = diminished very much; **tuurNam** = quickly; **sarasiiva** = like two lakes; (diminishing); **mahaagharme** = in a severe summer.

Being killed by each other in that major battle, those two armies were very much diminished soon, like two lakes in a severe summer.

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स्वबलस्य विघातेन विरूपाक्षवधेन च ।
बभूव द्विगुणन् क्रुद्धो रावणो राक्षसाधिपः ॥६-९७-२

2. **raavaNaH** = Ravana; **raakShasaadhipaH** = the lord of demons; **babhuuva** = became; **dviguNam** = doubly; **kruddhaH** = enraged; **ghaatenā** = because of the destroyal; **svabalasya** = of his own army; **viruupaakShena vadhena** = and the fall of Virupaksha.

Ravana the lord of demons got doubly enraged because of the destroyal of his own army and the fall of Virupaksha.

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प्रक्षीणन् तु बलं दृष्ट्वा वध्यमानन् वलीमुखैः ।
बभूवास्य व्यथा युद्धे प्रेक्ष्य दैवविपर्ययम् ॥६-९७-३

3. **dR^iShTvaa** = seeing; **svabalam** = his own army; **prakShiiNam** = diminished; **vadhyamaanam** = after having been killed; **valiimukhaiH** = by the monkeys; **yuddhe** = in the battle; **dR^iShTvaa** = and seeing; **daivaviparyam** = the reversal of his fate; **vyathaa** = restlessness; **babhuuva** = came; **asya** = to him.

He felt restless to find his own army diminished while being killed by the monkeys and to see the reversal of his fate.

उवाच च समीपस्थं महोदरमरिन्दमम् ।

अस्मिन्काले महाबाहो जयाशा त्वयि मे स्थिता ॥६-९७-४

4. **uvaacha** = (He) spoke; **mahodaram** = to Mahodara; **arimdamam** = the annihilator of enemies; **samiipastham** = who was standing nearby (as follows): **mahaabaaho** = O the long armed!; **asmin kaale** = at this juncture; **me jayaashaa** = my hope for victory; **tvayi sthita** = lies in you.

He spoke to Mahodara, the annihilator of enemies, standing beside him (as follows): "O the long-armed! At this juncture, my hope for victory is centered in you."

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जहि शत्रुचमून् वीर दर्शयाद्य पराक्रमम् ।

भर्तृपिण्डस्य कालोअयं निर्वेष्टुन् साधु युध्यताम् ॥६-९७-५

5. **viira** = O the brave demon!; **jahi** = destroy; **shatruchamuum** = the army of our enemies!; **darshaya** = show; **paraakramam** = your prowess; **adya** = now!; **ayam** = this; **kaalaH** = is the time; **nirveShTum** = to repay the debt; **bhartR^ipiN^Dasya** = of your master (in the form of subsistence received from him); **yudhyataam** = fight; **saadhu** = well.

"O the brave demon! Destroy the army of our enemies. Show your prowess now. This is the time to repay the debt of your master (received in the form of sustenance from him). Fight well."

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एवमुक्तस्तथेत्युक्त्वा राक्षसेन्द्रं महोदरः ।

प्रविवेशारिसेनान् स पतङ्ग इव पावकम् ॥६-९७-६

6. **evam** = thus; **uktaH** = spoken; **mahodaraH** = Mahodara; **raakShasendraH** = the chief of demons; **uktvaa** = uttering; **tathaa iti** = "So it be"; **pravivesha** = entered; **taam arisenam** = that army of enemies; **pataN^gaH iva** = as a moth; (rushed into); **paavakam** = a flame.

Hearing the words of Ravana, Mahodara the chief of demons saying "So it be", penetrated into the army of enemies, as a moth rushed into a flame.

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ततः स कदनन् चक्रे वानराणां महाबलः ।

भर्तृवाक्येन तेजस्वी स्वेन वीर्येण चोदितः ॥६-९७-७

7. **choditaH** = incited; **bhartR^ivaakyena** = by the words of his master; **saH mahaabalaH** = that mighty demon; **tejasvii** = with full of energy; **kadanam chakre** = destroyed; **vaanaraaNaam** = the monkeys; **svena viiryeNa** = by dint of his own valour.

Emboldened by the words of his master, that mighty demon, with full of energy, destroyed the monkeys by dint of his own valour.

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वानराश्च महासत्त्वः प्रगृह्य विपुलाः शिलाः ।

प्रविश्यारिबलं भीमं जघ्नस्ते सर्वराक्षसान् ॥६-९७-८

8. **te** = those; **mahaasattvaaH** = highly strong; **vaanaraashcha** = monkeys too; **parigR^ihya** = taking hold of **vipulaaH shilaaH** = huge rocks; **pravishya** = and penetrating; **bhiimam aribalam** = the terrific army of enemies; **jaghmuH** = killed; **sarva raakShasaan** = all the demons.

Taking hold of huge rocks and penetrating the terrific army of enemies, those highly strong monkeys too started killing all the demons.

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महोदरः सुसंकुद्धः शरैः काञ्चनभूषणैः ।
चिच्चेद पाणिपादोरु वानराणां महाहवे ॥६-९७-९॥

9. mahaahave = in that great battle; susamkruddhaH = the highly enraged; mahodaraH = Mahodara; sharaiH = with his arrows; kaaNchana bhuuShaNaiH = decked in gold; chichchheda = chopped off; paaNi paadoru = the hands; feet and thighs; vaanaraaNaam = of the monkeys.

In that great battle, the highly enraged Mahodara, with his arrows decked in gold, chopped off the hands, feet and thighs of monkeys.

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ततस्ते वानराः सर्वे राक्षसैरर्दिता भृशम् ।
दिशो दश द्रुताः केचित्केचित्सुग्रीवमाश्रिताः ॥६-९७-१०॥

10. tataH = then; (among) sarve = all; te vaanaraaH = those monkeys; arditaH = tormented; bhR^isham = very much; raakShasaiH = by the demons; kechit = some; drutaaH = ran away; dashadishaH = into ten directions; kechit = some; aashritaH = sought refuge; sugriivam = with Sugreeva.

Then, among all those monkeys who were tormented by the demons, some ran away into ten directions. Some others sought refuge with Sugreeva.

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प्रभग्नान् समरे दृष्ट्वा वानराणां महाचमूम् ।
अभिदुद्राव सुग्रीवो महोदरमनन्तरम् ॥६-९७-११॥

11. dR^iShTvaa = seeing; mahaabalam = the large army; vaanaraaNaam = of monkeys; prabhagnam = being defeated; samare = in battle; sugreevaH = Sugreeva; abhidudraava = rushed towards; mahodaram = Mahodara; rushed towards; mahodaram = Mahodara; anantaram = who was immediately close to him.

Seeing the large army of monkeys defeated in the battle, Sugreeva rushed towards Mahodara who was immediately close to him.

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प्रगृह्य विपुलान् घोरां महीधर समान् शिलाम् ।
चिक्षेप च महातेजास्तद्वधाय हरीश्वरः ॥६-९७-१२॥

12. pragR^ihya = seizing hold of; shilaam = a rock; ghoraam = which was terrific; vipulaam = large; mahiidhara samaam = and equal in size to a mountain; hariishvaraH = Sugreeva; mahaatejaaH = who was endowed with a great energy; chikShepa = hurled it; tadvadhaaya = for killing him.

Seizing hold of a large and terrific rock, which looked like a mountain, Sugreeva who was endowed with a great energy, hurled it with an aim to kill the demon.

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तामापतन्तीन् सहसा शिलान् दृष्ट्वा महोदरः ।
असम्भ्रान्तस्ततो बाणैर्निर्बिभेद दुरासदाम् ॥६-९७-१३॥

13. dR^iShTvaa = seeing; taam shilaam = that rock; aapatantiim = falling; sahasaa = suddenly; mahodaraH = Mahodara; tataH = then; asambhraantaH = unagitated; nirbibheda = tore it; baaNaiH = with his arrows; duraasadaam = though it was difficult to approach.

Seeing that rock falling suddenly, Mahodara, then unagitated, tore it with his arrows, though it was difficult to approach.

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रक्षसा तेन बाणौघैर्निकृत्ता सा सहस्रधा ।

निपपात शिलाभूमौ गृध्रचक्रमिवाकुलम् ॥६-९७-१४

14. saa = that rock; nikR^ittaa = broken; sahasradhaa = to a thousand pieces; tena rakShasaa = by that demon; baaNaughaiH = with a multitude of his arrows; tadaa = forthwith; nipapaata = fell down; bhuumau = on earth; aaknean gR^idhrachakramiva = like a flock of frightened vultures.

That rock, broken to a thousand pieces by that demon with a multitude of his arrows, forthwith fell down on earth, like a flock of frightened vultures.

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तान् तु भिन्नान् शिलां दृष्ट्वा सुग्रीवः क्रोधमूर्छितः ।

सालमुत्पाट्य चिक्षेप रक्षसे रणमूर्धनि ॥६-९७-१५

15. krodhamurchchhitaH = filled with rage; dR^iShTyaa = on seeing; taam shilaam = that rock; bhinnaam = broken; utpaaTyaa = and uprooting; saalam = a Sala tree; sugriivaH = Sugreeva; chikShepa = hurled it; saH = Mahodara; tam chichchheda = chopped it off naikadhaa = into many pieces.

Filled with rage on seeing that rock broken and uprooting a Sala tree, Sugreeva hurled it at his enemy and Mahodara chopped it off into many pieces.

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शरैश्च विददारैनन् शूरः परपुरज्जयः ।

स ददर्श ततः क्रुद्धः परिघं पतितं भुवि ॥६-९७-१६

16. shuuraH = the valiant Mahodara; parabalaardanaH = who torments hostile forces; vidadaara = lacerated; enam = Sugreeva; sharaiH = with his arrows; saH kruddhaH = that enraged Sugreeva; tataH = then; dadarsha = saw; parigham = an iron rod; patitam = fallen; bhuvi = on the ground.

The valiant Mahodara, who was the tormentator of hostile forces, lacerated Sugreeva with his arrows. That enraged Sugreeva then saw an iron rod on the ground.

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आविध्य तु स तन् दीप्तं परिघं तस्य दर्शयन् ।

परिघाग्रेण वेगेन जघानास्य हयोत्तमान् ॥६-९७-१७

17. aavidhya = Swinging; tam diiptam parigham = that flashing iron rod; darshayan = and showing it; tasya = to him; saH = Sugreeva; jaghaana = killed; asya hayottamaan = the excellent horses of Mahodara; parigheNa = with that iron rod; ugravegena = of terrible speed.

Swinging that flashing iron rod and showing it to him, Sugreeva killed the excellent horses of Mahodara with that iron rod of terrible speed.

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तस्माद्धृतहयाद्वीरः सोऽवप्लुत्य महारथात् ।

गदान् जग्राह सङ्क्रुद्धो राक्षसोऽथ महोदरः ॥६-९७-१८

18. **avaplutya** = jumping down; **tasmaat mahaarathaat** = from that huge chariot; **hatahayaat** = whose horses had been killed; **saH viiraH** = that valiant; **mahodaraH** = mahodara; **raakShasaH** = the demon; **atha** = thereupon; **jagraaha** = seized hold; **gadaam** = of a mace; **kruddhaH** = with anger.

Jumping down from that huge chariot, whose horses had been killed, that valiant Mahodara the demon, thereupon seized hold of a mace with anger.

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गदापरिघहस्तौ तौ युधि वीरौ समीयतुः ।

नर्दन्तौ गोवृषप्रख्यौ घनाविव सविद्युतौ ॥६-९७-१९

19. **gadaa parigha hastau** = with a mace and an iron hand respectively in their hands; **nardantau** = and roaring; **govR^iSha prakhyau** = like two bulls; **ghanaaviva** = and resembling two clouds; **savidyutau** = charged with lightning; **tau viirau** = those two heroes; **samiyatuH** = closed in; **yudhi** = for a battle.

With a mace and an iron road respectively in their hands and roaring like two bulls and resembling like two clouds charged with lightning, those two heroes closed in for a battle.

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ततः क्रुद्धो गदां तस्य चिक्षेप रजनीचरः ।

ज्वलन्तीं भास्कराभासां सुग्रीवाय महोदरः ॥९७-६-२०

20. **mahodaraH** = Mahodara; **rajaniicharaH** = the demon; **kruddhaH** = was angry; **tasya** = with Sgureeva; **tataH** = and thereupon; **chikShepa** = hurled; **jvalantiim gadaam** = a blazing to mace; **bhaskraabhaasaam** = wich sone like the sun; **sugroovaaya** = on Sugreeva.

Mahodara the demon was angry with Sgureeva and thereupon hurled his blazing mace, which shone like the sun, on Sugreeva.

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गदां तां सुमहाघोरामापतन्तीं महाबलः ।

सुग्रीवो रोषताम्राक्षः समुद्यम्य महाहवे ॥६-९७-२१

आजघान गदान् तस्य परिघेण हरीश्वरः ।

पपात स गदोद्धिन्नः परिघस्तस्य भूतले ॥६-९७-२२

21; 22. **taam sumahaaghoraam gadaam** = (Seeing) that highly terrific mace; **aapatantiim** = falling (on him); **mahaahave** = in that great battle; **mahaabalah** = the mighty; **sugiivaH** = Sugreeva; **hariishvaraH** = the king of monkeys; **roShataamraakShaH** = was enraged with red eyes; **aajaghaana** = and struck; **tasya gadaam** = his mace; **parigheNa samudyamya** = lifting up the iron rod; **tasya parighaH** = that iron rod; **gadodbhinnaH** = broke off; **papaata** = and fell; **bhuutale** = on the floor.

Seeing that highly terrible mace, falling on him in that great battle, the mighty Sugreeva, the King of monkeys, was enraged with red eyes and struck that mace, by lifting up the iron rod. That iron rod broke off and fell on the ground.

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ततो जग्राह तेजस्वी सुग्रीवो वसुधातलात् ।
आयसं मुसलन् घोरन् सर्वतो हेमभूषितम् ॥६-९७-२३

23. tataH = thereupon; tejasvii = the spirited; sugriiivaH = Sugreeva; jagraaha = took hold; ghoram aayasam musalam = of a formidable steel club; sarvatah hema bhuuShitam = entirely decked with gold; vasudhaatalaat = from the earth-surface.

Thereupon, the spirited Sugreeva took hold of a formidable steel club, entirely decked with gold, from the earth-surface.

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स तमुद्यम्य चिक्षेप सोऽप्यस्य प्राक्षिपद्गदाम् ।
भिन्नावन्योन्यमासाद्य पेततुस्तौ महीतले ॥६-९७-२४

24. udyamya = lifting; tam = that steel club; saH = Sugreeva; chikShepa = hurled (it); saH.api = Mahodara too; praakShipat = hurled; gadaam = (another) mace; asya = on him; tau = those two weapons; anyonyam aasaadya = clashing each other; bhinnau = were broken; petatuH = and fell; mahiitale = on the floor.

Lifting that steel club, Sugreeva hurled it. Mahodara too hurled another mace on him. Those two weapons, clashing each other, broke and fell on the floor.

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ततो भिन्नप्रहरणौ मुष्टिभ्यान् तौ समीयतुः ।
तेजो बलसमाविष्टौ दीप्ताविव हुताशनौ ॥६-९७-२५

25. bhinna praharaNau = with their weapons broken; tau = the two warriors; tejobala samaaviShTaa = who were endowed with spirit and strength; diiptau hutaashanau iva = resembling two blazing fires; samiiyatau = contended; muShTibhyaam = with their fists.

As all their weapons were broken, those two warriors, who were endowed with spirit and strength, resembling two blazing fires, started contending with fists.

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जघ्नतुस्तौ तदान्योन्यं नेदतुश्च पुनः पुनः ।
तलैश्चान्योन्यमाहत्य पेततुर्धरणीतले ॥६-९७-२६

26. punaH punaH = time and again; nadantau = roaring; tau = those two warriors; tadaa = then; jaghnatuH = banged; tadaa = then; jaghnatuH = banged; anyonyam = each other; aahatya = slapping anyonyam = each other; talaiH = with their palms; petatuH = (they) rolled; mahiitale = on the earth's surface.

Roaring again and again, those two warriors then banged each other. Slapping each other with their palms, they rolled on the earth's surface.

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उत्पेततुस्ततस्तूर्णन् जघ्नतुश्च परस्परम् ।
भुजैश्चिक्षेपतुर्वीरावन्योन्यमपराजितौ ॥६-९७-२७

27. utpetatuH = they raised; tuurNam = quickly; tadaa = and then; jaghnatuH = began to strike; parasparam = each other; aparaajitaH = remaining unyielded; viirau = the two heroes; chikShipatuH = pushed; anyonyam = each other; bhujaiH = on their shoulders.

They raised quickly on their feet and then began to strike each other. Remaining unyielded, the two heroes pushed each other on their shoulders.

जग्मुस्तु श्रमं वीरौ बाहुयुद्धे पांतपौ ।
जहार च तदा खड्गमदूरपरिवर्तिनम् ॥६-९७-२८
राक्षसश्चर्मणा सार्धं महावेगो महोदरः ।

28. tau viirau = those two heroes; paramtapau = the annihilators of their enemies; jagmatuH shramam = felt exhausted; baahuyuddhe = in the course of their wrestling; tadaa = then; mahaavegaH = the highly fast; mahodaraH = Mahodara; raakShasaH = the demon; jahaara = took; khaDgam = a sword; charmaNaasaardham = along with a shield; aduuraparivartinam = lying not very far.

Those two heroes, the annihilators their enemies, felt exhausted in the course of their wrestling. Then the highly fast Mahodara the demon took hold of a sword and a shield, lying not very far.

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तथैव च महाखड्गन् चर्मणा पतितन् सह ॥६-९७-२९
जग्राह वानरश्रेष्ठः सुग्रीवो वेगवत्तरः ।

29. tathaiva = in the same way; vegavattaraH = the highly swift; sugriivaH = Sugreeva; vaanara shreShThaH = the foremost of monkeys; jagraaha = took hold; mahaakhaDgam = of a large sword; charmaNaa saha = along with a shield; tatitam = lying (there).

In the same way, the highly swift Sugreeva the foremost of monkeys took hold of a large sword together with a shield, lying there.

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तौ तु रोषपरीताङ्गौ नर्दन्तावभ्यधावताम् ॥६-९७-३०
उद्यतासी रणे हृष्टौ युधि शस्त्रविशारदौ ।

30. tataH = thereupon; (those two warriors) shastra vishaaradau = who were skilled in the use of weaponry; raNe = in the battle-field; roShapariitaaN^gau = and whose limbs were seized with anger; abhyadhaavataam = galloped forward; nadantau = roaring; hR^iShTau = with joy; udyataasii = with their swords upraised.

Thereupon, those two warriors, who were skilled in the use of weaponry in the battle-field and whose limbs were seized with anger, galloped forward, roaring with joy, with their swords upraised.

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दक्षिणं मण्डलन् चोभौ तौ तूर्णन् सम्परीयतुः ॥६-९७-३१
अन्योन्यमभिसङ्क्रुद्धौ जये प्रणिहितावुभौ ।

31. praNihitau = with their thoughts concentrated on one point; jaye = of victory; ubhau = both of them; abhisamkruddhau = were enraged with; anyonyam = each other; sampariiyatuH = and performed; dakShiNam maN^Dalam = circumambulations from left to right; sutuurNam = very quickly.

With their thoughts concentrated on one point of victory, both the warriors were enraged with each other and performed circumambulations from left to right, very quickly.

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स तु शूरो महावेगो वीर्यश्लाघी महोदरः ॥६-९७-३२

महाचर्मणि तन् खड्गं पातयामास दुर्मतिः ।

32. saH shuuraH durmatiH mahodaraH = that valiant and evil-minded Mahodara; viiryashlaaghii = who was boasting of his own prowess; mahaavegaH = with very high speed; paatayaamaasa = let fall; tam = that; khaD^gam = sword; mahaacharmaNi = on the heavy shield (of Sugreeva).

That valiant and evil-minded Mahodara, who was boasting of his own prowess, let fall with very high speed, that sword on the heavy shield of Sugreeva.

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लग्नमुत्कर्षतः खड्गन् खड्गेन कपिकुञ्जरः ॥६-९७-३३

जहार सशिरस्त्राणन् कुण्डलोपहितन् शिरः ।

33. utkarShataH = even while Mahodara was extracting; khaD^gam = his sword; lagnam = which had got struck in the shield; kapikuN^jaraH = Sugreeva; jahaara = severed; khaD^gena = with his own sword; shiraH mahodara's head; kuN^Dalopagatam = which was adorned with ear-rings; sashirastraaNam = and helmet.

Even while Mahodara was extracting his sword which had got struck in the shield, Sugreeva severed with his own sword, Mahodara's head, which was adorned with ear-rings and helmet.

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निकृत्तशिरसस्तस्य पतितस्य महीतले ॥६-९७-३४

तद्वलन् राक्षसेन्द्रस्य दृष्ट्वा तत्र न तिष्ठति ।

34. tasa = (While) Mahodara; nikR^ittshiraH = with his head chopped off; patitasya = was falling; mahiitale = on the ground; raakShasendrasya = Ravana's army; dR^iShTyaa = on seeing; tat = it; na dR^ishyate = could no longer be seen; tatra = there.

While Mahodara, with his head chopped off, was falling on the ground, Ravana's army, on seeing it, could no longer be seen on the battle-field.

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हत्वा तन् वानरैः सार्धं ननाद मुदितो हरिः ॥६-९७-३५

चुक्रोध च दशग्रीवो बभौ हृष्टश्च राघवः ।

35. hatvaa = having killed; tam = Mahodara; hariH = Sugreeva; nanaada muditaH = made a rejoicing roar; vaanaraiH saardham = with his monkeys; dashagriivaH = Ravana; chukrodha cha = was enraged; raaghavashcha = Rama; babhau hR^iShTaH = looked rejoicing.

Having killed Mahodara, Sugreeva made a rejoicing roar with his monkeys. Ravana was enraged. Rama looked rejoicing.

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विषण्णवदनाः सर्वे राक्षसा दीनचेतसः ॥६-९७-३६

विद्रवन्ति ततः सर्वे भयवित्रस्तचेतसः ।

36. viShaNNa vadanaah = with their faces looking low-spirited; sarve raakShasaaH = all the demons; diinachetasaH = felt dejected; bhayavitrasta chetasaH = with their minds stricken with fear; sarve = all of them; vidravanti = ran away; tataH = from the battle-field.

With their faces looking low-spirited all the demons felt dejected. With their minds stricken with fear, all of them ran away from the battle-field.

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महोदरं तं विनिपात्य भूमौ ।
महागिरेः कीर्णमिवैकदेशम् ।
सूर्यात्मजस्तत्र रराज लक्ष्म्या ।
सूर्यः स्वतेजोभिरिवाप्रधृष्यः ॥६-९७-३७

37. **vinipaatya** = having thrown down; **bhuumau** = to the ground; **tam mahodaram** = that Mahodara; **ekadesham iva** = looking like a part; **mahaagireH** = of a huge mountain; **kiirNam** lying shattered; **apradhR^iShyaH** = the invincible; **suuryaatmajaH** = Sugreeva; **raraaja** = shone; **lakShmyaa** = in glory; **tatra** = there; **suuryaH iva** = like the sun; **svatejobhiH** = shines with its rays.

Having thrown down to the ground that Mahodara, looking like a part of a huge mountain lying shattered the invincible Sugreeva shone in glory in the battle-field like the sun shines with its rays.

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अथ विजयमवाप्य वानरेन्द्रः ।
समरमुखे सुरसिद्धयक्षसंघैः ।
अवनितलगतैश्च भूतसंघैः ।
ह्रुषसमाकुलितैर्निरीक्ष्यमाणः ॥६-९७-३८

38. **aavaapya** = having attained; **vijayam** = victory; **samaramukhe** = in the battle-front; **vaanarendraH** = Sugreeva; **atha** = then; **niriikShyamaaNah** = continued to be looked at; **surasiddhe yakShasamghaiH** = by the multitude of gods; Siddhas (a class of demi-gods who are endowed with mystic powers) and Yakshas (another class of demi-gods attending upon Kubera; **the god of riches**) **bhuutasamghaiH cha** = as also a multitude of beings; **avanitalagaiH** = standing on the earth's surface; **haruShasamaakulitaiH** = who were all overwhelmed with joy.

Having attained victory in the battle-front, Sugreeva then continued to be looked at by the multitude of gods, Siddhas (a class of demigods who are endowed with mystic powers) and Yakshas (another class of demigods attending on Kubera, the god of riches) as also a host of beings standing on the earth's surface who were all overwhelmed with joy.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये सप्तनवतितमः सर्गः

Thus, this is the 97th chapter in Yuddha Kanda of Valmiki Ramayana, the First Epic poem of India.

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Introduction

When Mahaparshva enters the battle-field and torments the monkeys, Angada comes to their rescue and hits him. Jambavan also enters the field and breaks the chariot and the horses of Mahaparshva. Then, Angada knocks the bow and the helmet of Mahaparshva, as they fall down. Finally, Mahaparshva falls dead, succumbing to a forcible blow of Angada's fist.

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महोदरे तु निहते महापार्श्वो महाबलः ।
सुग्रीवेण समीक्ष्याथ क्रोधात्संरक्तलोचनः ॥६-९८-१
अङ्गदस्य चमूं भीमान् क्षोभयामास सायकैः ।

1. samiikShya = seeing; mahodara = Mahodara; nihate = killed; sugriiveNa = by Sugreeva; mahaabalaH = the mighty; mahaapaarshvaH = Mahaparshva; krodha samrakta lochanaH = with his red-blood eyes in anger; atha = then; kShobhayaamaasa = stirred up; bhiimaam = the terrific; chamuum = army; aN^gadasya = of Angada; maargaNaiH = with his arrows.

Seeing Mahodara killed by Sugreeva, the mighty Mahaparsva for his part with his red-blood eyes through anger, forthwith stirred up the terrific army of Angada with his arrows.

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स वानराणां मुख्यानामुत्तमाङ्गानि सर्वशः ॥६-९८-२
पातयामास कायेभ्यः फलन् वृन्तादिवानिलः ।

2. saH raakShasaH = that demon; paatayaamaasa = struck down; uttamaaNgaani = the heads; mukhyaanaam vaanaraaNam = of monkey-chiefs; kaayebhyaH = from their trunks; anilaH iva = as wind (would); phalam = (throw down) a fruit; vR^intaat = from its stalk.

That demon struck down the heads of monkey-chiefs from their trunks, as wind would throw down a fruit from its stalk.

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केषान् चिदिषुभिर्बाहून्स्कन्धांश्चिच्छेद राक्षसः ॥६-९८-३
वानराणान् सुसङ्क्रुद्धः पार्श्वन् केषां व्यदारयत् ।

3. atha = Moreover; susamrabdhaH = very quickly; saH raakShasaH = that demon; chichchheda = chopped off; baahuun = the arms; keShaamchit vaanaraaNam = of some monkeys; iShubhiH = with his arrows; aakShipat = and struck down; paarshvam = the region of the ribs; keShaam chit = of others.

Moreover, that demon very quickly chopped off the arms of some monkeys with his arrows and struck down the region of the ribs of others.

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तेअर्दिता बाणवर्षेण महापार्श्वेन वानराः ॥६-९८-४
विषादविमुखाः सर्वे बभूवुर्गतचेतसः ।

4. **aarditaaH** = tormented; **baaNavegena** = by the flight of arrows; **mahaapaarshvena** = by Mahaparsva; **sarve** = all; **te vaanaraaH** = those monkeys; **viShaada vimukhaaH** = were downcast with despair; **babhuuvuH** = and became; **gatachetasaH** = bereft of their senses.

Tormented by the flight of arrows of Mahaparshva, all those monkeys were downcast with despair and lost heart.

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निरीक्ष्य बलमुद्विग्नमङ्गदो राक्षसार्दितम् ॥६-९८-५
वेगन् चक्रे महाबाहुः समुद्र इव पर्वणि ।

5. **nishamya** = hearing; **balam** = his army; **udvignam** = depressed; **raakShasaarditam** = on being tormented by the demon; **aN^gadaH** = Angada; **mahaavegaH** = who was endowed with a great impetuosity; **vegam chakre** = exhibited his tempo; **samudraH iva** = like an ocean; **parvasu** = on full-moon days.

Seeing his army depressed on being tormented by the demon, Angada who was endowed with a great impetuosity, exhibited his tempo like an ocean on full-moon days.

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आयसं परिघन् गृह्य सूर्यरश्मिसमप्रभम् ॥६-९८-६
समरे वानरश्रेष्ठो महापार्श्वे न्यपातयत् ।

6. **gR^ihya** = taking hold; **aayasam parigham** = of a steel rod; **suurya rashmisama prabham** = with its radiance equal to that of the sun; **myapaatayat** = hurled it; **mahaapaarshve** = on Mahaparsva; **samare** = in that combat.

Taking hold of a steel rod, with its radiance equal to that of the sun, hurled it on Mahaparshva in that combat.

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स तु तेन प्रहारेण महापार्श्वो विचेतनः ॥६-९८-७
ससूतः स्यन्दनात्तस्माद्विसन्तः प्रापतद्भुवि ।

7. **tena** = prahaareNa = by that blow; **saH mahaapaarshvaH** = that Mahaparsva; **apata vichetanaH visajJNaH** = dropped senseless and unconscious; **bhuvi** = on the ground; **tasmaat syandanaat** = from that chariot; **sasuutaH** = along with his charioteer.

By that blow, that Mahaparsva dropped senseless and unconscious on the ground from his chariot along with his charioteer

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यस्यर्क्षराजस्तु तेजस्वी नीलाञ्जनचयोपमः ॥६-९८-८
निष्पत्य सुमहावीर्यः स्वाद्युथान्मेघसंनिभात् ।
प्रगृह्य गिरिशृङ्गाभान् क्रुद्धः स विपुलान् शिलाम् ॥६-९८-९
अश्वज्जघान तरसा स्यन्दनन् च बभज्ज तम् ।

8; 9. **R^ikSharaajaH** = Jambavan; **tejasvii** = the energetic bear; **niilaaN^ganachayopamaH** = looking like a heap of black collyrium; **sumahaaviiryaH** = who was exceedingly powerful; **kruddhaH** = was enraged; **niShpatya** = and rushing forward; **svaynnuthaat** = from his battalion; **meghasamnibhaat** = which resembled a black cloud; **pragR^ihya** = and seizing hold; **vipulaam shilaam** = huge rock; **girishR^iN^gaabhaam** = resembling a mountain-peak; **jaghaana** = killed; **tasya ashvaan** = his horses; **tarasaa** = with his strength; **babhaN^ja** = and broke; **tam syandanamcha** = that chariot too.

The energetic Jambavan, looking like a heap of black collyrium, who was exceedingly powerful, battalion which resembled a black cloud a mountain-peak, killed his horses with his strength and broke that chariot too.

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मुहूर्ताल्लब्धसन्जस्तु महापार्श्वो महाबलः ॥६-९८-१०
अङ्गदं बहुभिर्बाणैर्भूयस्तं प्रत्यविध्यत ।

10. mahaabalaH = the mighty; mahaapaarshvaH = Mahaparsva; muhuurtaat = within a while; labdha samjJNaH = regained his consciousness; bhuuyaH = again; pratyavidhyata = struck; tam aN^gadam = that Angada; bahubhiH baaNaiH = with a multiple of his arrows.

Regaining his consciousness within a while, the mighty Mahaparsva again struck Angada with his many arrows.

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जाम्बवन्तन् त्रिभिर्बाणैराजघान स्तनान्तरे ॥६-९८-११
ऋक्षराजन् गवाक्षं च जघान बहुभिः शरैः ।

11. aajaghaana = (He) stuck; jaambavantam = Jambavan; R^ikSharaajam = the king of bears; tribhiH baaNaiH = with three arrows; stanaantare = in his chest; jaghaana = and struck; gavaakShamcha = Gavanksha too; bahubhiH sharaiH = with many arrows.

He struck Jambavan, the king of bears with three arrows in his chest and struck Gavaksha too with many arrows.

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गवाक्षन् जाम्बवन्तं च स दृष्ट्वा शरपीडितौ ॥६-९८-१२
जग्राह परिघन् घोरमङ्गदः क्रोधमूर्च्छितः ।

12. dR^iShTvaa = seeing; gavaakSham = Gavaksha; jaambavantam cha = and Jambavan; sharapiiDitau = tormented by the arrows; saH aN^gadaH = that Angada; krodhamuurchhitaH = infatuated with anger; jagraaha = seized hold; ghoram parigham = of a terrific iron rod.

Seeing Gavaksha and Jambavan tormented by the arrows, that Angada was infatuated with anger and seized hold of a terrific iron rod.

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तस्याङ्गदः प्रकुपितो राक्षसस्य तमायसं ॥६-९८-१३
दूरस्थितस्य परिघन् रविरश्मिसमप्रभम् ।
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महापार्श्वयि चिक्षेप वधार्थन् वालिनः सुतः ।

13; 14. samgR^ihya = holding; tam parigham = that iron rod; ravirashmi samaprabham = with a radiance resembling that of sun's rays; dvaabhyaam bhujaabhyaam = with his both hands; aN^gadaH = Angada; vaalinaH sutaH = the son of Vali; saroShaakShaH = with his eyes filled with anger; bhraamayitvaacha = turning it around; vegavat = with force; chikShepa = hurled it; tasya mahaapaarshvasya raakShasasya = on that Mahaparsva the demon; duurasthitasya = who stood at a distance; vadhaartham = to kill him.

Firmly holding that iron rod, which shone like the rays of the sun, with both hands and turning it around with force, Angada son of Vali, his eyes red with anger, hurled it on that Mahaparsva the demon, who stood at a distance, with an intention to kill him.

स तु क्षिप्तो बलवता परिघस्तस्य रक्षसः ॥६-९८-१५

धनुश्च सशरन् हस्ताच्छिरस्त्रन् चाप्यपातयत् ।

15. kShiptaH = hurled; balavataa = by the mighty Angada; saH parighaH = that iron rod for its part; paatayat = knocked; dhanushcha = the bow; sasharam = with the arrow fitted to it; hastaat = from the hand; tasya rakShasaH = of that demon; shirastraanaam cha = and also his helmet.

Hurled by the mighty Angada, that iron rod for its part, knocked the bow with the arrow fitted to it, from the demon's hand and also his helmet.

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तन् समासाद्य वेगेन वालिपुत्रः प्रतापवान् ॥६-९८-१६

तलेनाभ्यहनत्क्रुद्धः कर्णमूले सकुण्डले ।

16. samaasaadya = approaching; tam = him; vegena = with speed; kruddhaH = and with anger; prataapavaan = the valiant; vaaliputraH = Angada; talena abhyahanan = slapped him; kraNamuule = on the temple (root of the ear); sakuN^Dale = shining with an ear-ring.

Approaching him with speed and with anger, the valiant Angada slapped him on the temple (root of the ear), shining with an ear-ring.

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स तु क्रुद्धो महावेगो महापार्श्वो महाद्युतिः ॥६-९८-१७

करेणैकेन जग्राह सुमहान्तं परश्वधम् ।

17. kruddhaH = enraged as he was; saH mahaapaarshva = that Mahaparshva for his part; mahaavegaH = who was endowed with a great swiftness; mahaadyutiH = and enormous splendour; jagraaha = seized hold; sumahaantam parashvadham = of a huge axe; ena kareNa = in one hand.

Enraged as he was, that Mahaparsva for his part, who was endowed with a great swiftness and enormous splendour, seized hold of a huge axe in one hand.

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तन् तैलधौतन् विमलं शैलसारमयं दृढम् ॥६-९८-१८

राक्षसः परमक्रुद्धो वालिपुत्रे न्यपातयत् ।

18. parama kruddhaH = extremely enraged; raakShasaH = the demon; nyapaatayat = hurled; vimalam = that stainless; dR^iDham = and strong; tam = axe; taila dhautam = which had been washed in oil; shailasaaramayan = and which was made of steel ; vaaliputre = on Angada.

Extremely enraged, the demon hurled that stainless and strong axe, which had been washed in oil and which was made of steel, on Angada.

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तेन वामान्सफलके भृशं प्रत्यवपातितम् ॥६-९८-१९

अङ्गदो मोक्षयामास सरोषः स परश्वधम् ।

19. saroShaH = full of anger; saH aN^gadaH = that Angada; mokShayaamaasa = evaded; saH parashvadham = that axe; pratyava paatitam = which had been aimed; tena = by him; bhR^iham = mostly; which had been aimed; tena = by him; bhR^isham = mostly; vaamaamsaphalake = at his left shoulder-bone.

Full of anger, that Angada evaded that axe, which had been aimed by him mostly at his left shoulder-bone.

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स वीरो वज्रसङ्काशमङ्गदो मुष्टिमात्मनः ॥६-९८-२०
सन्वर्तयन्सुसङ्क्रुद्धः पितुस्तुल्यपराक्रमः ।

20. saH viiraH aN^gadaH = that valiant Angada; pitR^itulya paraakramaH = with his prowess equal to that of his father; susamkruddhah = was quite enraged; samvartayaamaasa = and firmly tightened; aatmanaH muShTim = his fist; vajrasamkaasham = resembling a thunderbolt.

That valiant Angada, with his prowess equal to that of his father, was quite enraged and firmly tightened his fist resembling a thunder-bolt.

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राक्षसस्य स्तनाभ्याशे मर्मज्ञो हृदयं प्रति ॥६-९८-२१
इन्द्राशनिसमस्पर्शन् स मुष्टिं विन्यपातयत् ।

21. marmajJNaH = knowing the vital parts of the body; saH = Angada; vinyapaatayat = pounced; aatmanaH muSTim = his fist; indraashani sama sparsham = which invaded like a thunderbolt; hR^idayam prati = on the bosom; raakShasasya = of the demon; stanaabhyaashe = in the vicinity of his breasts.

Knowing the vital parts of the body, Angada pounced his fist, which invaded like a thunderbolt, on the bosom of the demon, in the vicinity of his breasts.

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तेन तस्य निपातेन राक्षसस्य महामृधे ॥६-९८-२२
पफाल हृदयन् चाशु स पपात हतो भुवि ।

22. tena nipaaten = with the blow; tasya = of that fist; mahaamR^idhe = in that great battle; hR^idayam = the fleshy part of his heart; paphaala = was blasted; saH = he; papaata = fell; hataH = dead; bhuvi = on the ground.

With the blow of that fist in that great combat, the fleshy part of his heart was blasted and he fell dead on the ground.

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तस्मिन्निपतिते भूमौ तत्सैन्यन् सम्प्रचुक्षुभे ॥६-९८-२३
अभवच्च महान्क्रोधः समरे रावणस्य तु ।

23. tasmin vinihate = when he fell dead; bhuumau = on the ground; tat = that; sainyam = army; samprachukShubhe = got confused; mahaan = a mammoth; krodhaH = anger; abhavat = arose; raavaNasya = in Ravana.

When Mahaparshva fell dead on the ground, his army got confused. A mammoth anger arose in Ravana.

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वानराणां प्रहृष्टानां सिंहनादः सुपुष्कलः ॥६-९८-२४
स्फोटयन्निव शब्देन लङ्कां साट्टालगोपुराम् ।
सहेन्द्रेणेव देवानां नादः समभवन्महान् ॥६-९८-२५

24; 25. supuShkalaH = that highly profound; simhanaadaH = lion's roar; prahR^iShTaanaam vaanaraaNaam = of the rejoiced monkeys; shabdena = by its sound; samabhavat = was well; mahaan naadaH iva = like the loud sound; devaanaam = of the gods; sahendreNa = along with Indra the lord of celestials; shabdena = by the sound; sphoTayanniva = as though breaking asunder; laN^kaam = the City of Lanka; saaTTaalagopuraam = with its atties and town-gates.

That highly profound lion's roar of the rejoiced monkeys, by its noise, was well like the loud sound of the gods along with Indra the lord celestials, nay, by its vibrations breaking asunder as it were the City of Lanka with its attics and town-gates.

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अथेन्द्रशत्रुस्त्रिदशालयानां ।
वनौकसां चव महाप्रणादम् ।
श्रुत्वा सरोषं युद्धि राक्षसेन्द्रः ।
पुनश्च युद्धाभिमुखोऽवतस्थे ॥६-९८-२६

26. shrutvaa = hearing; mahaapraNaadam = the loud noise; vanaukasaamchaiva = of monkeys as also; tridashaalayaanaam = of the celestials; yudhi = in the battle-field; raakShasendraH = Ravana; indrashatruH = the adversary of Indra the lord of celestials; atha = then; avatasthe = stood; yuddhaabhimukhe = prepared for a battle; punashcha = again; saroSham = with anger.

Hearing the loud noise of monkeys, as also of the celestials in the battle-field, the enraged Ravana the adversary of Indra, then stood prepared for a battle again.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये युद्धकाण्डे अष्टनवतितमः सर्गः

Thus, this is the 98th chapter in Yuddha Kanda of Valmiki Ramayana, the First Epic poem of India.

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**VI : Yuddha Kanda - Book Of
Chapter [Sarga] 99
Verses converted to UTF-8, Nov 09**

Introduction

Ravana enters the battle-field and with his mystic missile, frightens several monkeys and destroys them. Rama and Lakshmana come and attack Ravana. Then, Rama and Ravana fight each other with various kinds of arrows. When the missile employed by Ravana is struck down by Rama, all the monkeys shout loudly with a rejoice.

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महोदरमहापार्श्वौ हतौ दृष्ट्वा तु राक्षसौ ।
तस्मिंश्च निहते वीरे विरूपाक्षे महाबले ॥ ६-९९-१
आविवेश महान्क्रोधो रावणन् तु महामृधे ।
सूतन् सञ्चोदयामास वाक्यन् चेदमुवाच ह ॥ ६-९९-२

1; 2. dRⁱShTvaa = seeing; mahodara mahaapaarshvau = Mahodara and Mahaparshva; raakShasau = the demons; hatau = having been killed; tasmin viire = and that valiant; mahaabale = as also the mighty; virupaaShe = Virupaksha; nihate = killed; mahaamRⁱdhe = in that great battle; mahaan krodhaH = a tremendous anger; aavivesha = took possession; raavaNam = of Ravana; aavivesha = took possession; raavaNam = of Ravana; samchodayaamaasa = (He) urged; suutam = on his charioteer; uvaacha ha = and addressed; idam vaakyam = the following words:

Seeing Mahodara and Mahaparshva the demons having been killed, and that valiant and mighty Virupaksha struck down in that great battle, a tremendous anger took possession of Ravana. He urged on his charioteer and addressed to him the following words:

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निहतानाममात्यानान् रुद्धस्य नगरस्य च ।
दुःखमेषोअपनेष्यामि हत्वा तौ रामलक्ष्मणौ ॥ ६-९९-३

3. apaneShyaamyeva surely; I will remove; duHkham = the sorrow; (caused to me); nihataanaam amaatyaanaam = on account of the ministers who have been killed; ruddhasya nagarasyacha = and the city which has been laid siege to (by the monkeys); hatvaa = killing; tau = those two princes; raama lakShmanau = Rama and Lakshmana.

"Killing those two princes, Rama and Lakshmana, I will remove surely the sorrow caused to me on account of the ministers who have been killed and the city which has been laid siege to (by the monkeys)."

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रामवृक्षन् रणे हन्मि सीतापुष्पफलप्रदम् ।
प्रशाखा यस्य सुग्रीवो जाम्बवान्कुमुदो नलः ॥ ६-९९-४

स दिशो दश घोषेण रथस्यातिरथो महान् ।

नादयन्प्रययौ तूर्णन् राघवन् चाभ्यवर्तत ॥ ६-९९-५

4; 5. **raNe** = in the battle; **hanmi** = I will cut down; **raama vR^ikSham** = the tree in the shape of Rama; **siitaapuShpaphalapradam** = which is going to yield fruit through its flower in the form of Seetha; **yasya prashaakhaaH** = whose principal branches are; **sugriivaH** = Sugreeva; **jaambavaan** = Jambavan; **kumudaH** = Kumuda; **nalaH** = Nala; **dvididai shchaiva** = Dvidida; **maindashcha** = Mainda; **aN^gadaH** = Angada; **gandhamaanaH** = Gandhamadana; **hanumaamshcha** = Hanuma; **suSheNashcha** = Sushena; **sarve hariyuuthapaashcha** = and all the chiefs of monkey-warriors.

"In the battle, I will cut down the tree in the shape of Rama, which is going to yield fruit through its flower in the form of Seetha, whose principal branches are Sugreeva, Jambavan, Kumuda, Nala, Dvidida, Mainda, Angada, Gandhamadana, Hanuma, Sushena and all the chiefs of monkey-warriors."

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पूरिता तेन शब्देन सनदीगिरिकानना ।

सञ्चचाल मही सर्वा सवराहमृगद्विपा ॥ ६-९९-६

6. **saH** = Ravana; **mahaan atirathaH** = the mighty and the surpassing chariot-warrior; **prayayau** = went; **tuurNam** = quickly; **naadayan** = making a noise; **dasha dishaH** = in all the ten directions; **ghoSheNa** = raaghavam abhyadhaavata = rushing towards Rama.

Ravana, the mighty and the surpassing Chariot-Warrior, went quickly, making a noise in all the ten directions, with the sound of the chariot, rushing towards Rama.

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तामसन् सुमहाघोरन् चकारास्त्रं सुदारुणम् ।

निर्ददाह कपीन्सर्वान्स्ते प्रपेतुः समन्ततः ॥ ६-९९-७

7. **puuritaa** = filled; **tena shabdena** = with that sound; **sarvaa mahii** = the entire earth; **sanadiigirikaananaa** = with its rivers; mountains and forests; **trasta simhamR^igadvijaa** = having frightened lions; antelopes and birds; **samchachaala** = was trembled.

Filled with that sound, the entire earth, with its rivers, mountains and forests, trembled, throwing lions, antelopes and birds, into fright.

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तान्यनीकान्यनेकानि रावणस्य शरोत्तमैः ।

दृष्ट्वा भग्नानि शतशो राघवः पर्यवस्थितः ॥ ६-९९-८

8. **chakaara** = he employed; **sumahaaghoram** = very highly terrific; **sudaaruNam** = and exceedingly frightful; **astram** = mystic missile; **taamasam** = called Tamasa; **nirdadaaha** = which began to consume; **sarvaan kapiin** = all the monkeys; **te** = they; **prapetuH** = fell down; **samantataH** = on all sides.

He employed very highly terrific and exceedingly frightful mystic missile called Tamasa, which began to consume all the monkeys, who started falling down on all sides.

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उत्पपात रजो भूमौ तैर्भग्नैः संप्रधावितैः ।

न हि तत्सहितुं शेकुर्ब्रह्मणा निर्मितं स्वयम् ॥ ६-९९-९

9. **raja** = dust; **utpapaata** = began to fly up; **bhuumau** = from the earth; **taiH bhagnaiH** = while those frustrated monkeys; **sampradhaavitaiH** = were fleeing away; **na shekuH hi** = as they could no longer indeed; **sahitum** = bear; **tat** = that missile; **nirmitam** = built; **brahmaNaa** = by Brahma; **svayam** = himself.

Dust began to fly up from the earth, while those frustrated monkeys were fleeing away for they could no longer bear that missile built by Brahma himself.

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तान्यनीकान्यनेकानि रावणस्य शरोत्तमैः ।

दृषःत्वा भग्नानि शतशो राघवः पर्यवस्थितः ॥ ६-९९-१०

10. **dR^iShTvaa** = seeing; **taani** = those; **shatashaH** = hundreds; **anekaani** = of many; **aniikaani** = armies; **bhagnaani** = shattered; **sharottamaiH** = by excellent arrows; **raavaNasya** = of Ravana; **raaghavah** = Rama; **paryavasthitaH** = stood ready for the battle.

Seeing those hundreds of many of his armies shattered by excellent arrows of Ravana, Rama took his stand, ready for the battle.

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ततो राक्षसशार्दूलो विद्राव्य हरिवाहिनीम् ।

स ददर्श ततो रामन् तिष्ठन्तमपराजितम् ॥ ६-९९-११

लक्ष्मणेन सह भ्रात्रा विष्णुना वासवन् यथा ।

आलिखन्तमिवाकाशमवष्टभ्य महद्भुजः ॥ ६-९९-१२

पद्मपत्रविशालाक्षन् दीर्घबाहुमरिन्दमम् ।

11; 12. **tataH** = then; **saH** = Ravana; **raakShasa shaarduulaH** = the foremost among the demons; **vidraavya** = having driven away; **harivaahiniim** = the army of monkeys; **tataH** = thereupon; **dadarsha** = saw; **raamam** = Rama; **lakShmaNena saha** = along with Lakshmana; **bhraatraa** = his brother; **vaasavam yathaa** = as Indra the lord of celestials; **viShNunaa** = (is seen) with Vishnu; the supreme lord unconquerable; **padmapatravishaalaakSham** = having wide eyes like lotus-petals; **diirghabaahum** = long arms; (Rama); **arimdamam** = the annihilator of enemies; **tiShThantam** = stood; **avaShTabhya** = holding up his great bow; **aalikhantam iva** = as though scraping; **aakaasham** = the sky.

Having driven away the army of monkeys, Ravana the foremost among the demons then saw Rama, the annihilator of his enemies, who was endowed with long arms and eyes as wide as lotus petals standing unconquered with his brother Lakshmana-like Indra the lord of celestials is seen with Vishnu, the supreme lord of preservation-holding up his great bow as though scraping the sky.

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ततो रामो महातेजाः सौमित्रिसहितो बली ॥ ६-९९-१३

वानरांश्च रणे भग्नानापतन्तन् च रावणम् ।

समीक्ष्य राघवो हृष्टो मध्ये जग्राह कार्मुकम् ॥ ६-९९-१४

13; 14. **tataH** = then; **balii** = the mighty; **raamaH** = Rama; **mahaatejaaH** = of great splendour; **raaghavaH** = who was born in Raghu dynasty; **saumitra sahitaH** = along with Lakshmana; **samiikShya** = seeing; **bhagnaan** = the disappointed; **vaanaraan cha** = monkeys; **raavaNam** = and Ravana; **aapatantam** = whow as advancing quickly towards him; **hR^iShTaH** = was pleased; **jagraaha** = and seized; **kaarmukam** = his bow; **madhye** = at the middle.

Seeing the disappointed monkeys and Ravana advancing, the mighty Rama who was endowed with a great splendour and accompanied by Lakshmana who were born in Raghu dynasty, then pleasingly seized his bow at the middle.

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विस्फारयितुमारेभे ततः स धनुरुत्तमम् ।
महावेगं महानादं निर्भिन्दन्निव मेदिनीम् ॥ ६-९९-१५

15. tataH = thereupon; saH = Rama; aarebhe = began; visphaarayitum = to stretch; uttamam dhanuH = his excellent bow; mahaavegam = which was endowed with a great force; mahaa naadam = and sonorous; nirbhinnanniva = as though breaking asunder; mediniim = the earth.

Thereupon, Rama began to stretch his excellent bow, which was endowed with great force and sonorous, as though he was breaking the earth asunder.

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रावणस्य च बाणौघै रामविस्फारितेन च ।
शब्देन राक्षसास्तेन पेतुश्च शतशस्तदा ॥ ६-९९-१६

16. tadaa = then; tena shabdena = due to that sound; raavaNasya baaNaughaiH = produced by the streams of arrows of Ravana; raama visphaaritena = and due to the stretching activity of Rama's bow; te raakShasaaH = those demons; petuH cha = fell down; shatashaH = in their hundreds.

Then, due to that buzzing sound produced by the streams of Ravana's arrows as also by the twang of Rama's bow, those demons fell down in their hundreds.

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तयोः शरपथं प्राप्य रावणो राजपुत्रयोः ।
स बभूव यथा राहुः समीपे शशिसूर्ययोः ॥ ६-९९-१७

17. saH raavaNaH = that Ravana; praapya = coming within; raajaputrayoH sharapatham = the range of the arrow-shots of Rama and Lakshmana; babhau = shone; raahuH yathaa = like Rahu (the demon who is supposed to seize the sun and the moon) samiipe = standing in the vicinity; shashisuuryayau = of the moona and the sun.

That Ravana, coming within the range of arrow-shots of Rama and Lakshmana, resembled Rahu (the demon who is supposed to seize the sun and the moon), standing in the vicinity of the moon and the sun.

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तमिच्छन्प्रथमन् योद्धुं लक्ष्मणो निशितैः शरैः ।
मुमोच धनुरायम्य शरानग्निशिखोपमान् ॥ ६-९९-१८

18. ichchhan = wishing; yoddhum = to fight; tam = him; nishitaiH sharaiH = with his sharp arrows; prathamam = at the earliest; lakShmaNaH = Lakshmana; aayamya = stretching; dhanuH = his bow; mumocha = released; sharaan = his arrows; agnishikhopamaan = which were like flames of fire.

Wishing to fight him with his sharp arrows at the earliest, Lakshmana stretching his bow, released his arrows which were like flames of fire.

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तान्मुक्तमात्रानाकाशे लक्ष्मणेन धनुष्मता ।

बाणान्बाणैर्महातेजा रावणः प्रत्यवारयत् ॥ ६-९९-१९

19. **raavaNaH** = Ravana; **mahaatejaaH** = of extraordinary energy; **pratyavaarayan** = prevented; **taan** = those; **baaNaan** = arrows; **muktamaatraan** = the moment they were released; **lakShmaNena** = by Lakshmana; **baaNaiH** = with his arrows; **aakaashe** = in the sky itself.

Ravana of extra ordinary energy prevented those arrows, the moment they were released by Lakshmana, with his arrows, in the sky itself.

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एकमेकेन बाणेन त्रिभिस्त्रीन्दशभिर्दश ।

लक्ष्मणस्य प्रचिच्छेद दर्शयन्पाणिलाघवम् ॥ ६-९९-२०

20. **darshayan** = showing; **paaNilaaghavam** = the dexterity of his hand; (**Ravana**) **prachichchheda** = split; **baaNena** = the arrows; **lakShmaNasya** = of Lakshmana; **ekam ekena** = one with one; **tribhiH triin** = three with three; **dashabhiH dasha** = and ten with ten arrows.

Showing the dexterity of his hand, Ravana split the arrows of Lakshmana one with one, three with three and ten with ten arrows.

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अभ्यतिक्रम्य सौमित्रिन् रावणः समितिज्जयः ।

आससाद ततो रामन् स्थितं शैलमिवाचलम् ॥ ६-९९-२१

21. **abhyati kramya** = Over-passing; **saumitrim** = Lakshmana; **raavaNaH** = Ravana; **samitimjayaH** = the victorious in battle; **aasasaada** = approached; **raamam** = Rama; **sthitam** = who stood; **raNe** = in the battle-field; **aparam shailam iva** = like another mountain.

Overpassing Lakshmana, Ravana the victorious in battle, approached Rama, who stood like another mountain, in the battle-field.

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स सङ्ख्ये राममासाद्य क्रोधसन्नक्तलोचनः ।

व्यसृजच्छरवर्णानि रावणो राघवोपरि ॥ ६-९९-२२

22. **saH raavaNaH** = that Ravana; **raakShaseshvaraH** = the lord of demons; **krodha samrakta lochanaH** = having red-blood eyes in **samaasaadya** = approaching; **raagbhavam** = Rama; **vyasR^ijat** = released; **sharavarShaaNi** = streams of arrows.

Having approached Rama, Ravana the lord of demons, having his eyes turning red-blood through anger, released streams of arrows upon him.

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शरधारास्ततो रामो रावणस्य धनुश्च्युताः ।

दृष्ट्वैवापतिताः शीघ्रं भल्लाज्जग्राह सत्वरम् ॥ ६-९९-२३

23. **dR^iShTvaiva** = just on seeing; **shara dhaaraaH** = streams of arrows; **aapatitaaH** = coming forth; **dhanushchyutaaH** = loosed from the bow; **raavaNasya** = of Ravana; **raamaH** = Rama; **tataH** = thereupon; **shiighram** = quickly; **jagraaha** = seized hold; **bhallaan** = of 'Bhalla' arrows; **satvaram** = in haste.

Just on seeing streams of arrows coming forth, loosed from Ravana's bow, Rama thereupon quickly seized hold of 'Bhalla'* arrows in haste.

Bhalla - A variety of arrows with a crescent - shaped head.

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ताञ्शरौघान्स्ततो भल्लैस्तीक्ष्णैश्चिच्छेद राघवः ।
दीप्यमानान्महावेगान्क्रुद्धानाशीविषानिव ॥ ६-९९-२४

24. tataH = then; raaghavaH = Rama; chichheda = tore off; taan sharoughaan = that multitude of arrows; diipyamaanam = which were blazing; mahaaghoraan = and looking very terrific; kruddhaan aashiiViShaaviva = like enraged serpents; tiikShNaiH bhallaiH = with his sharp 'Bhalla' arrows.

Then, Rama tore off that multitude of arrows, which were blazing and looking very terrific like enraged serpents, with his sharp Bhalla - arrows.

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राघवो रावणन् तूर्णन् रावणो राघवं तथा ।
अन्योन्यन् विविधैस्तीक्ष्णैः शरैरभिववर्षतुः ॥ ६-९९-२५

25. raaraaghavo raavaNam = Rama on Ravana; raavaNam raaghavam tathaa = and Ravana on Rama; tuurNam = quickly; vavarShatuH = showered; anyonyam = each other; tiikShNaiH shara varShaiH = with streams of sharp-pointed arrows; vividhaiH = of various kinds.

Rama on Ravana and Ravana on Rama, quickly showered each other with streams of sharp-pointed arrows of various kinds.

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चेरतुश्च चिरन् चित्रं मण्डलन् सव्यदक्षिणम् ।
बाणवेगान्समुदीक्ष्य समरेष्वपराजितौ ॥ ६-९९-२६

26. samutkShiptau = pushing back; anyonyam = each other; baaNavegaat = with the velocity of their arrows; aparaajitau = and remaining undefeated (the two warriors); chakratuH = described; maN^Dalam = circles; chitram = of different kinds; chiram = for a long time; savya dakShiNam = from left to right.

Pushing back each other with the velocity of their arrows and remaining undefeated, the two warriors described circles of different kinds each moving from left to right, for a long time.

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तयोर्भूतानि वित्रेषुर्युगपत्सम्प्रयुध्यतोः ।
रौद्रयोः सायकमुचोर्यमान्तकनिकाशयोः ॥ ६-९९-२७

27. bhuutaani = created beings; vitresuH = were frightened; tayoH = even as both the warriors; raudrayoH = who looked terrific; saaakamuehoH = who were releasing arrows; yamaantaka nikaashayoH = and who resembled the god of retribution and the god of death respectively; yugapat = all at once; samprayudhyatoH = were fighting.

Created beings were frightened, even as both the terrific warriors were fighting all at once, releasing their arrows at each other, thus resembling the god of retribution and the god of Death respectively.

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सन्ततन् विविधैर्बाणैर्बभूव गगनन् तदा ।

घनैरिवातपापाये विद्युन्मालासमाकुलैः ॥ ६-९९-२८

28. **gaganam** = the sky; **tadaa** = then; **babhuuva** = became; **satatam** = dense; **baaNaiH** = with arrows; **vividhaiH** = of various kinds; **iva** = (even as it is covered); **aatapaapaaye** = at the end of the monsoon; **ghanaiH** = with clouds; **vidyunmaalaa samaakulaiH** = crowded with crowns of lightning.

The sky at that time became dense with arrows of various kinds, even as it is covered, at the end of the monsoon, with clouds crowded with crowns of lightning.

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गवाक्षितमिवाकाशं बभूव शूरवृष्टिभिः ।

महावेगैः सुतीक्ष्णाग्रैर्गृध्रपत्रैः सुवाजितैः ॥ ६-९९-२९

29. **aakaasham** = the sky; **babhuuva gavaakShitamiva** = was studded as with eye-holes; **sharavR^iShTibhiH** = by showers of arrows; **suvaajitaiH** = of high velocity; **sutiikShNaagraiH** = which were extremely sharp pointed; **gR^idhra patraiH** = and adorned with plumes of vultures; **mahaavegaiH** = (and were loosed) with high speed.

The sky was studded as with eye-holes, by showers of arrows of high velocity, which were extremely sharp-pointed and adorned with plumes of vultures and were loosed with high speed.

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शरान्धकारन् तौ भीमं चक्रतुः परमं तदा ।

गतेअस्तन् तपने चापि महामेघाविवोत्थितौ ॥ ६-९९-३०

30. **tadaa** = then; **chakratuH** = they made; **prathamam** = initially; **aakaasham** = the sky; **sharaandhakaaram** = even after the sun-set; **(they made it dark) utthitau mahaameghaaviva** = like two huge clouds risen.

They initially made the sky dark with arrows. Even after the sun-set, they made it dark, like two huge clouds risen in it.

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तयोरभून्महद्युद्धमन्योन्यवधकाङ्क्षिणोः ।

अनासाद्यमचिन्त्यन् च वृत्रवासवयोरिव ॥ ६-९९-३१

31. **mahat** = a great; **yuddham** = combat; **abhuut** = ensued; **tayoH** = between both of them; **anyonya vadha kaaN^kShiNoH** = who were willing to kill each other; **achintyamcha** = (that battle) was unimaginable; **anaasaasaadyam** = and unapproachable; **vR^itravaasavayoriva** = like the duel that took place between Vritra the demon and Indra the lord of celestials.

A great combat ensued between both of them, who were willing to kill each other. That battle was unimaginable and unapproachable, like the duel that took place between Vritra the demon and Indra the lord of celestials.

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उभौ हि परमेष्वासावुभौ शस्त्रविशारदौ ।

उभौ चास्त्रविदां मुख्यावुभौ युद्धे विचेरतुः ॥ ६-९९-३२

32. **ubhau** = both the warriors; **parameShvaasau** = were excellent archers; **ubhau** = both; **yuddha vishaaradau** = were skilled in war-fare; **ubhau** = both; **mukhyau** = wee

eminently; **astravidaam** = skilled in the use of missiles; **ubhau** = both; **vicheratuH** = moved unhindered; **yuddhe** = in the battle-field.

Both the warriors were excellent archers. Both were skilled in war-fare. Both were eminently skilled in the use of missiles. Both moved unhindered in the battle-field.

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उभौ हि येन व्रजतस्तेन तेन शरोर्मयः ।
ऊर्मयो वायुना विद्धा जग्मुः सागरयोरिव ॥ ६-९९-३३

33. **yena** = in whichever course; **ubhau vrajatuH** = both of them went; **tena tena** = in that respective direction; **sharormayaH** = waves of arrows; **jagmuH** = went; **uurmayaH** = like waves; **saagarayoH** = in two oceans; **vaayuviddhaaH** = whipped by the wind.

In whichever course both of them went, in the same respective direction, streams of arrows went, like waves in two oceans, whipped by the wind.

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ततः सन्सक्तहस्तस्तु रावणो लोकरावणः ।
नाराचमालान् रामस्य ललाटे प्रत्यमुञ्चत ॥ ६-९९-३४

34. **tataH** = then; **raavaNaH** = Ravana; **samsakta hataH** = having skilful hands; **loka raavaNaH** = and a cause for the cry of the world; **pratyamuNchata** = released; **naaraacha maalaam** = a row of steel arrows; **lalaaTe** = on the forehead; **ramasya** = of Rama.

Ravana, having skilful hands and a cause for the cry of the world, released a row of steel arrows on Rama's forehead.

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रौद्रचापप्रयुक्तान् तां नीलोत्पलदलप्रभाम् ।
शिरसा धारयन्नामो न व्यथां प्रत्यपद्यत ॥ ६-९९-३५

35. **raamaH** = Rama; **adhaarayat** = bore; **shirasaa** = on his head; **taam** = that row of steel arrows; **raudrachaapa prayuktaam** = discharged from the terrific bow; **niilotpaladala prabhaam** = and having a lustre of black lotus-petals; **na abhyapadyata** = he did not get; **vyathaam** = perturbed.

Rama endured on his head, that row of steel arrows, having a lustre of black lotus-petals, discharged from the terrific bow. He did not get perturbed.

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अथ मन्त्रानपि जपन्नौद्रमस्त्रमुदीरयन् ।
शरान्भूयः समादाय रामः क्रोधसमन्वितः ॥ ६-९९-३६
मुमोच च महातेजाश्चापमायम्य वीर्यवान् ।

36. **atha** = thereupon; **viiryavaan** = the valiant; **raamaH** = Rama; **mahaatejaaH** = of great splendor; **kroda samanvitaH** = was filled with anger; **abhijapan** = and while reciting; **mantraan** = sacred incantations; **udirayan** = and discharging raudram astram = a presided over by Rudra; **samaadaaya** = having seized hold; **mumocha** = and released; **sharaan** = arrows; **bhuuyaH** = again; **aayanaya** = having stretched; **chaapam** = his bow.

Thereupon, seizing hold of more arrows, reciting sacred incantations and making use of the missile presided over by Rudra and stretching his bow, the valiant Rama of great splendour was filled with anger and released those arrows.

ते महामेघसङ्काशे कवचे पतिताः शराः ॥ ६-९९-३७

अवध्ये राक्षसेन्द्रस्य न व्यथान् जनयन्स्तदा ।

37. **te sharaaH** = those arrows; **patitaaH** = which fell; **avadhye kavache** = on the unbreakable armour; **raakShasendrasya** = of Ravana; **mahaameghasamkaasha** = looking like a great cloud; **na janayan** = could not generate; **vyathaam** = any pain; **tadaa** = at that time.

Fallen on the unbreakable armour of Ravana, which looked like a large cloud, those arrows could not cause any pain to him at that time.

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पुनरेवाथ तन् रामो रथस्थं राक्षसाधिपम् ॥ ६-९९-३८

ललाटे परमास्त्रेण सर्वास्त्रकुशलोअभिनत् ।

38. **atha** = then; **raamaH** = Rama; **sarvaastra kushalaH** = who was skilled in the use of all types of mystic missiles; **abhinat** = sank; **lalaaTe** = in the forehead; **punareva** = yet again; **paramaastreNa** = by a paramount missile; **tam raakShasaadhipam** = that Ravana; **rathastham** = seated in his chariot.

Rama, who was skilled in the use of all types of mystic missiles, forthwith pierced in the forehead, yet again by a paramount missile, that Ravana seated in his chariot.

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ते भित्त्वा बाणरूपाणि पञ्चशीर्षा इवोरगाः ॥ ६-९९-३९

श्वसन्तो विविशुर्भूमिन् रावणप्रतिकूलताः ।

39. **bhitvaa** = having pierced; **baaNaruupaaNi** = the frames of arrows (of Ravana); **te** = the arrows of Rama; **vivishuH** = penetrated; **paN^cha shiirShaa shvasantaH uragaaH iva** = like five-headed hissing serpents; **bhumim** = into the earth; **raavaNa pratikuulitaaH** = when rebuffed by Ravana.

Having pierced the frames of arrows of Ravana, Rama's arrows penetrated like five-headed hissing serpents into the earth, when rebuffed by Ravana.

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निहत्य राघवस्यास्त्रन् रावणः क्रोधमूर्छितः ॥ ६-९९-४०

आसुरन् सुमहाघोरमन्यदस्त्रं समाददे ।

40. **nihatya raaghavasya astram** = striking down Rama's missile; **saH raavaNaH** = that Ravana; **krodhamuurchhitaH** = who was stupefied with anger; **chakaara** = employed; **anyat sumahaaghoram** = another exceedingly terrific; **aasuram astram** = missile presided over by demoniac forces.

Striking down Rama's missile, that Ravana, who was stupefied with anger, employed another exceedingly terrific missile presided over by demoniac forces.

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सिंहव्याघ्रमुखांश्चान्यान्कङ्ककाक मुखानपि ॥ ६-९९-४१

गृध्रश्येनमुखांश्चापि सृगालवदनान्स्तथा ।

ईहामृगमुहांश्चान्यान्व्यादितास्यान्भयावहान् ॥ ६-९९-४२

पञ्चास्याण्लेलिहानांश्च ससर्ज निशिताञ्शरान् ।

41; 42. **sasarja** = (He) released; **nishitaan** = sharp; **sharaan** = arrows; **simhavyaaghra mukhaan cha api** = having the heads of lions and tigers; **kaN^kakaakamukhaanapi** = those of buzzards and crows; **gR^idhrashyena mukhaamshchaapi** = even of vultures and falcons; **tathaa** = and; **shR^igaala vadanaan** = those of jackal; **iihaamR^igamukhaashchaapi** = and wolves; **vyaaditaasyaan** = arrows with their mouths wide open; **lehaanaamshcha** = having the heads of venomous snakes; **paaN^chaasyaan** = with five heads; **bhayaavahaan** = bringing fear.

He released sharp arrows, having the heads of lions and tigers, those of buzzards and crows, even of vultures and falcons, as well as those of jackals and wolves, arrows with their mouths wide open, having the heads of venomous snakes with five heads, bringing fear.

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शरान्खरमुखांश्चान्यान्वराहमुखसन्स्थितान् ॥ ६-९९-४३

श्चान्कुक्कुटवक्त्रांश्च मकराशीविषाननान् ।

एतांश्चान्यांश्च मायाभिः ससर्ज निशिताञ्शरान् ॥ ६-९९-४४

रामं प्रति महातेजाः क्रुद्धः सर्प इव श्वसन् ।

43; 44. **shvasan** = hissing; **sarpaH iva** = like a serpent; **kruddhaH** = provoked to anger; (Ravana); **mahaatejaaH** = who was endowed with extraordinary energy; **maayaavii** = and conjuring tricks; **sasarja** = released; **raamam prati** = towards Rama; **etaan** = these; **anyaan sharaan** = and other arrows; **kharamukhaan** = having the heads of donkeys; **varaahamukha samshritaan** = those of boars; **shvaana kukkuTa vaktraamshcha** = dogs and cocks; **makaraashiiviShaananaana** = alligators and venomous snakes.

Hissing like a serpent provoked to anger Ravana who was endowed with extraordinary energy and conjuring tricks, released towards Rama these and other arrows, having the heads of donkeys, those of boars, dogs and cocks as also of alligators and venomous snakes.

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आसुरेण समाविष्टः सोअस्त्रेण रघुनन्दनः ॥ ६-९९-४५

ससर्जस्त्रं महोत्साहः पावकं पावकोपमः ।

45. **saH raghupuN^gavaH** = that Rama; **mahotsaahaH** = with a great strength; **paavakopamaH** = and equal to god of fire; **samaaviShTaH** = but possessed by; **aasureNa astreNa** = a missile presided over by demoniac forces; **sasarja** = released; **paavakam agram** = a missile presided over by the god of fire.

Possessed by a missile presided over by demoniac forces, that Rama endowed with a great strength and resembling the god of fire, released a missile presided over by the god of fire.

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अग्निदीप्तमुखान्बाणान्स्तथा सूर्यमुखानपि ॥ ६-९९-४६

चन्द्रार्धचन्द्रवक्त्रांश्च धूमकेतुमुखानपि ।

ग्रहनक्षत्रवर्णांश्च महोल्का मुखसन्स्थितान् ॥ ६-९९-४७

विद्युज्जिह्वोपमांश्चान्यान्ससर्ज निशिताञ्शरान् ।

46. (Rama) **sasarja** = employed; **tatra** = there; **vividhaan sharaan** = various kinds of arrows; **agnidipta mukhaan baaNaan** = some with heads bright as fire; **suurya mukhaanapi** = others with heads shining like the sun; **chandraardhachandra vaktraan** = the moon; the crescent; **dhuumaketu mukhaanapi** = a comet; **grahanakShatra varNaamshcha** = others shining like planets; lunar mansions; **maholkaamukhasamsthitaan** = and a huge meteor; **vidyujjihvopamaan** = and some resembling flashes of lightning.

Rama employed there, various kinds of arrows, with heads bright as fire, others with heads shining like the sun, the moon, the crescent, a comet, others shining like planets, lunar mansions and a huge meteor and some arrows resembling flashes of lightning.

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ते रावणशरा घोरा राघवास्त्रसमाहताः ॥ ६-९९-४८

विलयन् जग्मुराकाशे जग्मुश्चैव सहस्रशः ।

48. **raaghavaastra samaahataaH** = struck by the missile of Rama; **te** = those; **ghoraaH** = terrific; **raavaNasharaaH** = arrows of Ravana; **jagmuH** = got; **vilayam** = destroyed; **aakaashe** = in the sky; **jagmuH** = and fell; **sahasrashaH** = in thousands of pieces.

Struck by Rama's missile, the terrific arrows of Ravana got destroyed in the sky and fell down in thousands of pieces.

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तदस्त्रं निहतन् दृष्ट्वा रामेणाक्लिष्टकर्मणा ॥ ६-९९-४९

हृष्टा नेदुस्ततः सर्वे कपयः कामरूपिणः ।

सुग्रीवाभिमुखा वीराः संपरिक्षिप्य रागवम् ॥ ६-९९-५०

49; 50. **hR^iShTaaH dR^iShTvaa** = rejoiced to see; **tat agram** = that missile; **nihatam** = struck down; **raameNa** = by Rama; **akliShTakarmaNaa** = who was unwearied in action; **sarve viiraaH kapayaH** = all the valiant monkeys; **kaama ruupiNaH** = who were capable of changing their form at will; **tataH** = then; **neduH** = raised a clamour; **samparikShipya** = encompassing; **raamam** = Rama; **sugriivaabhi mukhaaH** = facing Sugreeva.

Rejoiced to see that missile struck down by Rama, who was unwearied in action, all the valiant monkeys, who were capable of changing their form at will, then encompassing Rama, raised a clamour, facing Sugreeva.

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ततस्तदस्त्रं विनिहत्य राघवः ।

प्रसह्य तद्रावणबाहुनिःसृतम् ।

मुदान्वितो दाशरथिर्महात्मा ।

विनेदुरुच्चैर्मुदिताः कपीश्वरा ॥ ६-९९-५१

51. **vinihatya** = striking down; **prasahya** = with force; **tat** = that; **agram** = missile; **tadraavaNabaahuniHsR^itam** = which came forth from the hands of that Ravana; **mahaatmaa** = the great souled; **daasharathiH** = Rama; **tataH** = then; **mudaa anvitaH** = was filled with joy; **muditaiH** = full of joy; **vineduH uchchaiH** = shouted loudly.

Striking down with force that missile which came forth from Ravana's arms, the great-souled Rama, then was filled with rejoice while the chiefs of monkeys, full of joy, shouted loudly.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये युद्धकाण्डे एकोनशततमः सर्गः

Thus, this is the 99th chapter in Yuddha Kanda of Valmiki Ramayana, the First Epic poem of India.

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Book VI : Yuddha Kanda - Book Of War

Chapter [Sarga] 100 Verses converted to UTF-8, Nov 09

Introduction

Rama and Ravana confront each other with various arrows and missiles. Meanwhile, Lakshmana joins the fight and chops off Ravana's bow with his arrows. Vibhishana also fights and kills Ravana's horses. Lakshmana rescues Vibhishana, when a spear is hurled on him by Ravana. Then, Ravana throws a spear on Lakshmana. As it penetrates Lakshmana's bosom, Lakshmana falls down unconscious. Rama hurls hails of arrows on Ravana from his flaming bow. Ravana takes to his heels out of fear.

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तस्मिन्प्रतिहतेअस्त्रे तु रावणो राक्षसाधिपः ।

क्रोधन् च द्विगुणं चक्रे क्रोधाच्चास्त्रमनन्तरम् ॥ ६-१००-१

1. **tasmin astram** = when that missile; **pratihate** = was struck down; **raavaNaH** = Ravana; **raakShasaadhipaH** = the king of demons; **chakre krodham divguNam** = (for his part) doubled his fury; **krodhaat cha** = and in his anger; **astram** = (employed another) missile; **anantaram** = immediately.

When that missile was made defunct, Ravana the king of demons, for his part, doubled his fury and in his anger, began to employ another missile immediately.

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मयेन विहितन् रौद्रमन्यदस्त्रं महाद्युतिः ।

उत्सृष्टुन् रावणो घोरं राघवाय प्रचक्रमे ॥ ६-१००-२

2. **raavaNaH** = Ravana; **mahaadyutiH** = who was endowed with extra ordinary splendour; **prachakrame** = started; **utsR^iShTum** = to release; **anyat** = another; **astram** = missile; **raudram** = which was cruel; **bhiimam** = and terrific; **vihitam** = built; **mayena** = by Maya; the demon; **raaghavaaya** = on Rama.

Ravana, who was endowed with extraordinary splendour, started to release another cruel and terrific missile built by Maya the demon, on Rama.

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ततः शूलानि निश्चेरुर्गदाश्च मुसलानि च ।

कार्मुकादीप्यमानानि वज्रसाराणि सर्वशः ॥ ६-१००-३

3. **tataH** = then; **kaarmukaat** = from that bow; **nishcheruH** = came forth; **diipyamaanaani** = blazing; **shuulaam** = pikes; **gadaashcha** = maces; **musalaani** = and clubs; **vajrasaaraaNi** = which were hard as adamant; **sarvashaH** = on all sides.

Then, from that bow, came forth, blazing pikes, maces and clubs, which were hard as adamant, on all sides.

मुद्गरः कूटपाशाश्च दीप्ताश्चाशनयस्तथा ।
निष्पेतुर्विविधास्तीक्ष्णा वाता इव युगक्षये ॥ ६-१००-४

4. **vividhaaH** = various kinds; **tiikShaNaH mudgaraaH** = of furious mallets; **kuuTapaashaashcha** = deceptive nooses; **tathaa** = and; **diiptaaH** = blazing; **ashanayashcha** = thunderbolts; **niShpetuH** = came forth; **vaataaH iva** = like piercing gales; **yugakShaye** = at the time of the destruction of the world.

Various kinds of furious mallets, deceptive nooses and blazing thunderbolts came forth, like piercing gales at the time of the destruction of the world.

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तदस्त्रन् राघवः श्रीमानुत्तमास्त्रविदां वरः ।
जघान परमास्त्रेण गन्धर्वेण महाद्युतिः ॥ ६-१००-५

5. **raaghavaH** = Rama; **shriimaan** = the glorious; **varaH uttamaastra vidaam** = the foremost among the knower of excellent missiles; **mahaadyutiH** = who was endowed with extraordinary splendour; **jaghaana** = struck down; **tat** = that; **astram** = missile; **paramaastreNa** = with an excellent missiles; **gaandharveNa** = presided over by Gandharavas the celestial musicians.

The glorious Rama, the foremost among the knower in the use of excellent missiles and who was endowed with extra ordinary splendour, struck down that missile with an excellent missile presided over by Gandharvas the celestial musicians.

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तस्मिन्प्रतिहतेअस्त्रे तु राघवेण महात्मना ।
रावणः क्रोधताम्राक्षः सौरमस्त्रमुदीरयत् ॥ ६-१००-६

6. **tasmin astre** = when that missile; **pratihate** = was struck down; **mahaatmanaa raaghavaNa** = by the great souled Rama; **raavanaH** = Ravana; **krodha taamraakShaH** = with his coppery eyes in anger; **udairayat** = employed; **saaram astram** = a missile presided over by the sun-god.

When that missile was made defunct by the great souled Rama, Ravana with his coppery eyes in anger, employed a missile presided over by the sun-god.

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ततश्चक्राणि निष्पेतुर्भास्वराणि महान्ति च ।
कार्मुकाद्भीमवेगस्य दशग्रीवस्य धीमतः ॥ ६-१००-७

7. **tataH** = then; **niShpetuH** = came forth; **bhaasvaraaNi** = resplendent; **mahaanti** = and large; **chakraaNi** = discuses; **kaarmukaat** = from the bow; **dhiimataH dashagriivashcha** = of the intelligent Ravana; **bhiimavegasya** = of terrific impetuosity.

Then came forth resplendent and large discuses, from the bow of that intelligent Ravana, of terrific impetuosity.

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तैरासीद्गगनन् दीप्तन् सम्पतद्भिरितस्ततः ।
पतद्भिश्च दिशो दीप्तैश्चन्द्रसूर्यग्रहैरिव ॥ ६-१००-८

8. **sampatadbhiH** = even as they came forth; **patadbhishcha** = and falling; **samantataH** = on all sides; **taiH** = by them; **gaganam** = the sky; **aasiit** = diiptam = was blazing; **dishashcha** = and the quarters (illuminated); **chandra suurya grahairiva** = as by the moon; the sun and other planets.

Even as they came forth and falling on all sides, the sky was blazing and the quarters illuminated, as by the moon, the sun and other planets.

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तानि चिच्छेद बाणौघैश्चक्राणि तु स राघवः ।
आयुधानि विचित्राणि रावणस्य चमूमुखे ॥ ६-१००-९

9. **chamunmukhe** = in the forefront; **raavanasya** = of Ravana's army; **saH raaghavaH** = that Rama; **chichchheda** = split; **taani** = those; **chakraaNi** = discuses; **aayudhaani cha chitraaNi** = and (other) strange weapons; **baaNaughe** = with a multitude of arrows.

In the forefront of Ravana's army, that Rama split those discuses and other strange weapons, with a multitude of arrows.

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तदस्त्रन् तु हतं दृष्ट्वा रावणो राक्षसाधिपः ।
विव्याध दशभिर्बाणै रामन् सर्वेषु मर्मसु ॥ ६-१००-१०

10. **dR^iShTvaa** = seeing; **tat** = that; **astram** = missile; **hatam** = struck down; **raavaNaH** = Ravana; **raakShasa adhipaH** = the king of demons; **vivyaadha** = hit; **raamam** = Rama; **sarveShu marmasu** = in all his vital organs; **dashabhiH baaNaiH** = with ten arrows.

Seeing that missile struck down, Ravana the king of demons, for his part, pierced Rama with ten arrows in all his vital parts.

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स विद्धो दशभिर्बाणैर्महाकार्मुकनिःसृतैः ।
रावणेन महातेजा न प्राकम्पत राघवः ॥ ६-१००-११

11. **viddhaH** = (eventhough) struck; **dashabhiH baaNaiH** = by ten arrows; **mahaakaarmukaniHsR^itaiH** = released from the great bow; **raavaNena** = by Ravana; **saH raaghavaH** = that Rama; **mahaatejaaH** = of extraordinary energy; **na praakampata** = was not shaken.

Eventhough that Ravana struck Rama with those ten arrows released from his great bow, Rama of extraordinary energy was not shaken.

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ततो विव्याध गात्रेषु सर्वेषु समितिज्जयः ।
राघवस्तु सुसङ्क्रुद्धो रावणं बहुभिः शरैः ॥ ६-१००-१२

12. **tataH** = then; **raaghavastu** = Rama; **samitimjayaH** = the victorious in battle; **susamkruddhaH** = was quite enraged; **vivyaadha** = and struck; **raavaNam** = Ravana; **sarveShu gaatreShu** = in all his organs; **babhubhiH saraiH** = with a multitude of arrows.

Then, Rama the victorious in battle, was quite enraged and struck Ravana in all his organs with a multitude of arrows.

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एतस्मिन्नन्तरे क्रुद्धो राघवस्यानुजो बली ।

लक्ष्मणः सायकान्सप्त जग्राह परवीरहा ॥ ६-१००-१३

13. **etasmin antare** = in the meantime; **kruddhaH** = the enraged lakShmaNaH = Lakshmana; **raaghvasya anujaH** = Rama's younger brother; **bahii** = whom as strong; **paraviirahaa** = and the destroyer of valiant enemies; **jagraaha** = seized hold; **sapta saayakaan** = of seven arrows.

In the meantime, the mighty and enraged Lakshmana, Rama's younger brother, the destroyer of valiant enemies, seized hold of seven arrows.

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तैः सायकैर्महावेगै रावणस्य महाद्युतिः ।

ध्वजं मनुष्यशीर्षन् तु तस्य चिच्छेद नैकधा ॥ ६-१००-१४

14. **mahaadyutiH** = Lakshmana of great brilliance; **taiH saayakaiH** = with those arrows; **mahaavegaiH** = of high velocity; **chichchheda** = tore off; **naikadhaa** = into many pieces; **dhvajam** = the flag-staff tasya raavaNasya = of that Ravana; **manuShya shiirSham** = which bore the emblem of a man's head.

Lakshmana of great brilliance, with those arrows of high velocity, tore off into many pieces, the flag-staff of Ravana, which bore the emblem of a man's head.

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सारथेश्चापि बाणेन शिरो ज्वलितकुण्डलम् ।

जहार लक्ष्मणः श्रीमान्नैरृतस्य महाबलः ॥ ६-१००-१५

15. **shriimaan** = the glorious; **mahaabalaH** = and mighty; **lakShmaNaH** = Lakshmana; **baaNena** = with a single arrows; **jahaara** = tore; **nairR^itasya saaratheH shiraH** = the head of Ravana's charioteer; **jvalita kuN^Dlam** = which was adorned with blazing ear-rings.

The glorious and mighty Lakshmana, with a single arrow, tore the head of Ravana's charioteer, which was adorned with blazing ear-rings.

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तस्य बाणैश् च चिच्छेद धनुर्गजकरोपमम् ।

लक्ष्मणो राक्षसेन्द्रस्य पञ्चभिर्निशितैः शरैः ॥ ६-१००-१६

16. **tadaa** = then; **paN^chabhiH** = with five; **nishitaiH** = sharp; **baaNaiH** = arrows; **lakShmaNaH** = Lakshmana; **chichchheda** = chopped off; **raakShasendrasya dhanuH** = Ravana's bow; **gajakaropamam** = looking like an elephant's trunk.

With five sharp arrows, Lakshmana then chopped off Ravana's bow, which looked like an elephant's trunk.

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नीलमेघनिभांश्चास्य सदश्वान्पर्वतोपमान् ।

जघानाप्लुत्य गदया रावणस्य विभीषणः ॥ ६-१००-१७

17. **aaplytya** = bouncing forward; **vibhiiShaNah** = Vibhishana; **jaghaana** = killed; **gadayaa** = with his mace; **asya raavaNasya sadashvaan** = the excellent horses of this Ravana; **niilamegha nibhaan** = which looked like black clouds; **parvatopamaan** = and were tall as mountains.

Bouncing forward, Vibhishana killed, with his mace, the excellent horses of Ravana, which looked like black clouds and were tall as mountains.

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हताश्वाद्देगवान्वेगादवप्लुत्य महारथात् ।
क्रोधमाहारयत्तीव्रं भ्रातरं प्रति रावणः ॥ ६-१००-१८

18. **avaplutya** = leaping down; **vegaat** = with speed; **mahaarathaat** = from his large chariot; **hataashvaat** = whose horses had been killed; **raavaNaH** = Ravana; **taaa** = then; **aahaarayata** = exhibited; **tiivram** = a violent; **kopam** = anger; **bhraataram prati** = towards the younger brother (of Rama).

Leaping down with speed from his large chariot, whose horses had been killed, Ravana then exhibited a violent anger towards the younger brother of Rama.

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ततः शक्तिं महाशक्तिर्दीप्तान् दीप्ताशनीम् इव ।
विभीषणाय चिक्षेप राक्षसेन्द्रः प्रतापवान् ॥ ६-१००-१९

19. **tataH** = then; **raakShasendraH** = Ravana; **mahaashaktiH** = of great energy; **prataapavaan** = and prowess; **chikShepa** = hurled; **shaktim** = a spear; **pradiiptaam ashaniimiva** = which was like a blazing thunderbolt; **vibhiiShaNasya** = on Vibhishana.

Then, Ravana, of great energy and prowess, hurled a spear looking like a blazing thunderbolt, on Vibhishana.

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अप्राप्तामेव तां बाणैस्त्रिभिश्चिच्छेद लक्ष्मणः ।
अथोदतिष्ठत्संनादो वानराणान् तदा रणे ॥ ६-१००-२०

20. **apraaptaameva** = even before(the spear) reached Vibhishana; **chichcheda** = tore; **taam** = it; **tribhiH baaNaiH** = with three of his arrows; **atha** = thereupon; **vaanaraaNaam samnaadaH** = a loud cheer of the monkeys; **udatiShThat** = arose; **mahaaraNi** = in that great battle.

Even before the spear reached Vibhishana, Lakshmana tore it with three of his arrows and a loud cheer then arose from the monkeys in the battle-field.

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संपपात त्रिधा छिन्ना शक्तिः काञ्चनमालिनी ।
सविस्फुलिङ्गा ज्वलिता महोल्केव दिवश्च्युता ॥ ६-१००-२१

21. **shaktiH** = that spear; **kaaNchana maalinii** = crowned with gold; **chhinnaa** = torn; **tridhaa** = into three pieces; **sampapaata** = fell; **maholkeva** = like a large meteor; **savishphuliN^gaa** = with sparks of fire; **chyutaa** = fallen; **divaH** = from the sky.

That gold-crowned spear, torn into three pieces, fell like a large meteor with sparks of fire falling from the sky.

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ततः सम्भाविततरान् कालेनापि दुरासदाम् ।
जग्राह विपुलान् शक्तिन् दीप्यमानां स्वतेजसा ॥ ६-१००-२२

22. **tataH** = thereupon; **(Ravana) jagraaha** = took hold; **vipulaam shaktim** = of another large spear; **sambhaavitataraaam** = which was the most competent one; **duraasadaam** = which

was difficult to be approached; **kaalenaapi** = even by Yama; **diipyamaanaam** = and blazing; **svatejasaa** = with its own splendour.

Thereupon, Ravana took hold of another large most competent spear, which was difficult to be approached even by Yama the lord of Death and blazing as it was, with its own splendour.

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सा वेगिना बलवता रावणेन दुरात्मना ।
जज्वाल सुमहाघोरा शक्राशनिसमप्रभा ॥ ६-१००-२३

23. **saa** = that spear; **sumahaatejaaH** = with very great splendour; **jajvaala** = and burning; **diiptaashani samaprabhaa** = with a radiance equal to a blazing thunderbolt; **vegita** = was hurled swiftly; **balavataa** = by the mighty; **duraatmanaa** = and the evil-minded; **raavaNena** = Ravana.

The mighty and the evil-minded Ravana swiftly hurled that very great spear, burning with a radiance similar to that of a blazing thunder-bolt.

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एतस्मिन्नन्तरे वीरो लक्ष्मणस्तन् विभीषणम् ।
प्राणसंशयमापन्नन् तूर्णमेवाभ्यपद्यत ॥ ६-१००-२४

24. **etasmin antare** = In the meanwhile; **viiraH** = the valiant; **lakShmaNaH** = Lakshmana; **tuurNam** = quickly; **abhyavapadyata** = hastened = towards; **tam vibhiiShaNam** = that Vibhishana; **aapannam** = who got; **praaNa samshayam** = a danger to his life.

In the meanwhile, the valiant Lakshmana quickly rushed towards that Vibhishana, who got a danger to his life.

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तं विमोक्षयितुं वीरश्चापमायम्य लक्ष्मणः ।
रावणन् शक्तिहस्तन् तं शरवर्षैरवाकिरत् ॥ ६-१००-२५

25. **vimochayitum** = to rescue; **tam** = that Vibhishana; **viiraH** = the heroic; **lakShmaNaH** = Lakshmana; **aayamya** = having stretched; **chaapam** = his bow; **avaakirat** = threw out; **sharavarShaiH** = streams of arrows; **raavaNam** = on Ravana; **shaktihastam** = having the spear in his hand.

To rescue that Vibhishana, the heroic Lakshmana, having stretched his bow, threw out streams of arrows on Ravana who was holding a spear in his hand.

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कीर्यमाणः शरौघेण विसृष्टेन महात्मना ।
न प्रहर्तुं मनश्चक्रे विमुखीकृतविक्रमः ॥ ६-१००-२६

26. **kiiryamaaNaH** = poured in; **sharaugheNa** = with a multitude of arrows; **visR^iShTena** = discharged; **mahaatmanaa** = by the great-souled Lakshmana; (Ravana); **vimukhiikR^itavikramaH** = with his attack frustrated; **na chakre manaH** = did not make up his mind; **prahartum** = to attack Vibhishana (further).

Poured in with a multitude of arrows discharged by the great-souled Lakshmana, Ravana with his attach frustrated, did not make up his mind to attack Vibhishana further.

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मोक्षितं भ्रातरन् दृष्ट्वा लक्ष्मणेन स रावणः ।

लक्ष्मणाभिमुखस्तिष्ठन्निदन् वचनमब्रवीत् ॥ ६-१००-२७

27. dR^iShTvaa = seeing; bhraataram = his brother; mokShitam = rescued; lakShmaNena = by Lakshmana; saH raavaNaH = that Ravana; abraviit = spoke; idam vachanam = the following words; tiShThan = standing; lakShmaNa abhimukhaH = for his part; facing Lakshmana.

Seeing Vibhishana his brother rescued by Lakshmana, that Ravana, turning his face towards Lakshmana spoke the following words:

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मोक्षितस्ते बलश्लाघिन्यस्मादेवन् विभीषणः ।

विमुच्य राक्षसन् शक्तिस्त्वयीयं विनिपात्यते ॥ ६-१००-२८

28. balashlaaghin = O Lakshmana; exalter your own strength!; yasmaat = as; vibhiiShaNah = Vibhishana; mokShitaH = was rescued; te = by you; evam = in this way; iyam shaktiH = this spear; vimchya = leaving; raakShasam = the demon; vinipaatyate = is being hurled; tvayi = on you.

"O Lakshmana, exalter of your own strength! As Vibhishana was rescued by you in this way, this spear, on letting off Vibhishana the demon, is being hurled on you now."

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एषा ते हृदयं भित्त्वा शक्तिर्लोहितलक्षणा ।

मद्बाहुपरिघोत्सृष्टा प्राणानादाय यास्यति ॥ ६-१००-२९

29. eShaa shaktiH = this spear; lohita lakShaNaa = having blood-marks; madbaahu parighotsR^iShTaa = and hurled by my steel rod-like arm; bhitvaa = piercing; hR^idayam = your heart; yaasyati = will depart; aadaaya = (only after) taking; praaNaan = your life.

"This spear, having blood-marks and hurled by bludgeon-like arm, having pierced your heart, will depart only after taking your life."

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इत्येवमुक्त्वा तान् शक्तिमष्टघण्टां महास्वनाम् ।

मयेन मायाविहिताममोघान् शत्रुघातिनीम् ॥ ६-१००-३०

लक्ष्मणाय समुद्दिश्य ज्वलन्तीमिव तेजसा ।

रावणः परमक्रुद्धश्चिक्षेप च ननाद च ॥ ६-१००-३१

30; 31. parama kruddhaH = the greatly enraged; raavaNaH = Ravana; ityevam uktvaa = thus speaking; chikShepa = hurled; samuddishya = towards; lakShmaNaaya = Lakshmana; taam shaktim = that spear; aShTa ghaNTaam = with eight bells; mahaasvanaam = making huge sounds; maayaavihitaam = designed with a conjuring trick; mayena = by maya; amoghaam = unfailing; shatru vighaatiiniim = which destroys adversaries; jvalantiimiva = and as with a blazing; tejasa = splendour; nanaada cha = (He) also roared.

Thus saying, the greatly enraged Ravana roared and hurled towards Lakshmana, that unfailing spear, which was adorned with eight loudly clamouring bells, which had been designed by Maya the demon by dint of his conjuring trick, capable of destroying adversaries and blazing as it was with splendour.

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सा क्षिप्ता भीमवेगेन शक्राशनिसमस्वना ।

शक्तिरभ्यपतद्वेगाल्लक्ष्मणन् रणमूर्धनि ॥ ६-१००-३२

32. **saa shaktiH** = that spear; **vajraashani samasvanaa** = with a sound equal to Indra's thunder-bolt; **kShiptaa** = hurled; **bhiima vegena** = by Ravana having terrible swiftness; **abhyapatat** = soon fell; **vegaat** = with speed; **lakShmaNam-** on Lakshmana; **raNamuurdhani** = into the battle-front.

That spear, with a sound equal to Indra's thunder-bolt, hurled by the terribly swift Ravana, soon fell with speed on Lakshmana in the battle-front.

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तामनुव्याहरच्छक्तिमापतन्तीन् स राघवः ।

स्वस्त्यस्तु लक्ष्मणायेति मोघा भव हतोद्यमा ॥ ६-१००-३३

33. **saH raaghavaH** = that Rama; **anuvyaaharat** = repeatedly uttered; **taam shaktim** = to that spear; **aapatantiim** = which was rushing forth; **iti** = as follows: **svasti astu** = may it be well; **lakShmaNaaya** = with Lakshmana! **bhava** = become; **moghaa** = vain; **hatodyamaa** = may your effort be frustrated!

Rama repeatedly uttered to that spear even as it was rushing forth (on Lakshmana) as follows: "May it be well with Lakshmana! May you prove useless! May your effort be frustrated!"

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तावणेन रणे शक्तिः क्रुद्धेनाशीविषोपमा ।

मुक्ताशूरस्यभीतस्य लक्ष्मणस्य ममज्ज सा ॥ ६-१००-३४

34. **saa shaktiH aashiiviShopamaa** = that spear; looking like a venomous serpent; **muktaa** = released; **kruddhena** = by the enraged; **raavaNena** = Ravana; **raNe** = in the battle; **aashu** = quickly; **mamajja** = penetrated; **urasi** = the chest; **abhiitasya lakShmaNasya** = of the fearless Lakshmana.

That spear, which was looking like a venomous serpent, released by the enraged Ravana in the battle, quickly penetrated the bosom of Lakshmana, who stood fearless.

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न्यपतत्सा महावेगा लक्ष्मणस्य महोरसि ।

जिह्वेवोरगराजस्य दीप्यमाना महाद्युतिः ॥ ६-१००-३५

35. **saa** = that spear; **uragaraajasya jihveva** = like the tongue of Vasuki (the lord of serpents); **diipyamaanaa** = blazing; **mahaadyutiH** = with a great dazzle; **nyapatat** = fell; **mahorasi** = on the broad chest; **lakShmaNasya** = of Lakshmana; **mahaavegaa** = with enormous speed.

That spear, like the tongue of Vasuki (the lord of serpents), blazing with a great dazzle, fell on the broad chest of Lakshmana, with enormous speed.

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ततो रावणवेगेन सुदूरमवगाढया ।

शक्त्या निर्भिन्नहृदयः पपात भुवि लक्ष्मणः ॥ ६-१००-३६

36. **avagaaDhayaa** = penetrated; **suduuram** = very deeply; **shaktyaa** = by the spear; **vibhinna hR^idayaH** = and pierced through the heart; **raavaNavegena** = due to the force exerted by Ravana; **lakShmaNaH** = Lakshmana; **papaata** = fell; **bhuvi** = to the ground; **vibhinnahR^idayaH** = with his heart broken.

Penetrated very deeply and pierced through his heart by the spear due to the force exerted by Ravana, Lakshmana fell to the ground.

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तदवस्थन् समीपस्थो लक्ष्मणं प्रेक्ष्य राघवः ।
भ्रातृस्नेहान्महातेजा विषण्णहृदयोअभवत् ॥ ६-१००-३७

37. prekShya = seeing; lakShmaNam = Lakshmana; tadavastham = in that state; raaghavaH = Rama; mahaatejaaH = of extra ordinary splendour; samiipasthaH = who was in the vicinity; abhavat = became; viShaNNahR^dayaH = sorrowful at heart; bhraatR^isnehaat = because of his fraternal love.

Seeing Lakshmana in that state, Rama, of extraordinary splendour, who was stationed in the vicinity, became sorrowful at heart because of the love towards his brother.

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स मुहूर्तमनुध्याय बाष्पव्याकुललोचनः ।
बभूव सन्नब्धतरो युगान्त इव पावकः ॥ ६-१००-३८

38. saH = Rama; baaShpa paryaakulekShaNah = whose eyes were filled with tears; dhyaatvaa = reflected; muhuutamiva = just for a while; babhuuva = and was; samrabdhatarah = very much enraged; yugaante paarakaH iva = like fire at the time of dissolution of the world.

Rama, whose eyes were filled with tears, reflected just for a while and then was very much enraged, like fire at the time of dissolution of the world.

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न विषादस्य कालोअयमिति सञ्चिन्त्य राघवः ।
चक्रे सुतुमुलन् युद्धं रावणस्य वधे धृतः ॥ ६-१००-३९
सर्वयत्नेन महता लक्ष्मणं परिवीक्ष्य च ।

39. samchitya = becoming aware; iti = that; ayam = this one; na kaalaH = is not the time; vihhaadasya = for despondency; raaghavaH = Rama; pariviikShya = looking at; lakShmaNam = Lakshmana; dhR^itaH = was determined; vadhe = upon killing; raavaNasya = of Ravana; chakre = and performed; sutumulam = the highly tumultuous; yuddham = battle; mahataa sarvayatnena = with a great and whole-hearted endeavour.

Becoming aware that it was not the time for feeling despondent, and looking at Lakshmana, Rama resumed that highly tumultuous battle with a great and whole-hearted endeavour, determined as he was to destroy Ravana.

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स ददर्श ततो रामः शक्त्या भिन्नं महाहवे ॥ ६-१००-४०
लक्ष्मणन् रुधिरादिग्धं सपन्नगमिवाचलम् ।

40. tataH = then; saH raamaH = that Rama; dadarsha = saw; lakShmaNam = Lakshmana; bhinnam = who was struck; shaktyaa = by the spear; mahaavahe = in that great war; rudhiraadigddham = bathed as he was in blood; achalam iva = and looking like a mountain; sapannagam = with a snake (entering its centre).

Then, Rama saw Lakshmana, who was struck by the spear in that Great War, bathed as he was in blood and looking like a mountain with a snake (entering its centre).

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तामपि प्रहितान् शक्तिं रावणेन बलीयसा ॥ ६-१००-४१

यत्नतस्ते हरिश्रेष्ठा न शेकुरवमर्दितुम् ।

अर्दिताश्चैव बाणौघैः क्षिप्रहस्तेन रक्षसा ॥ ६-१००-४२

41; 42. **yatnataH api** = even though exerting; **ava marditum** = to pull out; **taam** = that; **shaktim** = spear; **prahitaam** = hurled; **baliiyasaa raavaNena** = by the mighty Ravana; **te harishreShThaaH** = those foremost among monkeys; **na shekuH** = could not do it; **arditaaH chaiva** = as they were being tormented; **pravakeNa rakShasaam** = by Ravana the foremost among the demons; **baaNaughaiH** = with a multitude of his arrows.

Even with an exertion to pull out that spear hurled by the mighty Ravana, those foremost of the monkeys could not those foremost of the monkeys could not do it because they were being tormented by Ravana the foremost of demons with a stream of his arrows.

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सौमित्रिन् सा विनिर्भिद्य प्रविष्टा धरणीतलम् ।

तान् कराभ्यां परामृश्य रामः शक्तिं भयावहाम् ॥ ६-१००-४३

बभञ्ज समरे क्रुद्धो बलवद्विचकर्ष च ।

43. **vinirbhidya** = penetrating; **saumitreH** = through Lakshmana's bosom; **saa** = that spear; **praviShTaa** = touched; **dharaNiitalam** = the earth's surface; **paraamarshya karaabhyaam** = seizing hold with his hands; **taam shaktim bhayaarchaam** = that awful spear; **balavaan** = the mighty; **raamaH** = Rama; **vichakarSha** = drew it out; **kruddhaH** = and getting enraged; **babhaN^jacha** = broke it; **samare** = during the course of the battle.

Penetrating through Lakshmana's bosom, that spear touched the earth. Seizing hold of awful spear with his hands, the mighty Rama drew it out and getting enraged, broke it during the course of the battle.

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तस्य निष्कर्षतः शक्तिन् रावणेन बलीयसा ॥ ६-१००-४४

शराः सर्वेषु गात्रेषु पातिता मर्मभेदिनः ।

44. **baliiyasaa raavaNena** = by the mighty Ravana; **paaittaaH** = were sunk; **sharaaH** = arrows; **marma bhedinaH** = which pierced his vital organs; **sarveShu gaatreShu** = and all the limbs; **tasya** = of Rama; **niShkarShataH** = who was drawing; **shaktim** = that spear.

While Rama was drawing the spear out; arrow, which pierced his vital organs, were sunk by the mighty Ravana on all his limbs.

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अचिन्तयित्वा तान्बाणान्समाश्लिष्या च लक्ष्मणम् ॥ ६-१००-४५

अब्रवीच्च हनूमन्तन् सुग्रीवन् चैव राघवः ।

45. **achintayitvaa** = ignoring; **taan** = those; **baaNaan** = arrows; **samaashliShya** = and having embraced; **lakShmaNam** = Lakshmana; **abraviichcha** = (Rama) spoke; **hanuumantam** = to Hanuma; **sugriivamcha** = and Sugreeva; **mahaakapim** = the king of the monkeys (as follows):

Ignoring those arrows and having embraced Lakshmana, Rama spoke to Hanuma and Sugreeva, the king of monkeys, as follows:

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लक्ष्मणं परिवार्येह तिष्ठध्वन् वानरोत्तमाः ॥ ६-१००-४६

पराक्रमस्य कालोअयन् सम्प्राप्तो मे चिरेप्सितः ।

पापात्मायन् दशग्रीवो वध्यतां पापनिश्चयः ॥ ६-१००-४७

काङ्क्षितः स्तोककस्येव घर्मान्ते मेघदर्शनम् ।

46; 47. **vaanarottamaaH** = O the foremost among the monkeys!; **tiShThadhvam** = remain; **parivaaryeva** = just encompassing; **lakShmaNam** = Lakshmana; **ayam paapaatmaayam dashagriivaH** = let this malicious Ravana; **paapa nishchayaH** = having evil designs; **vadhyataam** = be killed; **ayam** = this; **paraakramasya kaalaH** = time to show my prowess; **me chirepsitaH** = which I have been wishing for long; **sampraaptaH** = has come; **chaatakasya iva** = as for a chataka bird; **meghadarshanam** = the site of a cloud (would come) **kaaN^kShitam** = as desired by it; **gharmaante** = at the end of the hot season.

"O the chiefs of monkeys! Remain just encompassing Lakshmana. Let this malicious Ravana of evil designs be killed. The time to manifest my prowess, which I have been wishing for long, has come, as for a chataka bird, the site of a cloud would come, as sought by it, at the end of a hot season."

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अस्मिन्मुहूर्ते नचिरात्सत्यं प्रतिशृणोमि वः ॥ ६-१००-४८

अरावणमरामन् वा जगद्द्रक्ष्यथ वानराः ।

48. **pratishR^iNomi** = I take this owe; **satyam** = in truth; **vaH** = before you; **asmin muhuurte** = at this moment; **vaanaraaH** = O monkeys!; **drakShyatha** = you will see; **nachiraat** = without delay; **jagat** = (either) the world; **araavaNam** = devoid of Ravana; **araamam vaa** = or devoid of Rama (myself).

"I take this vow in truth before you, at this moment, O monkeys, that without delay, you will see the world devoid of Ravana or Rama (myself)."

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राज्यनाशन् वने वासन् दण्डके परिधावनम् ॥ ६-१००-४९

वैदेह्याश्च परामर्शन् रक्षोभिश्च समागमम् ।

49. **samaagamam** = I encountered; **raajyanaasham** = with the loss of soverighnity; **vane vaasam** = the dwelling in the forest; **paridhaavanam** = the wandering around; **daN^Dake** = in the forest of Dandaka; **paraamarsham** = and the insult offered; **vaideyehyaaH** = to Seetha; **rakShobhiH** = by the demons.

"I encountered with the loss of sovereignty, the dwelling in the forest, the wandering around in the woods of Dandaka and the rough treatment of Seetha by the demons."

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प्राप्तन् दुःखं महद्भोरं क्लेशं च निरयोपमम् ॥ ६-१००-५०

अद्य सर्वमहन् त्यक्ष्ये हत्वा तन् रावणं रणे ।

50. **mahat** = A great; **ghoram** = and terrible; **duHkham** = suffering; **praaptam** = was obtained; **klehashcha** = a trouble too; **nirayopamaH** = tantamounting to hell; **adya** = now; **aham** = I; **nihatvaa** = by killing; **raavaNam** = Ravana; **raNe** = in battle; **tyakShye** = will relieve myself; **sarvam** = of all that trouble.

"A great and terrible suffering has happened to me and an agony equivalent to hell. Now, by killing Ravana in battle, I will relieve myself of all that agony."

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यदर्थन् वानरं सैन्यं समानीतमिदं मया ॥ ६-१००-५१

सुग्रीवश्च कृतो राज्ये निहत्वा वालिनन् रणे ।

सोअयमद्य रणे पापश्चक्षुर्विषयमागतः ॥ ६-१००-५२

51; 52. **yadartham** = for whose sake; **idam** = this; **vaanaram sainyam** = army of monkeys; **samaaniitam** = has been brought; **mayaa** = by me; **raajyekR^ite sugriivaH cha** = and Sugreeva has been anointed to his kingdom; **nihatvaa** = by killing; **vaalinam** = Vali; **yadartham** = and for whose sake; **saagaraH** = the ocean; **kraantaH** = has been crossed; **setuH** = and a bridge; **baddhaH** = built; **saH ayam paapaH** = that sinful demon; **chakShurviShayam aagataH** = has come within the range of my sight; **raNe** = in the battle-field; **adya** = now.

"That sinful demon, for whose sake, this army of monkeys has been brought by me, Sugreeva has been anointed on the throne after killing Vali and for whose sake the ocean has been crossed and a bridge built on it, has come within the range of my sight in the battle-field now."

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चक्षुर्विषयमागम्य नायन् जीवितुमर्हति ॥ ६-१००-५३

दृष्टिन् दृष्टिविषयेव सर्पस्य मम रावणः ।

यथा वा वैनतेयस्य दृष्टिं प्राप्तो भुजंगमः ॥ ६-१००-५४

53; 54. **ayam raavaNaH** = this Ravana; **aagatya** = having come; **mama chakShurviShayam** = within the range of my vision; **naarhati jiivitam** = cannot survive; **dR^iShTim iva** = any more than the one who has come within the range of vision; **sarpasya** = of snake; **dR^iShTiviShasya** = injecting deadly poison with its very glance; **bhujangamaH** = or than a serpent; **dR^iShTim praaptam** = who has come within the range of vision; **vainateyasya** = of Garuda; the King of birds and the enemy of serpents.

"This Ravana, having come within the range of my vision, cannot survive, any more than the one who has come within the range of vision of a snake injecting deadly poison with its very glance or than a serpent who has come within the range of vision of Garuda, the king of birds and the enemy of serpents."

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स्वस्थाः पश्यत दुर्धर्षा युद्धन् वानरपुङ्गवाः ।

आसीनाः पर्वताग्रेषु ममेदन् रावणस्य च ॥ ६-१००-५५

55. **vaanara pungavaaH durdharShaaH** = O the foremost among the monkeys; who are so difficult to conquer!; **aasiinaaH** = seated; **parvataagreShu** = on the mountain-peaks; **pashyata** = you witness; **svasthaaH** = at ease; **idam** = this; **yuddham** = battle; **mama** = between myself; **raavaNasya cha** = and Ravana.

"O the foremost of the monkeys who are so difficult to conquer! Seated on the mountain-peaks, you witness at ease, this battle between myself and Ravana."

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अद्य रामस्य रामत्वं पश्यन्तु मम सन्युगे ।

त्रयो लोकाः सगन्धर्वाः सदेवाः सर्षिचारणाः ॥ ६-१००-५६

56. **trayaH lokaaH** = Let the three worlds; **sagandharvaaH** = including Gandharvas the celestial musicians; **sadevaaH** = gods; **sarShiH** = the sages; **chaaraNaaH** = the celestial bards; **pashyant** = see; **adya** = today; **raamatvam** = the Ramahood; **raamasya** = of Rama; **mama samyuge** = during the course of my battle.

"Let the three worlds (viz. the earth, heaven and the intermediate region) including Gandharvas the celestial musicians, the gods, the sages and the celestial bards see today the Ramahood of Rama during the course of my battle."

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अद्य कर्म करिष्यामि यल्लोकाः सचराचराः ।
सदेवाः कथयिष्यन्ति यावद्भूमिर्धरिष्यति ॥ ६-१००-५७
समागम्य सदा लोके यथा युद्धं प्रवर्तितम् ।

57. kariShyaami = I shall perform; adya = today; karma = a feat; yat = which; lokaaH = people; loke = in the world; sacharaacharaaH = including all living beings; both mobile and immobile; sadevaaH = as also gods; sadaa kathayiShyanti = will ever narrate; samaagamya = together; yathaa = describing how; yuddham = the battle; pravartitam = proceeded; yaavat = as long as; bhuumiH = the earth; dhariShyati = is able to support; yat = those who (occupy it).

"I shall perform today a feat, which people in the world including all living beings both mobile and immobile, as also gods, will ever narrate together, describing how the battle proceeded, as long as the earth is able to support those who occupy it."

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एवमुक्त्वा शितैर्बाणैस्तप्तकाञ्चनभूषणैः ।
आजघान दशग्रीवन् रणे रामः समाहितः ॥ ६-१००-५८

58. evam = thus; uktvaa = speaking; raamaH = Rama; samaahitaH = with an attentive mind; raNe = in the battle-field; aajaghaana = struck; dashagriivam = Rama; shитайH baaNaiH = with sharp arrows; tapta kaaN^chana bhuuShaNaiH = decked with pure gold.

Thus speaking, Rama with an attentive mind in the battle-field, struck Rama with sharp arrows, decked in pure gold.

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अथ प्रदीप्तैर्नाराचैर्मुसलैश्चापि रावणः ॥ ६-१००-५९
अभ्यवर्षत्तदा रामन् धाराभिरिव तोयदः ।

59. atha = thereupon; raavaNaH = Ravana; abhyavarShat = streamed forth; pradiiptaiH = blazing; naaraachaiH = steel arrows; musalaishchapi = and clubs; tadaa = then; toyadaH iva = as cloud; (would shower) dhaaraabhiH = the rains.

Thereupon, Ravana streamed forth blazing steel arrows and then clubs, as clouds would stream forth the rains.

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रामरावणमुक्तानामन्योन्यमभिनिघ्नताम् ॥ ६-१००-६०
शराणान् च शराणां च बभूव तुमुलः स्वनः ।

60. tumulaH = A tumultuous; svanaH = sound; babhuuva = arose; varaaNaamcha sharaanaam cha = from the excellent arrows; raama raavaNa muktaanaam = released by Rama and Ravana; abhinighnataam = as they struck; anyonyam = each other.

A tumultuous sound arose from the excellent arrows, released by Rama and Ravana, as they struck each other.

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ते भिन्नाश्च विकीर्णाश्च रामरावणयोः शराः ॥ ६-१००-६१

अन्तरिक्षात्प्रदीप्ताग्रा निपेतुर्धरणीतले ।

61. **sharaaH** = the arrows; **raama raavaNayoH** = of Rama and Ravana; **vibhinnaashcha** = split asunder; **vikiiirNaashcha** = and scattered off; **pradiiptaagraaH** = with their blazing points; **nipetuH** = fell; **dharaNiitale** = on to the floor; **antarikShaata** = from the space.

The arrows of Rama and Ravana, split asunder and scattered off, with their blazing points, fell from the space on to the surface of the earth.

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तयोज्यातलनिर्घोषो रामरावणयोर्महान् ॥ ६-१००-६२

त्रासनः सर्वभूतानान् स बभूवाद्भुतोपमः ।

62. **mahaan** = the loud; **nirghoShaH** = sound; **jyaatala** = produced by the impact of the bow string on the palms; **tayoH raama raavaNayoH** = of those heroes; Rama and Ravana; **traasanaH** = which struck terror; **sarva bhuutaanaam** = in all the living beings; **adbhuta darshanaH** = was felt astonished by the audience.

The loud sound, produced by the impact of the bow-string on the palms of those two heroes Rama and Ravana, which struck terror in all the living beings, was felt astonished by the audience.

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विकीर्यमाणः शरजालवृष्टिभिर् ।

महात्मना दीप्तधनुष्मतार्दितः ।

भयात्प्रदुद्राव समेत्य रावणो ।

यथानिलेनाभिहतो बलाहकः ॥ ६-१००-६३

63. **vikiiiryamaaNaH** = torn asunder; **sharajaala vR^iShTibhiH** = by the streams of a multitude of arrows; **mahaatmanaH** = by the great souled Rama; **diiptadhanuShmataa** = who was armed with a blazing bow; **sametya** = while coming in collusion with him; **raavaNaH** = Ravana; **pradudraava** = ran away; **bhayaat** = out of fear; **valaahakaH yathaa** = like a cloud (dispersing); **abhihataH** = when pushed; **anilena** = by a tempest.

Torn asunder by the streams of a multitude of arrows by the great-souled Rama, who was armed with a blazing bow, while coming in collusion with him, Ravana took to his heels out of fear, like a cloud when pushed by a tempest.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये युद्धकाण्डे शततमः सर्गः

Thus, this is the 100th chapter in Yuddha Kanda of Valmiki Ramayana, the First Epic poem of India.

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Book VI : Yuddha Kanda - Book Of War

Chapter [Sarga] 101 Verses converted to UTF-8, Nov 09

Introduction

Rama laments over the uncertain condition of Lakshmana. He calls Sushena, the monkey-physician. Sushena tests Lakshmana and says he is still alive. Sushena then requests Hanuma to go all the way to Himalayas and bring the required herbs to treat Lakshmana. Hanuma proceeds to Mount Mahodara and failing to identify the herbs there, carries the mountain-peak itself and brings it to Sushena. Lakshmana regains consciousness, after getting treated with that herb by Sushena.

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शक्त्या निपातितं दृष्ट्वा रावणेन बलीयसा ।
लक्ष्मणं समर् शूरं शोणितौघपरिप्लुतम् ॥ ६-१०१-१
स दत्त्वा तुमुलं युद्धं रावणस्य दुरात्मनः ।
विसृजनेव बाणौघान्सुषेणं वाक्यमब्रवीत् ॥ ६-१०१-२

1; 2. dRⁱShTyaa = seeing; shuuram = the valiant; lakShmaNam = Lakshmana; shoNitau ghapariphitam = who was bathed in a stream of blood; samare = in battle; nipaaitam = when overthrown; shaktyaa = with a spear; baliyyasaa raavaNena = by the mighty Ravana; saH = Rama; dattvaa = giving; tumulam = a tumultuous; yuddham = fight; duraatmanaH raavaNaH = with the evil-minded Ravana; visRⁱjanneva = and even while releasing; baaNaughaan = a multitude of arrows; abraviit = spoke; suSheNam = to Sushena; idam = the following words:

Seeing the valiant Lakshmana bathed in a stream of blood, when struck down in battle with a spear by the mighty Ravana and having given a tumultuous fight, to the evil-minded Ravana, Rama spoke as follows to Sushena, even while releasing a multitude of arrows (at Ravana).

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एष रावणवेगेन लक्ष्मणः पतितः क्षितौ ।
सर्पवद्वेष्टते वीरो मम शोकमुदीरयन् ॥ ६-१०१-३

3. eShaH = this; viiraH = heroic; lakShmaNaH = Lakshmana; patitaH = who fell down; bhuvi = on earth; raavaNa viiryeNa = on account of Ravana's prowess; udiirayan = increasing; shokam = my sorrow; cheShTate = is wiggling; bhuumau = on the ground; sarpavat = like a serpent.

"This heroic Lakshmana, falling down on earth yielding to Ravana's prowess, is wiggling like a serpent, causing an increase in grief to me."

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शोणिताद्रमिमन् वीरं प्राणैरिष्टतरं मम ।
पश्यतो मम का शक्तिर्योद्धुं पर्याकुलात्मनः ॥ ६-१०१-४

4. kaa = what; shaktiH = energy (is there); mama = for me; paryaakulaatmanaH = disturbed in mind; yauddhum = to fight; pashyataH = while seeing; imam = this; viiram = valiant Lakshmana; mama priyataram praaNaiH = the most beloved to me as dear as life; shoNitaardram = bathed in blood?

"My energy to fight is failing, even as I see this valiant Lakshmana, who is dearer to me than life, bathed in blood, my mind being greatly disturbed."

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अयन् स समरश्लाघी भ्राता मे शुभलक्षणः ।

यदि पञ्चत्वमापन्नः प्राणैर्मे किन् सुखेन वा ॥ ६-१०१-५

5. kim = of what use; praaNaiH = is life; sukkena vaa = or happiness; me = to me; yadi saH ayam me bhraataa = if this famous brother of mine; shubha lakShaNaH = who is endowed with auspicious bodily marks; samarashlaaghii = and always speaks highly of war; aapannaH = obtain; paN^chatvam = his death?

"Of what use is life or happiness to me, if this illustrious brother of mine, who is endowed with auspicious bodily marks and who always speaks highly of war, meets with his death?"

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लज्जतीव हि मे वीर्यं भ्रश्यतीव कराद्धनुः ।

सायका व्यवसीदन्ति दृष्टिर्बाष्पवशन् गता ॥ ६-१०१-६

6. me = my; viiryam = valour; lajjatiiva = is feeling shy; as it were; dhanuH = my bow; bhrashyatiiva = is falling down; karaat = from my hand; saayakaaH = my arrows; vyavasiidanti = are dropping down; dR^iShTiH = my vision; gataa = got; baaShpavasham = overcome with tears.

"My valour is feeling shy, as it were. My bow seems to fall down from any hand. My arrows are dropping down. My vision has been overcome with tears."

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अवसीदन्ति गात्राणि स्वप्नयाने नृणामिव ।

चिन्ता मे वर्धते तीव्रा मुमूर्षापि च जायते ॥ ६-१०१-७

7. gaatraaNi = my limbs; avasiidanti = seem to sink down; nR^iNaam iva = like those of men; svapnayaane = in sleep; chintaa = tension; vartate = is; tiivraa = growing; me = in me; jaayate mumuurShaapi = I even wish to die.

"My limbs seem to sink down, like those of men in sleep. I have a serious tension, growing in me. I even wish to die."

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भ्रातरं निहतन् दृष्ट्वा रावणेन दुरात्मना ।

विष्टन्तं तु दुःखार्तं मर्मण्यभिहतं भृशम् ॥ ६-१०१-८

8. bhraataram = my brother; abhihatam = has been struck down; duraatmanaa = by the evil-minded; raavaNena = Ravana; abhihatam bhR^isham = seriously wounded; marmaNi = in his vital parts; duHkhaartam = afflicted with agony; viShTanantam = and grooming.

"My brother has been struck down by the evil-minded Ravana, seriously wounded in his vital parts, afflicted with agony and grooming."

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राघवो भ्रातरं दृष्ट्य प्रियं प्राणं बहिश्चरम् ।
दुःखेन महताविष्टो ध्यानशोकपरायणः ॥ ६-१०१-९

9. dR^iShTvaa = seeing; priyam = his beloved; bhraataram = brother; praaNam = who was his very life-breath; bahishcharam = moving outside; raaghavaH = Rama; aaviShTaH = was stricken; mahataa duHkhena = with excessive agony; dhayaana shoka paraayaNaH = gave himself up to anxiety and grief.

Seeing his beloved brother, who was his very life-breath moving outside, Rama was afflicted with excessive agony and gave himself up to anxiety and grief.

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परन् विषादमापन्नो विललापाकुलेन्द्रियः ।
न हि युद्धेन मे कार्यं नैव प्राणैर्न सीतया ॥ ६-१०१-१०

10. dR^iShTvaa = seeing; lakShmaNam = Lakshmana; bhraataram = his brother; nihatam raNapaamsuShu = lying wounded in the dust of the battle-field; aapannaH = he got into; param = extreme; viShaadam = despondency; vilalaapa = and lamented (as follows); aakulendriyaH = confused in mind; as he was.

Seeing Lakshmana his brother lying wounded in the dust of the battle-field, he got into extreme despondency and lamented (as follows), confused in mind, as he was:

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विजयोऽपि हि मे शूर न प्रियायोपकल्पते ।
अचक्षुर्विषयश्चन्द्रः कां प्रीतिं जनयिष्यति ॥ ६-१०१-११

11. shuura = O the valiant Lakshmana!; vijayaH.api = even victory; na priyaaya upakalpate = is not making a pleasure; me = for me; kaam = what; priitim = pleasure; (can) chandraH = the moon; janayiShyati = create; achakShurviShayaH = for a man who has lost his vision?

"O the valiant Lakshmana! Even victory cannot create a pleasure for me. What pleasure can the moon create for a man who has lost his vision?"

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किं मे युद्धेन किं प्राणैर्युद्धकार्यं न विद्यते ।
यत्रायं निहतः शेते रणमूर्धनि लक्ष्मणः ॥ ६-१०१-१२

12. kim me = what purpose of mine will be served by fighting; kim praaNaiH = or even by life?; ayam lakShmaNaH = this Lakshmana; shete = lies; nihataH = killed; yatra raNamurdhani = in forefront of battle here; na vidyate = I have no; yuddhakaaryam = use for the war.

"What purpose of mine will be served by fighting or eve by life? When this Lakshmana lies killed in the forefront of battle here, I have no use for the war."

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यथैव मां वनं यान्तमनुयाति महाद्युतिः ।
अहमप्युपयास्यामि तथैवैनं यमक्षयम् ॥ ६-१०१-१३

13. yathaiva = in the same way as; mahaadyutiH = the very glorious Lakshmana; amyaati = followed; maam = me; yaantam = when I was going; vanam = to the forest; ahamapi = I too; tathaiva = will in the same way; upayaasyaami = follow; enam = him; yamakShayam = to the abode of Yama the Lord of Death.

"In the same way as the very glorious Lakshmana followed me When I was going to the forest, I too will in the same way follow him to the abode of Yama the lord of Death."

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इष्टबन्धुजनो नित्यं मां स नित्यमनुव्रतः ।
इमामवस्थां गमितो राक्षसैः कूटयोधिभिः ॥ ६-१०१-१४

14. saH = Lakshmana; iShTa bandhujanaH = who is having his beloved relatives; anuvrataH = and who is ardently devoted; maam = to me; nityam = forever; gamitaH = is obtained; imaam = this; avasthaam = condition; raakShasaiH = by the demons; kuuTayodhibhiH = who fight treacherously.

"The demons, who fight treacherously, created this condition to Lakshmana, who loved his relatives and who was ardently devoted forever to me."

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देशे देशे कलत्राणि देशे देशे च बान्धवाः ।
तं तु देशं न पश्यामि यत्र भ्राता सहोदरः ॥ ६-१०१-१५

15. kalatraaNi = wives may be obtained; deshe deshe = everywhere; baandhavaaH = relatives (can be had) deshe deshe cha = everywhere; na pashyaami = I do not find; bhraataa = brother; sahodaraH = born of the same womb; yatra tam desham tu = as such a place; wherever.

"Wives may be obtained ever where. Relatives can be had every where. However, I do not find a brother, born of the same womb, at such a place whatsoever."

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इत्येवं विलपन्तं तं शोकविह्वलितेन्द्रियम् ।
विवेष्टमानं करुणमुच्छ्वसन्तं पुनः पुनः ॥ ६-१०१-१६

16. (The monkeys saw) tam = that Rama; vilapantam ityevam = thus lamenting; shoka vihvalitendriyam viveShTamaanam = with his mind reeling and distressed in grief; karuNam = pitiable; uchchhvasantam = sighing his breath; punaH punaH = repeatedly.

The monkeys saw that Rama, thus lamenting with his mind reeling and distressed in grief and pitiable sighing his breath repeatedly.

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किं नु राज्ये दुर्धर्षलक्ष्मणेन विना मम ।
कथं वक्ष्याम्यहं त्वम्बां सुमित्रां पुत्रवत्सलाम् ॥ ६-१०१-१७

17. kim nu = of what use; raajyena = is the kingdom; mama = for me; durdharSha lakSmaNena vinaa = without Lakshmana; who was difficult to over power?; aham katham akShyaami = what can I tell; sumitraam = to Sumitra; putravatsalaamambaam = the mother; who was fond of her son.

"Of what use is the kingdom for me, without Lakshmana, who was difficult to over power? What can I tell to Sumitra, the mother who was so fond of her son?"

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उपालम्भं न शक्यामि सोढुं दत्तं सुमित्रया ।
किं नु वक्ष्यामि कौसल्यां मातरं किं नु कैकयीम् ॥ ६-१०१-१८

18. **na shakShyaami** = I shall not be able; **soDhum** = to bear; **upaalambham** = the reproach; **dattam** = which will be given; **sumitrayaa** = by sumitra; **kim nu vakShyaami** = what shall I say; **kausalyaam** = to Kausalya; **maataram** = the mother; **kimnu** = and what shall I say; **kaikeyiim** = to Kaikeyi?

"I shall not be able to bear the reproach, which will be levelled by Sumitra. What shall I pay to kausalya the mother or what shall I say to Kaikeya?"

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भरतं किं नु वक्ष्यामि शत्रुघ्नं च महाबलम् ।
सह तेन वनं यातो विना तेनागतः कथम् ॥ ६-१०१-१९

19. **kim nu vakShyaami** = what shall I say; **bharatam** = to Bhrata; **mahaabalam** **shatrughnam** = or to the mighty Shatrughna; (when they ask me); **katham** = how; **aagataH** = I can back; **tena vinaa** = without Lakshmana; **yaataH** = eventhough I went; **vanam** = to the forest; **tena saha** = along with him?

"What shall I say to Bharata or to the mighty Shatrughna, when they ask me, how I came back without Lakshmana even though I went to the forest along with him?"

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इहैव मरणं श्रेयो न तु बन्धुविगर्हणम् ।
किं मया दुष्कृतं कर्म कृतमन्यत्र जन्मनि ॥ ६-१०१-२०
येन मे धार्मिको भ्राता निहतश्चाग्रतः स्थितः ।

20. **maraNam** = death; **shreyaH** = is better; **ihaiva** = here only; **tu** = but; **na** = not; **bandhuvigarhaNam** = a reproaches by one's own people; **kim** = what; **duSkR^itam karma** = sinful act; **kR^itam** = was done; **mayaa** = by me; **anyatra janmani** = in another life; **yena** = due to which; **dhaarmikaH me bhraataa** = my righteous brother; **nihataH** = having been killed; **sthitaH** = lies; **agrataH** = before me.

"It is better to die at this place only, rather than hear the reproaches of one's own people. What sinful act was done by me in a previous birth due to which my righteous brother lies killed before me?"

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हा भ्रातर्मनुजश्रेष्ठ शूराणाम् प्रवर प्रभो ॥ ६-१०१-२१
एकाकी किं नु मां त्यक्त्वा परलोकाय गच्छसि ।

21. **haa** = Alas!; **bhraataH** = O brother; **manuja shroShTha** = the best of men!; **pravara** = O the foremost; **shuuraaNaam** = among the valiant men!; **prabho** = O the powerful man!; **tyaktvaa** = deserting; **maam** = me; **kim nu** = why; **gachchhasi** = are you going; **paralokaaya** = to the other world; **ekaakii** = alone?

"Alas! O the powerful brother, the best of men! O the foremost among the valiant men! Why are you going to the other world, deserting me?"

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विलपन्तं च मां भ्रातः किमर्थं नावभाषसे ॥ ६-१०१-२२
उत्तिष्ठ पश्य किं शेषे दीनं मां पश्य चक्षुषा ।

22. **bhraataH** = O brother!; **kim** = why; **naavabhaaShase** = don't you talk; **maam** = to me; **vilapantam** = who is lamenting?; **uttiShTha** = rise; **pashya** = and see!; **kim** = why; **sheShe** = are you lying down? **pashya** = see; **diinam** = the miserable; **maam** = me; **chakShuShaa** = with your own eyes.

"O brother! Why don't you talk to me, even though I am lamenting? Rise and see! Why are you lying down? See me, by opening your own eyes, miserable as I am."

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शोकार्तस्य प्रमत्तस्य पर्वतेषु वनेषु च ॥ ६-१०१-२३
विषण्णस्य महाबाहो समाश्वासयिता मम ।

23. **mahaabaaho** = O the mighty armed!; **samaashvaasayitaa** = you have been indeed consolign; **mama** = me; **viShaNNasya** = when I felt low-spirited; **pramattasya** = and listless; **shokaantasya** = stricken with grief as I was; **parvateShu** = in mountain; **vaneShu** = and forests.

"O the mighty armed! You have been indeed comforting me, whenever stricken with grief, I roamed listlessly among mountains and forests or felt low-spirited."

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राममेवं ब्रुवाणं तु शोकव्याकुलितेन्द्रियम् ॥ ६-१०१-२४
आश्वासयन्नुवाचेदं सुषेणः परमं वचः ।

24. **aashvaasayan** = comforting; **raamam** = Rama; **shoka vyaakulitendriyam** = whose mind was full of grief; **evam** = and thus; **bruvaaNam** = speaking (lamenting); **suSheNaH** = Sushena; **uvaacha** = addressed; **idam paramam vachaH** = the following excellent words.

Comforting Rama, whose mind was full of grief and who was thus lamenting, Sushena, for his part, addressed the following excellent words:

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त्यजेमां नरशार्दूल बुद्धिं वैक्लब्यकारिणीम् ॥ ६-१०१-२५
शोकसंजननीं चिन्तां तुल्यां बाणैश्चमूमुखे ।

25. **navashaarduula** = O the excellent among men!; **tyaja** = give up; **buddhim** = this notion; **vaiklabyakaariNiim** = which causes despondency in you; **imaam chintaam** = this anguish; **shoka samjananiim** = which gives rise to grief; **tulyaam baaNaiH** = and is as piercing as arrows; **chamuumukhe** = in the forefront of battle.

"O the excellent among men! Give up this notion, which causes despondency in you, this anguish which gives rise to grief and is as piercing as arrows, in the forefront of battle."

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नैव पञ्चत्वमापन्नो लक्ष्मणो लक्ष्मिवर्धनः ॥ ६-१०१-२६
न ह्यस्य विकृतं वक्त्रं न च श्यामत्वमागतम् ।

26. **lakShmaNaH** = Lakshmana; **lakShmivardhanaH** = the augments of prosperity; **naina aapannaH** = has not got; **paN^chatvam** = into death; **asya** = his; **vaktram** = countenance; **na vikR^itam hi** = is not changed; **naagatam shyaamatvam** = nor has it become dark.

"Lakshmana, the augments of prosperity, has not got into death. His countenance is not changed, nor has it become dark."

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सुप्रभन् च प्रसन्नं च मुखमस्याभिलक्ष्यते ॥ ६-१०१-२७
पद्मरक्ततलौ हस्तौ सुप्रसन्ने च लोचने ।

27. **asya mukham** = Let his face; **niriikShyataam** = be seen; **suprabham** = with a good brightness; **suprasannam cha** = and very much placid; **hastau** = His hands; **padmapatra talau** =

are having palms; resembling the petals of a lotus; **lochane cha** = His eyes too; **suprasanne** = are very bright.

"His face may be seen with a good brightness and very much placid. The palms of his hands are resembling the petals of a lotus. His eyes too are very bright."

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नेदृशं दृश्यते रूपं गतासूनां विशां पते ॥ ६-१०१-२८

विषादं मा कृथा वीर सप्राणोऽयमरिंदम ।

28. **vishaampate** = O king!; **ruupam** = the appearance; **gataasuunaam** = of the dead; **nadR^ishyate** = does not look; **iidR^isham** = like this; **viira** = O hero; **arimdama** = the annihilator of enemies!; **ayam** = He; **sapraaNaH** = is all with his life; **viShaadam maakR^ithaaH** = do not worry |

"O king! The appearance of the dead does not look like this. O hero, the annihilator of enemies! He is all with his life. Do not worry."

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आख्याति तु प्रसुप्तस्य स्रस्तगात्रस्य भूतले ॥ ६-१०१-२९

सोच्छवासं हृदयं वीर कम्पमानं मुहुर्मुहुः ।

29. **muhurmuhuH** = the repeatedly; **kampamaanam** = beating; **hR^idayam** = heart; **sochchhvaasam** = with the take of the breath; (of Lakshmana); **prasuptasya bhutale** = lying on the earth's surface; fast asleep; **sraptagaatrasya** = with his limbs relaxed; **aakhyaati** = are telling; **viira** = O the gallant prince!.

"The repeatedly beating heart with the signs of breath of Lakshmana, lying on the earth's surface, fast asleep, with his limbs relaxed are telling it, O the gallant prince!"

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एवं न विद्यते रूपन् गतासूनान् विशां पते ॥ ६-१०१-३०

समीपस्थमुवाचेदं हनूमन्तं महाकपिम् ।

30. **uktvaa** = having addressed; **vachaH** = the words; **evam** = thus; **raaghavam** = to Rama; **suSheNaH** = Sushena; **mahaapraajNaH** = the highly learned one; **uvaacha** = spoke; **idam** = these words; **hanuumantam** = to Hanuma; **mahaakapim** = the great monkey; **samiipastham** = who was standing nearby.

Having addressed the words thus to Rama, the highly learned Sushena spoke the following words to Hanuma the great monkey, who was standing nearby:

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सौम्य शीघ्रमितो गत्वा शैलमोषधिपर्वतम् ॥ ६-१०१-३१

पूर्वन् हि कथितो यो असौ वीर जाम्बवता शुभः ।

दक्षिणे शिखरे तस्य जातामोषधिमानय ॥ ६-१०१-३२

विशल्यकरणी नाम विशल्यकरणीन् शुभाम् ।

संजीवकरणीं वीर संधानीं च महौषधीम् ॥ ६-१०१-३३

संजीवनार्थं वीरस्य लक्ष्मणस्य महात्मनः ।

31; 32; 33. **gatvaa** = going; **itaH** = from this place; **shiighram** = quickly; **saumya** = O gentle one!; **shailam** = to the mountain; **ouShadhiparvatam** = called Oushadhi Mountain; **kathitaH** = which was already narrated; **tava** = to you; **puurvam** = previously; **jaanbavataa** = by

Jambavan; **viira** = O brave one!; **aanaya** = bring; **iha** = here; **samjiivanaartham** = for restoring to consciousness; **viirasya mahaatmanaH lakShmaNasya** = the great souled and the heroic Lakshmana; **mahauShadhim vishalyakaraNiim(1)** = the precious herb Vishalya karani; **naamnaa** = by name; **jaataam** = which has sprung up; **dakShiNe shikhare** = on its southern peak; **tathaa** = and; **saavarNa karaNiim(2)** = savarngakarani; **sanjiivakaraNiim(3)** = Sanjiva karani; **mahauShadhiim samdhaaniim cha(4)** = and the precious herb Samdhanakarani.

"Proceeding from this place with full speed, O gentle one!, to the mountain called Oushadhi (Mahodaya), which was already described to you previously by Jambavan, O brave one! Bring here for restoring the great-souled and heroic Lakshmana to consciousness, the precious herb Vishalyakarani (1) by name which was sprung up on its southern peak, Savarnakarnani (2), Samjivakarani(3) and the precious herb, Samdhanakarani (4)."

(1) Vishalyakarani: A herb credited with the virtue of expelling an arrow /other weapons from the body, healing the wound and relieving pain. (2) Savarnakarani: Another herb supposed to possess the property of counteracting the discolouration caused by a wound, burns etc. and restoring the original colour of the skin. (3) Samjivakarani: Another herb believed to possess the virtue of bringing back an unconscious person to consciousness. (4) Samdhani: A herb credited with the property of joining a fractured bone.

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इत्येवमुक्तो हनुमान्गत्वा चौषदिपर्वतम् ॥ ६-१०१-३४

चिन्तामभ्यगमच्छ्रीमानजानंस्ता महौषधीः ।

34. **ityevam** = thus; **uktaH** = spoken; **shriimaan** = the illustrious; **hanumaan** = Hanuma; **gatvaa** = having gone; **ouShadhiparvatam** = to mount Oushadha; **ajaanam** = could not identify; **taaH** = those; **mahauShadhiH** = precious herbs; **abhyagamat** = became; **chintaam** = thoughtful.

Hearing those words, Hanuma, having sprung to Mount Oushadhi, could not identify those precious herbs and became thoughtful.

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तस्य बुद्धिः समुत्पन्ना मारुतेरमितौजसः ॥ ६-१०१-३५

इदमेव गमिष्यामि गृहीत्वा शिखरं गिरेः ।

35. **tasa maaruteH** = to that Hanuma; **amitoujasaH** = whose strength was unlimited; **buddhiH** = the thought; **samutpannaa** = arouse; (as follows:); **gamiShyaami** = I will go; **gR^ihiitvaa** = taking; **gireH shikhrameva** = this mountain-peak itself.

The following thought arose to that Hanuma, whose strength was unlimited: "I will go back, taking this mountain-peak itself."

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अस्मिंस्तु शिखरे जातामोषधिं तां सुखावहाम् ॥ ६-१०१-३६

प्रतर्केणावगच्छामि सुषेणो ह्येवमब्रवीत् ।

36. **pratarkeNa** = by conjecture; **avagachchhaami** = I understand; **taam** = that; **sukhaavahaam** = delightful; **oShadhi** = herb; **jaataam** = must have sprouted; **asmin shikhare** = in this mountain-peak; **suSheNaH** = Sushena; **abraviit hi** = indeed has said; **evam** = so.

"By conjecture, I understand that the delightful herb must have sprouted in this mountain-peak. Sushena indeed has said so."

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अगृह्य यदि गच्छमि विशल्यकरणीमहम् ॥ ६-१०१-३७

कालात्ययेन दोषः स्याद्वैक्लव्यं च महद्भवेत् ।

37. aham gachchhaami yadi = If I go; ag^ihya = without taking; vishalyakaraNiim = Vishalyakarani; doShaH = harm; syaat = may come; kaalaatyayena = through passage of time; mahat cha = and a great; vaiklabyam = perplexity; bhavet = may arise.

"If I go without taking Vishalyakarani, harm may come through passage of time and a great perplexity may arise."

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इति सञ्चिन्त्य हनुमान्गत्वा क्षिप्रं महाबलः ॥ ६-१०१-३८

आसाद्य पर्वतश्रेष्ठं त्रिः प्रक्रम्य गिरेः शिरः ।

प्लुल्लनानातरुगणं समुत्पाद्य महाबलः ॥ ६-१०१-३९

गृहीत्वा हरिशार्दूलो हस्ताभ्यां समतोलयत् ।

38; 39. iti samchitya = thus thinking; hanumaan = Hanuma; mahaabalaH = the mighty; harishaarduulaH = and excellent of monkeys; gatvaa = having gone; kShipram = quickly; aasaadya = and approaching; parvata shreShTham = that excellent mountain; gR^ihiitvaa = and taking; gireH shikharam = that mountain-peak; hastaabhyaam = with his arms; prakampya = shaking it well; triH = for three times; samutpaaTya = uprooting; pullanaanaatarugaNam = the mountain-peak; which was endowed with many trees in bloom; samatolayat = lifted it up; mahaabalaH = so mighty as he was.

Thinking thus, the mighty Hanuma the excellent of monkeys, having gone quickly and approaching that excellent mountain, taking that mountain-peak with his arms, shaking it violently for three times and uprooting the mountain-peak, which was endowed with many trees in bloom, lifted it up, so mighty as he was.

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स नीलमिव जीमूतं तोयपूर्णम् नभस्तलात् ॥ ६-१०१-४०

उत्पपात गृहीत्वा तु हनुमाञ्शिखरन् गिरेः ।

40. gR^ihiitvaa = taking; gireH shikharam = that mountain-peak; niilam toyapuuraNam jiimuutam iva = which looked like a dark rainy cloud; saH hanuumaan = that Hanuman; utpapaata = jumped up; nabhastalaat = into the sky.

Taking that mountain-peak, which looked like a dark rainy cloud, that Hanuman jumped up into the sky.

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समागम्य महावेगः संन्यस्य शिखरं गिरेः ॥ ६-१०१-४१

विश्रम्य किञ्चिद्धनुमान् सुषेणमिदमब्रवीत् ।

41. samaagamya = coming; mahaavegaH = with a great speed; hanumaan = Hanuma; samnyasya = putting down; gireH shkharam = the mountain-peak; kimchit vishramya = and resting for a while; abraviit = spoke; idam = the following words; suShaNam = to Sushena.

Arriving with a great speed, Hanuma putting down the mountain-peak and resting for a while, spoke the following words to Sushena:

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ओषधीर्नावगच्छामि ता अहन् हरिपुङ्गव ॥ ६-१०१-४२

तदिदन् शिखरन् कृत्स्नं गिरेस्तस्याहतं मया ।

42. haripungava = O the excellent of monkeys!; aham = I; naavagachchhaami = could not identify; taaH = those; oShadhiiH = herbs; tat idam kR^itsnam = that and this entire; tasya gireH shikharam = mountain-peak; aahR^itam = has been brought; mayaa = by me.

"O the excellent of monkeys! I have brought the entire mountain-peak, as I could not identify those herbs."

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एवम् कथयमानं तं प्रशस्य पवनात्मजम् ॥ ६-१०१-४३

सुषेणो वानरश्रेष्ठो जग्राहोत्पाद्य चौषधीः ।

43. prashasya = eulogizing; pavanaatmajam = Hanuma; evam kathamaanam = who was thus narrating; suSheNaH = Sushena; vaanara shreShThaH = the excellent of monkeys; utpaaTyaa = pulling out; oShadhiiH = the herbs; jagraaha = took hold of them.

Eulogizing Hanuma, who was thus narrating his trip, Sushena, the excellent of monkeys, pulling out the herbs, took hold off them.

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विस्मितास्तु बभूवुस्ते सर्वे वानरपुंगवाः ॥ ६-१०१-४४

दृष्ट्वा हनूमतः कर्म सुरैरपि सुदुष्करम् ।

44. sarve te vaanarapungavaaH = all those monkey-chiefs; surairapi = and even the gods; babhuuvuH vismitaaH = were surprised; dR^iShTvaa = in seeing; duShkaram karma = that most difficult feat; hanuumataH = of Hanuma.

All those monkey-chiefs and even the gods were surprised to see that most difficult feat of Hanuma.

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ततः सङ्क्षोदयित्वा तामोषधिन् वानरोत्तमः ॥ ६-१०१-४५

लक्ष्मणस्य ददौ नस्तः सुषेणः सुमहाद्युतिः ।

45. tataH = then; samkShodayitvaa = crushing; taam = that; oShadhim = herb; suSheNaH = Sushena; vaanarottamaH = the excellent of monkeys; sumahaadyutiH = having a great splendour; dadau = administered (it); lakShmaNasya = to Lakshmana; nastaH = through the nose.

Then, crushign that herb, Sushena the excellent of monkeys, having a great splendour, administered it through Lakshmana's nose.

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सशल्यः स समाघ्राय लक्ष्मणः परवीरहा ॥ ६-१०१-४६

विशल्यो विरुजः शीघ्रमुदतिष्ठन्महीतलात् ।

46. samaaghraaya = duly inhaling it well; saH lakShmaNaH = that Lakshmana; paraviirahaa = the annihilator of adversaries; sashalyaH = having the spear lodged in his body; udatiShThat = raised; shiighram = quickly; mahiitalaat = from the earth's surface; vishalyaH = rid as he was of the spear; virujaH = and his pain.

Duly inhaling it well, that Lakshmana, the annihilator of adversaries, having the spear lodged in his body, raised quickly from the earth's surface rid as he was of the spear and his pain.

तमुत्थितं तु हरयो भूतलात्प्रेक्ष्य लक्ष्मणम् ॥ ६-१०१-४७

साधु साध्विति सुप्रीताः सुषेणं प्रत्यपूजयन् ।

47. dR^iShTvaa = seeing; tam lakShmaNam = that Lakshmana; utthitam = raisen; bhuutalaat = from the ground; harayaH = the monkeys; supriitaaH = were overjoyed; pratyapuujayan = and applauded; lakShmaNau = Lakshmana; saadhu saadhu iti = saying; "Excellent! Excellent!"

Seeing that Lakshmana risen from the ground, the monkeys were overjoyed and applauded Lakshmana, saying, "Excellent, excellent!"

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एह्येहीत्यब्रवीद्रामो लाक्ष्मणं परवीरहा ॥ ६-१०१-४८

सस्वजे स्नेहगाढन् च बाष्पपर्याकुलेक्षणः ।

48. raamaH = Rama; paraviirahaa = the destroyer of enemies; abraviit = said; lakShmaNam = to Lakshmana; iti = saying; ehi ehi = "come; come!" sasvaje = and embraced him; snehagaaDham cha = firmly with affection; baaShpaparyaakulekShaNaH = with his eyes clouded with tears.

Rama, the destroyer of enemies, said to Lakshmana, "come, come!" and embraced him firmly with affection, with his eyes clouded with tears.

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अब्रवीच्च परिष्वज्य सौमित्रिन् राघवस्तदा ॥ ६-१०१-४९

दिष्ट्या त्वान् वीर पश्यामि मरणात्पुनरागतम् ।

49. pariShvajya = after embracing; saumitrim = Lakshmana; raaghavaH = Rama; tadaa = then; abraviichcha = said to him; diShTyaa = luckily; viira = O valiant one; pashyaami = I see; tvaam = you; punaH aagatam = returned; maraNaat = from death.

After embracing Lakshmana, Rama then said to him: "Luckily, O valiant one, I see you here, returned from death."

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न हि मे जीवितेनार्थः सीतया च जयेन वा ॥ ६-१०१-५०

को हि मे जीवितेनार्थस्त्वयि पञ्चत्वमागते ।

50. na hi arthaH = there is indeed no purpose; me = of mine; jiivitena = by me my own life; siitayaa = nor of Seetha; vijayenavaa = nor of victory; tvaye = If you; aagate = have attained; paN^chatvam = demise; vada = tell me; kaH = what; arthaH = significane; (is there); tena = by it; me = to me?

"There is no purpose of mine, by me own life nor of Seetha nor of victory. If you have attained demise, tell me what significnace is there for it to me?"

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इत्येवन् वदतस्तस्य राघवस्य महात्मनः ॥ ६-१०१-५१

खिन्नः शिथिलया वाचा लक्ष्मणो वाक्यमब्रवीत् ।

51. mahaatmanaH raaghavah = (while) the great souled Rama; vaataH = was speaking ityevam = thus; khinnaH = the exhausted; lakShmaNaH = Lakshmana; abraviit = spoke; vaakyam = the following words; shithilayaa vaachaa = in a feeble tone.

While the great souled Rama was speaking thus, the exhausted Lakshmana, in a feeble tone, spoke the following words:

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तां प्रतिज्ञां प्रतिज्ञाय पुरा सत्यपराक्रम ॥ ६-१०१-५२
लघुः कश्चिदिवासत्त्वो नैवन् वक्तुमिहार्हसि ।

52. **satya paraakramaa** = O brother; true to your promise!; **na arhasi** = you ought not; **vaktum** = to speak; **evam** = like this; **iha** = now; **kashchidiva** = like somebody; **asattvah** = who has no courage; **laghuH** = and who is weak; **pratijjNaaya** = having taken; **taam pratijjNaam** = that vow (of killing Ravana); **puraa** = before.

"Having solemnly taken that pledge (of killing Ravana) before, O brother true to your promise, you ought not to speak as you have done like a weak and courageless man."

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न प्रतिज्ञान् हि कुर्वन्ति वितथां साधवोअनघ ॥ ६-१०१-५३
लक्ष्मणन् हि महत्त्वस्य प्रतिज्ञापरिपालनम् ।

53. **satyavaadinaH** = those who speak the truth; **na kurvanti hi** = do not make; **pratijjNaam** = their promise; **vitathaam** = futile; **pratijjNapaalanam** = fulfilling their pledge; **lakShaNam hi** = is indeed the attribute; **mahattvasya** = of the moral amplitude.

"There is no purpose of mine, by me own life nor of Seetha nor of victory. If you have attained demise, tell me what significance is there for it to me?"

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नैराश्यमुपगन्तुन् ते तदलं मत्कृतेअनघ ॥ ६-१०१-५४
वधेन रावणस्याद्य प्रतिज्ञामनुपालय ।

54. **anagha** = O the faultless one!; **te** = to you; **upagantum cha nairaashyam** = getting into hopelessness too; **matkR^ite** = for my sake; **naalam** = is not befitting; **anupaalaya** = fulfill; **pratijjNaam** = your promise; **vadhena** = by killing; **raavaNasya** = of Ravana; **adya** = now.

"O the faultless one! Getting into homelessness for my sake is not befitting of you. Fulfill your promise now, by killing Ravana."

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न जीवन्यास्यते शत्रुस्तव बाणपथन् गतः ॥ ६-१०१-५५
नर्दतस्तीक्ष्णदंष्ट्रस्य सिंहस्येव महागजः ।

55. **shatruH** = An enemy; **gataH** = who stands; **tava baaNa patham** = within the path of your arrows; **na yaasyate** = cannot turn out; **jiivan** = alive; **mahaagajaH iva** = as a huge elephant; **nardataH simhasya** = (which gets into the path) of a roaring lion; **tiikShNa damShTrsya** = having terrible tusks.

"An enemy who falls victim to your arrows, cannot turn out alive, as a huge elephant which gets into the path of a roaring lion possessing terrible tusks."

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अहन् तु वधमिच्छामि शीघ्रमस्य दुरात्मनः ॥ ६-१०१-५६
यावदस्तं न यात्येष कृतकर्मा दिवाकरः ।

56. **aham** = I; **ichchhaami** = wish for; **vadham** = the death; **asya duraatmanaH** = of this evil-minded fellow; **shiighram** = instantly; **yaavat** = even before; **eShaH** = this; **divaakaraH** =

sun; kR^ita karmaa = having finished his task; na yaati = does not sink; astam = below the horizon.

"I, for my part, wish to see the death of this evil-minded fellow instantly, even before this sun, having finished his task, does not sink below the horizon."

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यदि वधमिच्छसि रावणस्य संख्ये ।
यदि च कृतां हि तवेच्छसि प्रतिज्ञाम् ।
यदि तव राजसुताभिलाष आर्य ।
कुरु च वचो मम शीघ्रमद्य वीर ॥ ६-१०१-५७

57. aarya = O venerable; viira = hero!; ichchhasiyadi = If you wish; vadham = the killing; raavaNasya = of Ravana; samkhye = in battle; kR^itaam ichchhasiyadi tava pratijjNaam = if you want to fulfil your promise; tava raaajasutaabhilaaShaH yadi = and if you feel affectionate towards Seetha; kurucha = you do; mama vachaH = as I tell you; shiighram = soon; adya = now.

"O venerable hero! If you wish to kill Ravana in battle, if you wish to fulfill your promise and if you feel affectionate towards Seetha, do as I tell you soon and now."

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये युद्धकाण्डे एकाधिकशततमः सर्गः

Thus, this is the 101st chapter in Yuddha Kanda of Valmiki Ramayana, the First Epic poem of India.

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Book VI : Yuddha Kanda - Book Of War

Chapter [Sarga] 102 Verses converted to UTF-8, Nov 09

Introduction

The battle between Rama and Ravana starts. Indra sends a chariot, an armour, some arrows and a powerful spear. A tumultuous and thrilling battle ensues between Rama and Ravana. A spear hurled by Ravana is thwarted by a powerful spear (sent by Indra) of Rama. Then, Rama strikes Ravana's horses with arrows. He also pierces the chest region and the forehead of Ravana with his fierce arrows. Ravana gets severely hurt.

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लक्ष्मणेन तु तद्वाक्यमुक्तन् श्रुत्वा स राघवः ।
संदधे परवीरघ्नो धनुरादाय वीर्यवान् ॥ ६-१०२-१

1. **shrutvaa** = hearing; **tat vaakyam** = those words; **uktam** = spoken; **lakShmaNena** = by Lakshmana; **raaghavaH** = Rama; **para viiraghnaH** = the annihilator of his enemies; **aadaaya** = taking hold; **dhanuH** = his bow; **samdadhe** = fixed the arrow on the bow-string.

Hearing those words of Lakshmana, that valiant Rama, the annihilator of his enemies, taking hold of his bow, fixed an arrow on the bow-string.

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रावणाय शरान्घोरान्विससर्ज चमूमुखे ।
अथान्यं रथमास्थाय रावणो राक्षसाधिपः ॥ ६-१०२-२
अभ्यधावा काकुत्स्थं स्वर्भानुरिव भास्करम् ।

2. **chamuumukhe** = in the forefront of battle; **visasarja** = (Rama) released; **ghoraan** = terrific; **sharaan** = arrows; **raavaNaaya** = towards Ravana; **atha** = then; **aasthaaya** = occupying; **anyam** = another; **ratham** = chariot; **raavaNaH** = Ravana; **raakShasaadhipa** = the king of demons; **abhyyadhaavata** = rushed; **kaakutthsam** = towards Rama; **svarbhaanuH iva** = as Rahu the seizer-demon(rushes towards); **bhaaskaram** = the sun.

In the forefront of battle, Rama released terrific arrows towards Ravana. Then, occupying another chariot, Ravana the king of demons rushed towards Rama, even as Rahu the seizer-demon rushes towards the sun.

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दशग्रीवो रथस्थस्तु रामन् वज्रोपमैः शरैः ॥ ६-१०२-३
आजघान महाघोरैर्धराभिरिव तोयदः ।

3. **dashagriivaH tu** = Ravana for his part; **rathasthaH** = standing in his chariot; **aajaghaana** = struck; **raamam** = Rama; **vajropamaiH sharaiH** = with arrows equal to thunderbolts; **toyadaH iva** = as a cloud; (strikes); **dharaabhiH** = gushes of rain; **mahashailam** = on a huge mountain.

Ravana for his part, standing in his chariot struck Rama with thunderbolt-like arrows, as a cloud strikes gushes of rain on a huge mountain.

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दीप्तपावकसङ्काशैः शरैः काञ्चनभूषणैः ॥ ६-१०२-४
निर्बिभेद रणे रामो दशग्रीवन् समाहितः ।

4. samaahitaH = with an attentive mind; raamaH = Rama; abhyavarShat = showered; kaaNchana bhuuShaNaiH sharaiH = golden decked arrows; diipta paavaka samkaashaiH = looking like blazing flames of fire; dashagriivam = on Ravana; raNe = in the combat.

With an attentive mind, Rama showered golden decked arrows, looking like blazing flames of fire, on Ravana in the battle-field.

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भूमिस्थितस्य रामस्य रथस्थस्य च रक्षसः ॥ ६-१०२-५
न समन् युद्धमित्याहुर्देवगन्धर्वदानवाः ।

5. devagandharva kimnaraaH = the gods; celestial musicians and kinnaras the mythical beings; aahuH = uttered; iti = that yuddham = the battle; na samam = was not equal; raamasya = between Rama; sthitasya = standing; bhuumau = on the ground; raakShasaH = and Ravana; rathasthasya = occupying a chariot.

The gods, celestial musicians and kinnaras the mythical beings thought that the battle was not equal between Rama standing on the ground and Ravana fighting from a chariot.

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ततो देववरः श्रीमान् श्रुत्वा तेषां वचोऽमृतम् ॥ ६-१०२-६
आहूय मातलिं शक्रो वचनं चेदमब्रवीत् ।

6. shrutvaa = hearing; teShaam = their; vachomR^itam = nectar-like words; shriimaan = the illustrious; shakraH = Indra; deva varaH = chief of celestials; tataH = then; aahuuya = calling; maatalim = Matali; braviit = spoke; idam vachanamcha = the following words.

Hearing their nectar-like words, the illustrious Indra, the chief of celestials then called Matali and spoke as follows:

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रथेन मम भूमिष्ठं शीघ्रं याहि रघूत्तमम् ॥ ६-१०२-७
आयूय भूतलं यातः कुरु देवहितं महत् ।

7. yaahi = go; shiighram = quickly; mama rathena = with my chariot; raghottamam = to Rama; bhuumiShTham = who is standing on the earth; yaataH = after reaching; bhuutalam = the earth; aahuuya = calling (inviting Rama to take his seat in the chariot); kuru = and carry out; mahat = a great; devahitam = service to the gods.

"Go quickly with my chariot to Rama, who is standing on the earth. After reaching the earth, invite him to take his seat in the chariot and carry out a great service to the gods."

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इत्युक्तो देवराजेन मातलिर्द्विसारथिः ॥ ६-१०२-८
प्रणम्य शिरसा देवं ततो वचनमब्रवीत् ।

8. iti uktaH = thus spoken; devaraajena = by Indra; maataliH = Matali; deva saarathiH = the charioteer of Indra; praNamya = offering salutation; shirasaa = by bowing his head; devam = to his lord; abraviit = spoke; tataH = then; vachanam = the following words:

Hearing the words of Indra, Matali, the charioteer of Indra, offering salutation to him by bowing his head, spoke then the following words:

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शीघ्रं यास्यामि देवेन्द्र सारथ्यं च करोम्यहम् ॥ ६-१०२-९
ततो हयैश्च संयोज्य हरितैः स्यन्दनोत्तमम् ।

9. devendra = O Indra!; samyojya = providing with; haritaiH hayaiH = green horses; syandanottamam = the excellent chariot; aham = I; yaasyaami = will proceed; tataH = then; shiighram = immediately; karomi = I will perform; saarathyam cha = the duty of a charioteer (to Rama).

"O Indra! Providing with green horses the excellent chariot, I will proceed then immediately and perform the duty of a charioteer to Rama."

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ततः काञ्चनचित्राङ्गः किङ्किणीशतभूषितः ॥ ६-१०२-१०
तरुणादित्यसङ्काशो वैदूर्यमयकूबरः ।
सदश्वैः काञ्चनापीडैर्युक्तः श्वेतप्रकीर्णकैः ॥ ६-१०२-११
हरिभिः सूर्यसङ्काशैर्हमजालविभूषितैः ।
रुक्मवेणुध्वजः श्रीमान्देवराजरथो वरः ॥ ६-१०२-१२
देवराजेन संदिष्टो रथमारुह्य मातलिः ।
अभ्यवर्तत काकुत्स्थमवतीर्य त्रिविष्टपात् ॥ ६-१०२-१३

10; 11; 12; 13. tataH = then; (came); shriiman varaH devaraaja rathaH = the glorious and excellent chariot of Indra; kaaN^chanachitraaN^gaH = having a variegated body; decked in gold; kiN^kiNiishata bhuuShitaH = which was fitted with hundreds of tiny bells; taruNaaditya samkaashaH; vaiduuryamaya kuubaraH = with its pole of cat's eye gems shone like the morning sun; yuktaH = yoked to; sadashvaiH haribhiH = excellent green horses; kaaN^chanaapiiDaiH = having golden chaplets on their heads; shveta praNiirNakaiH = having white whiskers; hemajaalavibhuuShitaiH = covered with nets of gold; suuryasamkaashaiH = shining like sun; rukmaveNu dhvajaH = and bearing a flag = staff raised on a golden bamboo; aruhya = ascending; ratham = the chariot; samdiShTaH = as enjoined; devaraajena = by Indra; avatiirya = and descending; tsiviShTapaat = from paradise; maataliH = Matali; abhyavartata = approached; kaakutthsam = Rama.

Then came the glorious and excellent chariot of Indra, having variegated body decked in gold, which was fitted with hundreds of tiny bells, with its pole of cat's eye gems shone like the morning sun, yoked to excellent green horses, having golden chaplets on their heads, having white whiskers, covered with nets of gold, shining like the sun and bearing a flag-staff raised on a golden bamboo. Ascending the chariot, as enjoined by Indra and descending from paradise, Matali approached Rama.

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अब्रवीच्च तदा रामन् सप्रतोदो रथे स्थितः ।
प्राञ्जलिर्मतलिर्वाक्यन् सहस्राक्षस्य सारथिः ॥ ६-१०२-१४

14. tadaa = then; maataliH = Matali; sahasraakShasya saarathiH = the charioteer of Indra; sapratodaH = along with a whip in his hand; sthitaH = stayed; rathe = in the chariot

itself; **praaN^jaliH** = and joining his palms in salutation; **abraviit cha** = spoke; **vaakyam** = the following words; **raamam** = to Rama.

Then Matali, the charioteer of Indra, along with a whip in his hand, stayed in the chariot itself and joining his palms in salutation, spoke the following words to Rama.

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सहस्राक्षेण काकुत्स्थ रथोअयन् विजयाय ते ।
दत्तस्तव महासत्त्व श्रीमाञ्शत्रुनिर्बहणः ॥ ६-१०२-१५

15. **ayam** = this; **rathaH** = chariot; **dattaH** = is given; **sahasraakShaH** = by Indra; **tava** = to you; **te vijayaaya** = for your victory; **mahaasattva** = O the mighty; **shriimaan** = the glorious; **kaakutthsa** = Rama; **shatrunibarhaNa** = the destroyer of enemies!

"Indra has sent this chariot to you for your victory, O the mighty and the glorious Rama, the destroyer of adversaries!"

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इदमैन्द्रं महच्चापन् कवचं चाग्निसंनिभम् ।
शराश्चादित्यसङ्काशाः शक्तिश्च विमला शिताः ॥ ६-१०२-१६

16. **idam** = this; **mahat chaapam** = great bow; **aindram** = belonging to Indra; **kavacham cha** = an armour; **agnisam nibham** = shining as fire; **sharaashcha** = arrows; **aaditya samkaashaaH** = bright as the sun; **vimalaa** = and stainless; **shivaa** = auspicious; **shaktishcha** = spear; (were giving).

"Here is the great bow belonging to Indra, an armour shining as fire, some arrows as bright as sun and a stainless auspicious spear."

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आरुह्येमन् रथं वीर राक्षसन् जहि रावणम् ।
मया सारथिना राम महेन्द्र इव दानवान् ॥ ६-१०२-१७

17. **viira** = O heroic; **raajan** = king!; **aaruhya** = mounting; **imam** = this; **ratham** = chariot; **mayaa saarathinaa** = with me as a charioteer; **jahi** = kill; **raavaNam** = Ravana; **raakShasam** = the king; **mahendraH iva** = as Indra the lord of celestials; (killed); **daanavaan** = the demons.

"O heroic king! Mounting this chariot with me as a charioteer, kill Ravana the king, as earlier Indra the lord of celestials killed the demons."

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इत्युक्तः स परिक्रम्य रथन् तमभिवाद्य च ।
आरुरोह तदा रामो लोकाणल्लक्ष्म्या विराजयन् ॥ ६-१०२-१८

18. **iti** = thus; **uktaH** = spoken; (by Matali); **raamaH** = Rama; **abhivaadya cha** = by offering his salutation; **samparikramya** = by circumambulating; **tam** = then; **aaruroha** = ascended it; **viraajayan lokaan** = causing the three worlds; to shine forth; **lakShmyaa** = with his splendour.

Duly circumambulating that chariot (as a mark of respect) and offering his salutation, when thus spoken by Matali, Rama then ascended the chariot, causing the three worlds to shine forth with his splendour.

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बभूव च महायुद्धं तुमुलं रोमहर्षणम् ।

रामस्य च महाबाहो रावणस्य च रक्षसः ॥ ६-१०२-१९

19. **mahaayuddham** = a great battle; **tumulam** = which was tumultuous; **roma harShaNam** = causing the hair to stand erect; **babhuuva cha** = ensued; **mahaabaahoH raamasya cha** = between the great armed Rama; **raavaNasya cha** = and Ravana; **rakShasaH** = the demon.

Then ensued a tumultuous and thrilling battle, between the great armed Rama and Ravana, the demon.

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स गान्धर्वेण गान्धर्वन् दैवं दैवेन राघवः ।

अस्त्रन् राक्षसराजस्य जघान परमास्त्रवित् ॥ ६-१०२-२०

20. **saH raaghavaH** = that Rama; **paramaastavit** = who was skilled in the use of great missiles; **jaghaana** = struck; **gaandharvam** = the missile presided over by Gandharvas; **daivam** = and the missile presided over the gods; **raakShasa raajasya** = discharged by Ravana the king of demons; **gaandharveNa daivena** = by means of Gandharva missile and Daiva missile.

That Rama, who was skilled in the use of great missiles, struck the missile presided over by Gandharvas and the missile presided over by gods, by means of missiles of the same type.

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अस्त्रन् तु परमं घोरन् राक्षसं राकसाधिप ।

ससर्ज परमक्रुद्धः पुनरेव निशाचरः ॥ ६-१०२-२१

21. **nishaacharaH** = Ravana; **raakShasaadhipaH** = the king of demons; **paramakruddhaH** = was very much enraged; **punareva** = and again; **sasarja** = released; **paramam ghoram** = an extra ordinarily terrific; **raakShasam astram** = missile presided over by demons.

Ravana, the king of demons was very much enraged and again released another extra-ordinarily terrific missile presided over by demons.

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ते रावणधनुर्मुक्ताः शराः काञ्चनभूषणाः ।

अभ्यवर्तन्त काकुत्स्थन् सर्पा भूत्वा महाविषाः ॥ ६-१०२-२२

22. **te sharaaH** = those arrows; **kaaN^chana bhuuShaNaH** = decked with gold; **raavaNadhanurmuktaaH** = discharged from Ravana's bow; **bhuutvaa** = turning into; **mahaaviShaaH sarpaaH** = highly poisonous snakes; **abhyavartanta** = rolled towards; **kaakutthsam** = Rama.

Those arrows, decked with gold, discharged from Ravana's bow, turning as they were into highly poisonous snakes and rolled towards Rama.

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ते दीप्तवदना दीप्तन् वमन्तो ज्वलनं मुखैः ।

राममेवाभ्यवर्तन्त व्यादितास्या भयानकाः ॥ ६-१०२-२३

23. **te** = those serpents; **diipta vadanaaH** = with flaming mouths; **vyaaditaasyaaH** = with mouths wide open; **vamantaH** = and vomiting; **diiptam jvalanam** = blazing fire; **mukhaiH** = by

their mouths; **bhayaanakaaH** = those dreadful (arrows); **abhyavartanta** = dashed towards; **raamameva** = Rama alone.

With flaming mouths wide open and vomiting blazing fire, those dreadful snake-like arrows dashed towards Rama alone.

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तैर्वासुकिसमस्पर्शेर्दीप्तभोगैर्महाविषैः ।

दिशश्च सन्तताः सर्वाः प्रदिशश्च समावृताः ॥ ६-१०२-२४

24. **sarvaaH** = all; **dishshcha** = the quarters; **samtataaH** = stood covered; **taiH** = by serpents; **vaasukisamasparshaiH** = whose impact was as hard as that of Vasuki (the king of serpents); **dipta bhogaiH** = with flaming coils; **mahaaviShaiH** = and having strong poison; **vidishashcha** = even the corners between the quarters; **samaavR^itaaH** = stood enveloped (by them).

All the quarters stood covered by highly poisonous serpents, whose impact was as hard as that of Vasuki (the king of serpents), with the flaming coils. Even the corners between the quarters stood enveloped by them.

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तान्दृष्ट्वा पन्नगान्नामः समापतत आहवे ।

अस्त्रन् गारुत्मतं घोरं प्रादुश्चक्रे भयावहम् ॥ ६-१०२-२५

25. **dR^iShTvaa** = seeing; **taan pannagaan** = those serpents; **samaapatataH** = rushing towards him; **aahave** = in the battle-field; **raamaH** = Rama; **praadushchakre** = created; **ghoram** = the terrific; **bhyaavaham** = and dangerous; **gaarutmatam agram** = missile presided over by Garuda the eagle (an enemy of serpents).

Seeing those serpents rushing towards him in the battle-field, Rama released the terrific and dangerous missile presided over by Garuda the eagle (an enemy of serpents).

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ते राघवधनुर्मुक्ता रुक्मपुङ्खाः शिखिप्रभाः ।

सुपर्णाः काञ्चना भूत्वा विचेरुः सर्पशत्रवः ॥ ६-१०२-२६

26. **te** = those arrows; **rukmapuN^khaaH** = with golden shafts; **shikhiprabhaaH** = and which shone like flames; **raaghava dhanur-muktaaH** = discharged from Rama's bow; **bhuutvaa** = turning into; **kaaN^chanaaH** **suparNaaH** = golden eagles; **sarpashatravaH** = the enemies of serpents; **vicheruH** = flew all around.

With golden shafts which shone like flames, discharged by Rama's bow turning into golden eagles (the enemies of serpents) those arrows flew all around.

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ते तान्सर्वाञ्शिराज्जघ्नुः सर्परूपान्महाजवान् ।

सुपर्णरूपा रामस्य विशिखाः कामरूपिणः ॥ ६-१०२-२७

27. **te vishikhaaH** = those arrows; **raamasya** = of Rama; **kaamaruupiNaH** = which can assume any form at will; **suvarNaruupaH** = assumed the eagles; **jaghnuH** = and destroyed; **taan sarvaan sharaan** = all those arrows; **mahaajavaan** = which flew with a great speed; **sarparuupaan** = in the form of snakes.

Those arrows of Rama, which can assume any form at will, appeared in the form of eagles and destroyed all those arrows, which flew with a great speed in the form of snakes.

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अस्त्रे प्रतिहते क्रुद्धो रावणो राक्षसाधिपः ।

अभ्यवर्षत्तदा रामन् घोराभिः शरवृष्टिभिः ॥ ६-१०२-२८

28. raakShasaadhipaH = Ravana; tadaa = then; kruddhaH = enraged; astre pratihate = as his missile was frustrated; abhyavarShat = streamed forth; ghoraabhiH = terrific; sharavR^iShTibhiH = showers of arrows; raamam = on Rama.

Enraged on his missile having been frustrated by Rama, Ravana streamed forth terrific showers of arrows on Rama.

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ततः शरसहस्रेण राममक्लिष्टकारिणम् ।

अर्दयित्वा शरौघेण मातलिं प्रत्यविध्यत ॥ ६-१०२-२९

29. ardayitvaa = tormenting; raamam = Rama; akliShTakaariNaa = of unwearied action; sharasahasreNa = with thousand arrows; tataH = (Ravana) then; praty vidhyata = pierced; maatalim = Matali; sharaugheNa = with a multitude of arrows.

Tormenting Rama of unwearied action with thousand arrows, Ravana then pierced Matali with a multitude of arrows.

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चिच्छेद केतुमुद्दिश्य शरेणैकेन रावणः ।

पातयित्वा रथोपस्थे रथात्केतुन् च काञ्चनम् ॥ ६-१०२-३०

ऐन्द्रानभिजघानाश्चाञ्शरजालेन रावणः ।

30. uddishya = targetting; ekena shareNa = with only one arrow; raavaNaH = Ravana; chichheda = tore off; ketum = the flag-staff; paatayitvaa = striking down; kaan^chanam ketum = the golden flag-staff; rathaat = from the (top of the) chariot; rathopasthe = down to the seat of the chariot; raavaNaH = Ravana; jaghaana = struck; indraanashvaan api = eve Indra's horses; sharajaalena = with a multitude of arrows.

Targeting with only one arrow, Ravana tore off the flag-staff. Striking down the golden flag-staff from the top of the chariot down to the seat of the chariot, Ravana struck even Indra's horses with a multitude of arrows.

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विषेदुर्देवगन्धर्वा दानवाश्चारणैः सह ॥ ६-१०२-३१

राममार्तन् तदा दृष्ट्वा सिद्धाश्च परमर्षयः ।

व्यथिता वानरेन्द्राश्च बभूवुः सविभीषणाः ॥ ६-१०२-३२

रामचन्द्रमसन् दृष्ट्वा ग्रस्तन् रावणराहुणा ।

31; 32. dR^iShTvaa = seeing; raamam = Rama; aartam = afflicted; devagandharva chaaraNaaH = the gods; Gandharvas the celestial musicians; Charanas teh celestial bards; daanavaiH saha = along with demons; siddhaashcha = as also Siddhas; the demi-gods; paramarShayaH = the great sages; viSheduH = felt dejected; dR^iShTvaa = seeing; raamachandramasam = the moon in the shape of Rama; grastam = eclipsed; raavaNaraahunaa = by Rahu in the shape of Ravana; vaanarendraashcha = the mokey-cheifs too; savobhiiShaNaaH = including Vibhishana; babhuuvuH = became; vyathitaaH = perturbed.

Seeing Rama afflicted, the gods, Gandharvas the celestial musicians, Charanas the celestial bards along with the demons, as also Siddhas the demi-gods and the great sages felt dejected.

Seeing the moon in the shape of Rama eclipsed by Rahu in the shape of Ravana, the monkey-chiefs too, along with Vibhishana, felt perturbed.

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प्राजापत्यन् च नक्षत्रन् रोहिणीं शशिनः प्रियाम् ॥ ६-१०२-३३
समाक्रम्य बुधस्तस्थौ प्रजानामशुभावहः ।

33. **budham** = the planet Mercury; **tasthau** = stood; **aakramya** = assailing; **rohiNiim** = the constellation Rohini; **praajaapatyam** = presided over by the god Prajapati (the lord of creation); **priyaam** = the beloved; **shasinaH** = of the moon nakShatram = the heavenly body; **ashubhaavahaH** = and spelling disaster; **prajaanaam** = to the created beings.

Seeing thus the moon in the shape of Rama eclipsed by the planet Rahu in the shape of Ravana, the planet Mercury stood, assailing the constellation Rohini presided over by the god Prajapati (the lord of creation), the beloved of the moon the heavenly body and spelling disaster to all created beings.

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सधूमपरिवृत्तोर्मिः प्रज्वलन्निव सागरः ॥ ६-१०२-३४
उत्पपात तदा क्रुद्धः स्पृशन्निव दिवाकरम् ।

34. **prajvalanniva** = blazing as it were; **kruddhaH** = in fury; **saagaraH** = the ocean; **utpapaata** = rose high; **tadaa** = at that time; **spR^ishanniva** = as though it was going to touch; **divaakaram** = the sun; **sadhuumaparivR^ittormiH** = its mist-wreathed waves moving to-and-fro.

Blazing as it were in fury, the ocean rose high at that time, as though it was going to touch the sun, its mist-wreathed waves moving to-and-fro.

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शस्त्रवर्णः सुपरुषो मन्दरश्मिर्दिवाकरः ॥ ६-१०२-३५
अदृश्यत कबन्धाङ्गः सन्सक्तो धूमकेतुना ।

35. **divaakaraH** = the sun; **shastravaraNaH** = looking ashy in colour; **suparuShaH** = and assuming a piercing aspect; **mandarashmiH** = its rays grown exhilarated; **adR^ishyata** = appeared; **kabandhaaNkaH** = in a headless trunk in its lap; **samsaktaH** = and united; **dhuumaketunaa** = with a comet.

The sun, looking ashy in colour assuming a piercing aspect, and its rays grown exhilarated, appeared in a headless trunk in its lap and united with a comet.

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कोसलानान् च नक्षत्रन् व्यक्तमिन्द्राग्निदैवतम् ॥ ६-१०२-३६
आक्रम्याङ्गारकस्तस्थौ विशाखामपि चाम्बरे ।

36. **aN^gaarakaH** = the planet Mars; **tasthau** = stood; **aakramya** = assailing; **ambare** = in the sky; **nakShatram vishaakhaam** = the constellation Vishakha; **aindraagnidaivatam** = presided over by the gods Indra and Agni (the god of fire) **kosalaanaam vyaktam** = which is adorned by the kings of Kosala.

The planet Mars stood assailing in the sky, the constellation Vishakha, presided over by the gods Indra and Agni (the god of fire), which is adorned by the kings of Kosala.

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दशास्यो विंशतिभुजः प्रगृहीतशरासनः ॥ ६-१०२-३७

अदृश्यत दशग्रीवो मैनाक इव पर्वतः ।

37. dashagriivaH = (That) Ravana; dashaasyaH = having ten faces; vimshati bhujaH = and twenty arms; pragR^ihiita sharaasanaH = holding a bow tightly in his hands; adR^ishyata = looked; mainaakaH parvataH iva = like Mount Mainaka.

That Ravana, having ten faces and twenty arms, holding a bow tightly in his hands, looked like Mount Mainaka.

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निरस्यमानो रामस्तु दशग्रीवेण रक्षसा ॥ ६-१०२-३८

नाशकदभिसन्धातुन् सायकान्नणमूर्धनि ।

38. nirasyamaanaH = being overwhelmed; dashagriiveNa = by Ravana; rakShasaa = the demon; raNamuurdhani = in the battle-front; raamaH = Rama; na ashaknot = could not; saayakaan abhisamdhaatum = fit his arrows to his bow.

Being overwhelmed by Ravana the demon in the battle-front, Rama could not fit his arrows to his bow.

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स कृत्वा भ्रुकुटीन् क्रुद्धः किं चित्सन्नक्तलोचनः ॥ ६-१०२-३९

जगाम सुमहाक्रोधं निर्दहन्निव रक्षसान् ।

39. saH = that Rama; kruddhaH = enraged; bhR^ikuTim kR^itvaa = knitting his eye-brows; kimchit samrakta lochanaH = his eyes turned slightly blood-red; jagaama = got; sumahaakrodham = into a fierce anger; nirdahanniva rakShasaan = as though he would burn out the demons.

The enraged Rama, knitting his eye-brows and with his eyes turned slightly blood-red, was provoked to fierce anger, as though he would burn out the demons.

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तस्य क्रुद्धस्य वदनं दृष्ट्वा रामस्य धीमतः ॥ ६-१०२-४०

सर्वभूतानि वित्रेसुः प्राकम्पत च मेदिनी ।

40. dR^iShTvaa = seeing; vadanam = the face; tasya = dhiimataH raamasya = of that sagacious Rama; kruddhasya = getting provoked of anger; sarva bhuutaani = all the living beings; vitreShu = got frightened; medinii cha = the earth too; praakampata = began to tremble.

Seeing the face of the sagacious Rama getting provoked of anger, all the living beings got frightened. The earth too began to tremble.

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सिंहशार्दूलवान् शैलः संचाल चलद्द्रुमः ।

बभूव चापि क्षुभितः समुद्रः सरितां पतिः ॥ ६-१०२-४१

41. shailaH = the mountain; simha saarduulaan = with lions and tigers; chaladrumaH = as also with swaying trees; samchchaala = was trembled; samudraH chaapi = even the ocean; saritaampatiH = the lord of rivers; babhuuva = became; kShubhitaH = agitated.

The mountain, with lions, tigers and swaying trees, was trembled. Even the ocean, the lord of rivers, became agitated.

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खराश्च खरनिर्घोषा गगने परुषा घनाः ।

औत्पातिकाश्च नर्दन्तः समन्तात् परिचक्रमुः ॥ ६-१०२-४२

42. **ghanaaH** = the clouds; **kharaaH** = which were dense; **khara nirghoShaaH** = with harsh sounds; **paruShaaH autpaatikaaH** = and assuming a stern aspect; **parichakramuH** = roamed; **samantaat** = all over; **gagane** = in the sky; **nardantaH** = thundering.

Dense clouds, emitting harsh sounds and assuming a stern aspect, roamed all over in the sky, thundering.

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रामं दृष्ट्वा सुसंकुद्धमुत्पातांशैव दारुणान् ।

वित्रेसुः सर्वभूतानि रावणस्याभवद्भयम् ॥ ६-१०२-४३

43. **dR^iShTvaa** = seeing; **susamkruddham** = the very much enraged; **raamam** = Rama; **daaruNaan utpaataan cha** = and terrific portents; **sarvabhuutaani** = all the living beings; **vitresuH** = were frightened; **bhayam** = fear; **abhavat** = seized; **raavaNasya** = Ravana (too).

Seeing the very much enraged Rama and also the terrific portents, all the living beings were frightened. Fear seized Ravana too.

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विमानस्थास्थदा देवा गन्धर्वाश्च महोरगाः ।

ऋषिदानवदैत्याश्च गरुत्मन्तश्च खेचराः ॥ ६-१०२-४४

ददृशुस्ते तदा युद्धं लोकसंवर्तसंस्थितम्

नानाप्रहरणैर्भीमैः शूरयोः संप्रयुध्यतोः ॥ ६-१०२-४५

44; 45. **vimaanasthaaH** = seated in their aerial cars; **devaaH** = gods; **gandharvaashcha** = Gandharvas the celestial musicians; **mahoragaaH** = great Nagas (semi divine beings having the face of a man and the tail of serpent); **R^iShidaanavadaityaashcha** = the sages; demons and giants; **khecharaaH te garutmantashcha** = and those eagles remaining in the air; **dadR^ishaH** = saw; **tadaa** = then; **yuddham shuurayoH** = the battle of two heroes; **samprayudhyatoH** = fighting steadily; **bhiimaiH naanaa praharaNaiH** = with various dreadful weapons; **lokasamvarta samsthitam** = looking like the final dissolution of the world.

Seated in their aerial cars, gods, Gandharvas the celestial musicians, great Nagas (semi divine beings having the face of a man and the tail of a serpent), the sages, demons, giants and those eagles remaining in the air, saw then the battle of two heroes, fighting steadily with various dreadful weapons and looking like the final dissolution of the world.

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ऊचुः सुरासुराः सर्वे तदा विग्रहमागताः ।

प्रेक्षमाणा महद्युद्धं वाक्यं भक्त्या प्रहृष्टवत् ॥ ६-१०२-४६

46. **prahR^iShTavat** = getting rejoiced; **prekShamaaNaaH** = on observing; **mahat yuddham** = that great battle; **sarve** = all; **suraasuraaH** = the gods and demons; **vigraham aagataaH** = who had come to witness the conflict; **tadaa** = at that time; **uuchuH** = spoke; **vaakyam** = the following words; **bhaktyaa** = with devotion.

Getting rejoiced on observing that great battle, all the gods and demons who had come to witness the conflict at that time, responded:

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दशग्रीवं जयेत्याहुरसुराः समवस्थिताः ।

देवा राममवोचंस्ते त्वं जयेति पुनः पुनः ॥ ६-१०२-४७

47. asuraaH = the demons; samavasthitaH = who reached there; aahuH = cried out; dashagriivam = to Ravana; jaya it = "Be Victorious!"; te = those; devaaH = gods; aahuH = called; raamam = to Rama; punaH punaH iti = saying again and again; jaya tvam = "Be you victorious!".

The demons who reached there cried out to Ravana, "Be victorious!". Those gods called to Rama saying again and again: "Be you victorious!".

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एतस्मिन्नन्तरे क्रोधाद्राघवस्य स रावणः ।

प्रहर्तुकामो दुष्टात्मा स्पृशन् प्रहरणं महत् ॥ ६-१०२-४८

वज्रसारं महानादं सर्वशत्रुनिबर्हणम् ।

शैलशृङ्गनिभैः कूटैश्चित्तदृष्टिभयावहम् ॥ ६-१०२-४९

सधूममिव तीक्ष्णग्रं युगान्ताग्निचयोपमम् ।

अतिरौद्रमनासाद्यं कालेनापि दुरासद् ॥ ६-१०२-५०

त्रासनं सर्वभूतानां दारणं भेदनं तथा ।

प्रदीप्तमिव रोषेण शूलं जग्राह रावणः ॥ ६-१०२-५१

48-51. etasmin antare = in the meanwhile; saH raavaNaH = that Ravana; duShTaatamaa = the evil-minded; raavaNaH = who caused enemies to cry; krodhaat = with anger; spR^ihan = stroking; mahat praharaNam = a great weapon; prahartukaamaH = wishing to strike; raaghavasya = Rama; jagraaha = took hold; roSheNa = with fury; shuulam = of a spike; vajrasaaram = which was powerful as a thunderbolt; mahaanaadam = which made a loud noise (when hurled at its target); sarvashatrunibarhaNam = capable of exterminating all enemies; shailashR^iN^ga nibhaiH = resembling mountain-peaks; kuuTaiH = which with its sharp points; chittadR^iSTibhayaavaham = dreadful to conceive and to behold; sadhuumamiva tiikShNaagram yugaantaagnichayopamam = resembling a smoke-crested mass of fire blazing at the end of the world-cycle; atiraudram = exceedingly furious; anaasaadyam = which was difficult to approach; kaalenaapi = even for Death; duraasaadyam = which was unassailable; traasanam sarvabhuutaanaam = which was a terror for all living beings; daaruNam tathaa bhedanam = capable as it was of tearing and splitting them; pradiiptam iva = and blazing as it was.

In the meantime, that evil-minded Ravana, who caused enemies to cry, stroking with anger a great weapon wishing to strike Rama, took hold off with fury, a spike, which was powerful as a thunderbolt, which made a loud noise (when hurled at a target), capable of exterminating all enemies, resembling the mountain-peaks, which with its sharp points dreadful to conceive and to behold, resembling a smoke-crested mass of fire blazing at the end of the world-cycle, exceedingly furious, which was difficult to approach even for Death, which was unassailable, which was a terror for all beings, capable as it was of tearing and splitting them and blazing as it was.

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तच्छूलं परमक्रुद्धो मध्ये जग्राह वीर्यवान् ।

अनीकैः समरे शूरै राक्षसैः परिवारितः ॥ ६-१०२-५२

52. viiryavaan = that valiant Ravana; parivaaritaH = surrounded; shuuraiH aniikaiH = by warriors of demons; samare = in battle; parama krudhaH = was very much enraged; jagraaha = and took hold of; tat = that; shuulam = spear; madhye = at its middle.

That valiant Ravana, surrounded by warriors of demons in battle, was very much enraged and took hold of that spear at its middle.

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समुद्यम्य महाकायो ननाद युधि भैरवम् ।
संरक्तनयनो रोषात् स्वसैन्यमभिहर्षयन् ॥ ६-१०२-५३

53. samraktanayanaH = with blood-red eyes; roShaata = in anger; mahaakaayaH = Ravana with his colossal body; samudyamya = duly lifting his spear and bringing rejoice to; svasainyam = his own army; nanaada = roared; bhairavam = terribly; yudhi = in battle.

With blood-red eyes in anger, Ravana with his colossal body, duly raising the spear and bringing rejoice to his own army, roared terribly in battle.

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पृथिवीं चान्तरिक्षं च दिशश्च प्रदिशस्तथा ।
प्राकम्पयत्तदा शब्दो राक्षसेन्द्रस्य दारुणः ॥ ६-१०२-५४

54. daaruNaH = the terrific; shabdaH = roar; raakShasendrasya = of Ravana; tadaa = then; praakampayat = trebled; pR^ithiviimcha = the earth; antarikShamcha = the sky; dishashcha = the four quarters; tathaa = and; pradishashcha = and the angles of the compass.

The terrific noise made by Ravana then trembled the earth, the sky, the four quarters and the angles of the compass

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अतिकायस्य नादेन तेन तस्य दुरात्मनः ।
सर्वभूतानि वित्रेसुः सागरश्च प्रचुक्षुभे ॥ ६-१०२-५५

55. tena naadena = by that roar; tasya duraat manaH = of that evil-minded Ravana; atikaayasya = of a colossal body; sarvabhutaani = all the living beings; vitresuH = were frightened; saagarashcha = the ocean too; prachukShubhe = got agitated.

By that roar of that evil-minded Ravana of a colossal body, all the living beings were frightened. The ocean too got agitated.

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स गृहीत्वा महावीर्यः शूलं तद्रावणो महत् ।
विनद्य सुमहानादं रामं परुषमब्रवीत् ॥ ६-१०२-५६

56. gR^ihiitvaa = taking hold of; tat mahat shuulam = that large spear; saH raavaNaH = that Ravana; mahaaviirya = of great prowess; vinadya = emitting; sumahaanaadam = a very loud roar; abraviit = spoke; paruSham = the following harsh words; raamam = to Rama.

Taking hold of that large spear, that Ravana of great prowess, emitting a very loud roar, spoke the following harsh words to Rama:

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शूलोऽयं वज्रसारस्ते राम रोषन्मयोद्यतः ।
तव भ्रातृसहायस्य सम्यक् प्राणान् हरिष्यति ॥ ६-१०२-५७

57. udyataH = raised; roShaata = in fury; mayaa = by me; raama = O Rama!; ayam shuulaH = this spear; vajrasaaraH = with the power of a thunder-bolt; samyak hariShyati =

will surely take away; **tava praaNaan** = the lives of you; **bhraatR^ihaayasya** = along with life of your brother; your help-mate.

"Raised in fury by me, O Rama! This spear with the power of a thunder-bolt, will take away surely your life along with the life of your bother, your help-mate."

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रक्षसामद्य शूराणां निहतानां चमूमुखे ।
त्वां निहत्य रणश्लाघी करोमि तरसा समम् ॥ ६-१०२-५८

58. **nihatya** = killing; **tvaam** = you; **tavasaa** = with my strength; **adya** = now; **raNashlaaghii** = I; who always commend war-fare; **karomi** = will make you; **samam** = equal; **shuuraaNaaM rakShasaam** = with the valiant demons; **nihataanaam** = who have been killed; **chamuumukhe** = in the battle front.

"Killing you with my strength now, I, who always commend war-fare, will make you level with the valiant demons, who have been killed in the battle-front."

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तिष्ठेदानीं निहन्मि त्वामेष शूलेन राघव ।
एवमुक्त्वा स चिक्षेप तच्छूलं राक्षसाधिपः ॥ ६-१०२-५९

59. **tiShTha** = wait; **eShaH** = this I; **nihanmi** = will kill; **tvaam** = you; **shuulena** = with the spear; **idaaniim** = now; **raaghava** = O Rama!; **evam uktvaa** = thus speaking; **saH raakShasaadhipaH** = that demon; **chikShepa** = hurled; **tat shuulam** = the spear.

"Wait, I will kill you with the spear now, O Rama!" Saying so, that demon hurled that spear.

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तद्रावणकरान्मुक्तं विद्युन्मालासमावृतम् ।
अष्टघण्टं महानादं वियद्गतमशोभत ॥ ६-१०२-६०

60. **tat** = that spear; **vidyummaalaasamavR^itam** = wreathed as it was in a circle of lightning; **aShTaghaN^Tam** = provided as it was with eight bells; **mahaanaadam** = and making a loud noise; **muktam** = released; **raavaNakaraat** = from the hand of Ravana; **ashobhata** = splashed; **viyadgatam** = as it went into the sky.

That spear, wreathed as it was in a circle of lightning, provided as it was with eight bells and making a loud noise, released from Ravana's hand, splashed, as it went into the sky.

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तच्छूलां रागवो द्रिष्ट्वा ज्वलन्तं घोरदर्शनम् ।
ससर्ज विशिखान् रामश्चापमायम्य वीर्यवान् ॥ ६-१०२-६१

61. **dR^iShTvaa** = seeing; **tat** = that; **jvalantam** = blazing; **shuulam** = spear; **ghora darshanam** = of terrible appearance; **viiryavaan** = the valiant; **raamaH** = Rama; **raaghavaH** = who was born in Raghu dynasty; **aayamya** = having stretched; **chaapam** = his bow; **sasarja** = released; **vishikhaan** = the arrows.

Seeing that blazing spear of terrible appearance, the valiant Rama who was born in Raghu dynasty, having stretched his bow, released the arrows.

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आपतन्तं शरौघेण वारयामास राघवः ।
उत्पतन्तं युगान्ताग्निं जलौघैरिव वासवः ॥ ६-१०२-६२

62. **sharaugheNa** = with streams of arrows; **raaghavaH** = Rama; **vaarayaamaasa** = warded off; **aapatantam** = that spear which was rushing upon him; **jalaughaiH iva** = as with streams of water; **vaasavaH** = Indra the lord of celestials (warded off); **utpatantam yugaantaagnim** = the fire shooting up at the time of dissolution of the world.

With streams of arrows, Rama warded off that spear, which was rushing upon him, as with streams of water, Indra the lord of celestials warded off the fire shooting up at the time of dissolution of the world.

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निर्ददाह स तान् बाणान् रामकार्मुकनिःसृतान् ।

रावणस्य महान् शूलः पतङ्गानिव पावकः ॥ ६-१०२-६३

63. **saH** = that; **mahaan** = large; **shuulaH** = spear; **raavaasya** = of Ravana; **nirdadaaha** = consumed; **taan baaNaan** = those arrows; **raama kaarmukaniHsR^itaan** = coming forth from Rama's bow; **paavakaH iva** = as fire; (would consumed); **pataN^gaan** = the moths.

That large spear of Ravana consumed those arrows coming forth from Rama's bow, as fire would consume the moths.

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तान् दृष्ट्वा भस्मसाद्भूतान् शूलसंस्पर्शचूर्णितान् ।

सायकानन्तरिक्षस्थान् रागवः क्रोधमाहरत् ॥ ६-१०२-६४

64. **dR^iShTvaa** = seeing; **taan saayakaan** = those arrows; **shuulasamsparsha chuurNitaan** = smashed; by coming into contact with the spear; **bhasma saadbhuutaan** = and reduced to ashes; **antarikShasthaan** = even while positioned in the sky; **raaghavaH** = Rama; **aaharat** = was seized; **krodham** = with fury.

Seeing those arrows smashed by coming into contact with the spear and reduced to ashes even while positioned in the sky, Rama was seized with fury.

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स तां मातलिनानीतां शक्तिं वासवसंमताम् ।

जग्राह परमक्रुद्धो राघवो रघवनन्दनः ॥ ६-१०२-६५

65. **saH raaghavaH** = that Rama; **raaghunandanaH** = te delight of the Raghus; **parama kruddhaH** = was quite enraged; **jagraaha** = and took hold; **taam shaktim** = of that spear; **aaniitaam** = brought; **maatalinaa** = by Matali the charioteer; **vaasaasammataam** = as desired by Indra the lord of celestials.

That Rama, the delight of Raghus, was quite enraged and took hold of that spear brought by Matali the charioteer, as desired by Indra the lord of celestials.

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सा तोलिता बलवता शक्तिर्घण्टाकृतस्वना ।

नभः प्रज्वालयामास युगान्तोल्केव सप्रभा ॥ ६-१०२-६६

66. **saa shaktiH** = that spear; **tolitaa** = lifted up; **balavataa** = by the powerful Rama; **ghaN^TaakR^ita svanaa** = which was rendered resonated by the bells; **prajvaalayaamaasa** = began to blaze; **saprabhaa yugaantolkeva** = like a blazing meteor at the time of dissolution of the world.

That spear, lifted up by the powerful Rama, which was rendered resonated by the bells, began to blaze like a blazing meteor at the time of the dissolution of the world.

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सा क्षिप्ता राक्षसेन्द्रस्य तस्मिन् शूले पपात ह ।

भिन्नः शक्त्या महान् शूलो निपपात हतद्युतिः ॥ ६-१०२-६७

67. **saa** = that spear; **kShiptaa** = hurled (by Rama); **nipapaata ha** = fell; **tasmin raakShasendrasya shuule** = on that Ravana's spear; **bhinnaH** = torn down; **shaktyaa** = by Rama's spear; **mahaan shuulaH** = the large spear of Ravana; **nipapaata** = fell (on the ground); **hata dyutiH** = with its lustre extinguished.

That spear, hurled by Rama, fell on that Ravana's spear. Torn down by Rama's spear, the large spear of Ravana fell on the ground, with its lustre extinguished.

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निर्भभेद ततो बाणैर्हयानस्य महाजवान् ।

रामस्त्रीक्षणैर्महावेगैर्बाणवद्भिरजिह्मैः ॥ ६-१०२-६८

68. **tiikShNaiH** = with terrific arrows; **mahaavegaiH** = of high speed; **baaNavadbhiH** = with their shafts made of reeds; **ajihmagaiH** = going straight to their target; **raamaH** = Rama; **nirbibheda** = pierced; **mahaajavaan** = the exceedingly fleet; **hayaan** = horses; **asya** = of Ravana.

With terrific arrows of high speed, with their shafts made of reeds, going straight to their target, Rama pierced the exceedingly fleet horses of Ravana.

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निर्भधेदोरसि तदा रावणं निशितैः शरैः ।

राघवः परमायत्तो ललाटे पत्त्रिभिस्त्रिभिः ॥ ६-१०२-६९

69. **raaghavaH** = Rama; **tadaa** = then; **nirbibheda** = pierced; **nishitaiH sharaiH** = with his sharp arrows; **urasi** = the chest-region; **raavaNam** = of Ravana; **paramaayattaH** = quite deliberately; (he struck); **lalaaTe** = the forehead of Ravana; **tribhiH** = with three; **pattribhiH** = arrows.

With his sharp arrows, Rama then pierced the chest-region of Ravana. He also struck, quite deliberately, the forehead of Ravana with three arrows.

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स शरैर्भिन्नसर्वाङ्गो गात्रप्रसृतशोणितः ।

राक्षसेन्द्रः समूहस्थः पुल्लाशोक इवाबभौ ॥ ६-१०२-७०

70. **bhinna sarvaan^gaH** = with all his limbs torn down; **sharaiH** = by arrows; **gaatra prashR^ita shoNitaH** = with blood flowing from his limbs; **saH raakShasendraH** = that Ravana; **aababhau** = shone; **phullaashokaH iva** = like a blooming Ashoka tree; **samuuhasthaH** = in the midst of a multitude of trees.

With all his limbs torn down by arrows and with blood flowing from his limbs, that Ravana in the midst of demons, shone like a blooming Ashoka tree in the midst of a multitude of trees.

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स रामबाणैरतिविद्धगात्रो ।

निशाचरेन्द्रः क्षतजार्द्रगात्रः ।

जगाम खेदं च समाजमध्ये ।

क्रोधं च चक्रे सुभृशं तदानीम् ॥ ६-१०२-७१

71. saH nishaacharendraH = that Ravana; atividdhagaatraH = with his limbs severely = injured; raama baaNaiH = by Rama's arrows; kShatajaardragaatraH = and his body bathed in blood; jagaama khedam = felt exhausted; samaajamadhye = in the midst of a multitude of demons; subhR^isham krodham cha chakre = gave went to a violent anger; tadaaniim = at that time.

With his limbs severely injured by Rama's arrows and with his body bathed in blood, that Ravana felt exhausted in the middle of a multitude of demons and gave went to a violent anger at that time.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये युद्धकाण्डे द्व्यधिकशततमः सर्गः

Thus, this is the 102nd chapter in Yuddha Kanda of Valmiki Ramayana, the First Epic poem of India.

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Book VI : Yuddha Kanda - Book Of War

Chapter [Sarga] 103 Verses converted to UTF-8, Nov 09

Introduction

A ferocious battle ensues between Rama and Ravana, hurling thousands of arrows on each other. Each one intercepts the other's arrows. Rama speaks harsh words to Ravana for having carried away Seetha from Janasthana-forest to Lanka and vows that he will soon dispatch him surely to the world of Death. Rama then pours down streams of arrows on Ravana. Rama more vehemently torments Ravana with his sharp arrows and mystic missiles, till Ravana becomes helplessly weak and confused. Ravana's charioteer carries away Ravana in the chariot, calmly and slowly away from the battle-front.

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स तु तेन तदा क्रोधात्काकुत्स्थेनार्दितो रणे ।

रावणः समरश्लाघी महाक्रोधमुपागमत् ॥ ६-१०३-१

1. saH raavaNaH = that Ravana; samara shlaaghii = boasting of his fight; arditaH = who was tormented; bhR^isham = much; kaakutsthen = by Rama; krodhaat = in fury; tadaa = then; upaagamat = flew into; mahaakrodhaat = a highly enraged state.

Tormented by Rama in fury, that Ravana then for his part, who was boasting of his fight, flew into a great rage.

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स दीप्तनयनो रोषाच्चापमायम्य वीर्यवान् ।

अभ्यर्दयत्सुसङ्क्रुद्धो राघवं परमाहवे ॥ ६-१०३-२

बाणधारा सहस्रैस्तु स तोयद इवाम्बरात् ।

राघवन् रावणो बाणैस्तटाकमिव पूरयत् ॥ ६-१०३-३

2; 3. Udyamya = raising; chaapam = his bow; diiptanayanaH = his eyes blazing; amarShaata = with rage; raaghavam samkrudhaH = extremely enraged with Rama as he was; paramaahave = in that great battle; viiraH = the valiant Ravana; viiryavaan = of prowess; abhyardayat = continued to oppress; puurayan = by covering; raaghavam = Rama; baaNadhaavaasahasraiH = with thousands of streams of arrows; saH toyadaH iva = as a rainy cloud; (would fill) taTaakam = a pond; (with thousands of arrow-like torrents; ambaraat = from the sky.

Raising his bow, his eyes blazing with anger, extremely enraged as he was with Rama in that great battle, the valiant Ravana of prowess continued to oppress, by covering Rama with thousands of streams of arrows, as a rainy cloud would fill a pond with thousands of arrow-like torrents from the sky.

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पूरितः शरजालेन धनुर्मुक्तेन सन्युगे ।

महागिरिरिवाकम्प्यः काकुस्थो न प्रकम्पते ॥ ६-१०३-४

4. puuritaH = covered; sharajaalena = by a multitude = of arrows; dhanurmuktena = discharged from the bow; samyuge = in battle; kaakutsthaH = Rama; na kampate = did not wince; mahaagiririva = like a large mountain; akampyaH = which was unshakable.

Covered by a multitude of arrows discharged from Ravana's bow in battle, Rama did not wince, like a large mountain which was unshakable.

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स शरैः शरजालानि वारयन्समरे स्थितः ।

गभस्तीनिव सूर्यस्य प्रतिजग्राह वीर्यवान् ॥ ६-१०३-५

5. viiryavaan = The valiant; saH = Rama; sthitaH = stood; vaarayan = interrupting; sharajaalaani = the torrents of arrows; sharaiH = with his own arrows; samyuge = in the battle-field; pratjagraaha = and accepted them; gabhastiiniva = as rays; suurya = of the sun.

The valiant Rama stood interrupting the torrents of arrows with his own arrows in the battle-field and endured them as rays of the sun.

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ततः शरसहस्राणि क्षिप्रहस्तो निशाचरः ।

निजघानोरसि क्रुद्धो राघवस्य महात्मनः ॥ ६-१०३-६

6. tataH = then; kruddhaH = the enraged; nishaachaiaH = Ravana; kShipra hastaH = of brisk hand; nijaghaana = struck; shara sahasraaNi = thousands of arrows; urasi = into the breast; mahaatmanaH = of the great souled Rama.

Then, the enraged Ravana of brisk hand, struck thousands of arrows into the breast of the great-souled Rama.

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स शोणित समादिग्धः समरे लक्ष्मणाग्रजः ।

दृष्टः फुल्ल इवारण्ये सुमहान्किंशुकद्रुमः ॥ ६-१०३-७

7. lakShmaNaagrajaH = Rama; shoNita samaadigdhaH = bathed in blood; samare = in the battle-field; dR^iShTaH = appeared; sumahaan kimshuka drumaH = like a very big Kimshuka tree; phullaH = with bloom; araNye = in a forest.

Rama, bathed in blood in the battle-field, appeared like a very big Kimshuka tree with bloom in a forest.

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शराभिघातसन्नद्धः सोऽपि जग्राह सायकान् ।

काकुत्स्थः सुमहातेजा युगान्तादित्यवर्चसः ॥ ६-१०३-८

8. sharaabhighaata samrabdhaH = enraged at the impact of the arrows; saH kaakutsthaH = that Rama; sumahaatejaH = of very great splendour; abhijagraaha = took hold of; saayakaan = arrows; yugaantaaditya tejasaH = which shone like the sun at the time of the dissolution of the world.

Enraged at the impact of the arrows, that Rama of very great splendour , took hold of arrows which shone like the sun at the time of dissolution of the world.

ततोअन्योन्यन् सुसन्नब्धावुभौ तौ रामरावणौ ।
शरान्धकारे समरे नोपालक्षयतान् तदा ॥ ६-१०३-९

9. tau ubhau raama raavaNau = Rama and Ravana; susamrabdhau = who were quite enraged; tataH anyonyam nopalakShayataam = could not thereupon see each other; tadaa = at that time; samara = in the battle-field; sharaandhakaare = which was shrouded in darkness by the arrows.

Both Rama and Ravana who were see each other at that time in the battle-field, which was shrouded in darkness by the arrows.

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ततः क्रोधसमाविष्टो रामो दशरथात्मजः ।
उवाच रावणन् वीरः प्रहस्य परुषं वचः ॥ ६-१०३-१०

10. prahasya = bursting into laughter; krodhasamaariShTaH = though filled with anger; viiraH = the valiant; raamaH = Rama; dasharathaatmajaH = the son of Dasaratha; uvaacha = spoke; parusham vachaH = the following harsh words; raavaNam = to Ravana.

Bursting into laughter, though filled with anger, the valiant Rama, the son of Dasaratha spoke the following harsh words to Ravana.

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मम भार्या जनस्थानादज्ञानाद्राक्षसाधम ।
हृता ते विवशा यस्मात्तस्मात्त्वं नासि वीर्यवान् ॥ ६-१०३-११

11. raakShasaadhama = O the worst of demons!; yasmaat = since; mama bhaaryaa = my wife; hR^itaa = was taken away; te = by you; janasthaanaat = from Janasthana; vivashaa = helpless as she was; ajNaanaat = when I was unaware; tasmaat = hence; tvam = you; naasi = are not; viiryavaan = a person of prowess.

"O the worst of demons! Since you took away my helpless wife without my notice from Janasthana, hence you are not a person of prowess."

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मया विरहितान् दीनान् वर्तमानां महावने ।
वैदेहीं प्रसभन् हृत्वा शूरोअहमिति मन्यसे ॥ ६-१०३-१२

12. hR^itvaa = having taken away; prasabham = by force; diinaam = the miserable; vaidehiim = Seetha; vartamaanaam = while she was staying; mahaavane = in the great forest; virahitaam = away from me; manyase = am a champion."

"Having taken away by force the miserable Seetha while she was staying in the forest away from me, you think: ♦I am a champion'."

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स्त्रीषु शूर विनाथासु परदाराभिमर्शके ।
कृत्वा कापुरुषन् कर्म शूरोअहमिति मन्यसे ॥ ६-१०३-१३

13. kR^itvaa = having done; karma = an act; kaapuruSham = of cowardly persons; paradaaraabhimarshaka = of laying your hands on another's wife; shuura = posing as a hero; striiShu = in relation to women; vinaathaasu = without a protector; manyase = you think; iti = that; aham = I; shuuraH = am a champion.

"Having done an act of cowardly persons of laying your hands on another's wife, posing as a hero in relation to women without a protector, you think: 'I am a champion'."

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भिन्नमर्यादं निर्लज्जं चारित्र्येष्वनवस्थितम् ।
दर्पान्मृत्युमुपादाय शूरोऽहमिति मन्यसे ॥ ६-१०३-१४

14. **nirlajja** = O shameless person; **bhinna maryaada** = who have broken the bounds of morality; **anavasthita** = and are unstable; **chaaritreShu** = of customs; **upaadaaya** = having laid hold; **darpaat mR^ityum** = through vanity of death (in the form of Seetha); **manasye** = you think; **iti** = that; **aham shuuraH** = ❖I am a champion'.

"O shameless person, who have broken the bounds of morality and are unstable of customs, having laid hold through vanity of death (in the form of Seetha) you think ❖I am a champion'."

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शूरेण धनदभ्रात्रा बलैः समुदितेन च ।
श्लाघनीयन् यशस्यन् च कृतं कर्म महत्त्वया ॥ ६-१०३-१५

15. **shlaaghaniyam** = indeed a praise worthy; **mahat** = great; **yashasyam cha** = and glorious; **karma** = act; **kR^itam** = has been performed; **tvayaa** = by you shuureNa dhanada bhraatraa = a valiant brother of Kubera; the god of wealth; **balaiH samuditena** = rich in strength!.

"Indeed a praiseworthy, great and glorious act has been performed by you, a valiant brother of Kubera, the god of wealth, rich in strength!"

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उत्सेकेनाभिपन्नस्य गर्हितस्याहितस्य च ।
कर्मणः प्राप्नुहीदानीन् तस्याद्य सुमहत्फलम् ॥ ६-१०३-१६

16. **praapnuhi** = reap; **sumahat** = a stupendous; **phalam** = fruit; **idaaniim** = now; **adya** = today; **tasya karmaNaH** = for that act; **abhipannasya** = done; **utsekena** = with vanity; **garhitasya** = which is contemptible; **ahitasya** = and noxious.

"Reap now and today the stupendous fruit of that noxious and contemptible act, perpetrated through sheer vanity."

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शूरोऽहमिति चात्मानमवगच्छसि दुर्मते ।
नैव लज्जास्ति ते सीतान् चोरवद्व्यपकर्षतः ॥ ६-१०३-१७

17. **durmate** = O evil minded one!; **avagachchhasi** = you think; **iti** = that; **aham** = ❖I; **shuuraH** = am a champion; **aatmaanaam** = yourself!; **naiva asti lajjaa** = there is no shame; **te** = to you; **vyapakarShataH** = for having taken away; **siitaam** = Seetha; **chauravat** = like a thief.

"O evil-minded one! You think: ❖I am a champion' yourself! Shame did not stand in your way at all, for having taken away Seetha like a thief."

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यदि मत्संनिधौ सीता धर्षिता स्यात्त्वया बलात् ।
भ्रातरन् तु खरं पश्येस्तदा मत्सायकैर्हतः ॥ ६-१०३-१८

18. **syaadyadi siitaa** = If Seetha were; **dharShitaa** = laid hands upon; **tvayaa** = by you; **matsammidhau** = in my presence; **pashyeH** = you would have surely seen; **bhraataram** = your brother; **kharam** = Khara; **tadaa** = then; **hataH** = when killed; **matsaayakaiH** = with my arrows.

"If Seetha were laid hands upon by you in my presence, you would have surely seen your brother Khara at that very moment when killed with my arrows."

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दिष्ट्यासि मम दुष्टात्मंश्चक्षुर्विषयमागतः ।

अद्य त्वान् सायकैस्तीक्ष्णैर्नयामि यमसादनम् ॥ ६-१०३-१९

19. **mandaatman** = O stupid fellow!; **diShTyaa** = thank heaven!; **aagataH asi** = you have come; **chakShurviShayam** = within the range of my sight; **nayaami** = I will dispatch; **tvaam** = you; **yamasaadanam** = to the world of Death; **tiikShNaiH saayakaiH** = by my sharp arrows; **adya** = today.

"Thank heaven, O stupid fellow, you have come within the range of my sight. I will dispatch you to the world of Death, by my sharp arrows, today."

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अद्य ते मच्छरैश्छिन्नं शिरो ज्वलितकुण्डलम् ।

क्रव्यादा व्यपकर्षन्तु विकीर्णं रणपान्सुषु ॥ ६-१०३-२०

20. **jvalitakuN^Dalam** = with blazing ear-rings; **te shiraH** = let your head; **raNapaamsuShu** = lying on the dust-laden battlefield; **vyapakarShantu** = be carried away; **kravyaadaaH** = by beasts of prey; **chhinnam** = after having been chopped off; **machharaiH** = by my arrows; **adya** = today.

"Let your head, having blazing ear-rings lying on the dust-laden battle-field, be carried away by beasts of prey, after being chopped off by my arrows today."

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निपत्योरसि गृध्रास्ते क्षितौ क्षिप्तस्य रावण ।

पिबन्तु रुधिरं तर्षाद्वाणशल्यान्तरोथितम् ॥ ६-१०३-२१

21. **raavaNa** = O Ravana!; **gR^idhraas** = (Let) vultures; **nipatya** = fly down; **te urasi** = on your breast; **kShiptasya** = when wounded by shooting with my arrows and fallen; **kShitau** = on the ground; **pibantu** = and drink; **rudhiram** = the blood; **baaNashalyaantotthitam** = oozing out from the orifices caused by the impact of pointed arrow-tips.

"O Ravana! Let vultures fly down on your wounded breast when you have been thrown down on the ground and oozing out from the orifices caused by the impact of my pointed arrow-tips."

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अद्य मद्वाणाभिन्नस्य गतासोः पतितस्य ते ।

कर्षन्त्वन्त्राणि पतगा गरुत्मन्त इवोरगान् ॥ ६-१०३-२२

22. **te antraaNi** = (let) your bowels; **patitasya** = when you have fallen down; **gataasoH** = dead; **madbaaNa bhinnasya** = when torn out by my arrows; **adya** = today; **karShantu** = be dragged; **patagaaH garutmanaH** = by birds and vultures; **uragaamiva** = as serpents are dragged.

"Let birds (such as crows and vultures) tear out your bowels, as eagles would drag serpents when you fall down dead when pierced by my arrows today."

इत्येवन् स वदन्वीरो रामः शत्रुनिर्बर्हणः ।

राक्षसेन्द्रन् समीपस्थं शरवर्षैरवाकिरत् ॥ ६-१०३-२३

23. ityevam vadan = thus speaking; viiraH = the valiant; raamaH = Rama; shatrunibarhaNaH = the annihilator of enemies; avaakirat = poured out; sharavarShaiH = streams of arrows; raakShasendram = on Ravana; samiipastham = who was in the vicinity.

Thus speaking, the valiant Rama, the annihilator of enemies, poured out streams of arrows on Ravana, who was in the vicinity.

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बभूव द्विगुणन् वीर्यं बलं हर्षश्च सन्युगे ।

रामस्यास्त्रबलन् चैव शत्रोर्निधनकाङ्क्षिणः ॥ ६-१०३-२४

24. viiryam = the prowess; balam = the strength; harShashcha = the enthusiasm; astrabalam chaiva = and the stamina of the arms; raamasya = of Rama; babhuuva dviguNam = became two-fold; shatroH nidhana kaaNkShiNaH = when he longed for the death of his enemy; samyuge = in battle.

The prowess, the strength, the enthusiasm and the stamina of arms of Rama became two-fold, when he longed for the death of his enemy in battle.

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प्रादुर्बभूवुरस्त्राणि सर्वाणि विदितात्मनः ।

प्रहर्षाच्च महातेजाः शीघ्रहस्ततरोअभवत् ॥ ६-१०३-२५

25. viditaatmanaH = to Rama; the learned self; sarvaaNi = all kinds; astraani = of mystic missiles; praadurbhuvuH = came to light in his mind; praharShaata = from his excessive enthusiasm; mahaatejaaH = Rama of extra ordinary energy; abhuut = became; shiighrahasta taraH = all the more swift-handed.

All kinds of mystic missiles came to light in the mind of Rama the learned self and in his excessive enthusiasm, Rama of extra-ordinary energy became all the more swift-handed.

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शुभान्येतानि चिह्नानि विज्ञायात्मगतानि सः ।

भूय एवार्दयद्रामो रावणन् राक्षसान्तकृत् ॥ ६-१०३-२६

26. vijN^aayaa = recognizing; etaani = these; shubhaani chihnaani = good omens; saH raamaH = that Rama; raakShasaantakR^it = the destroyer of demons; aardayan = tormented; raavaNam = Ravana; bhuuyatteva = even more vehemently.

Recognizing those good omens, Rama, the destroyer of demons, tormented Ravana even more vehemently.

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हरीणान् चाश्मनिकरैः शरवर्षैश्च राघवात् ।

हन्यमानो दशग्रीवो विघूर्णहृदयोअभवत् ॥ ६-१०३-२७

27. hanyamaanaH = struck; ashmanikaraiH = by volleys of stones; hariiNaam = of the monkeys; sharavarShaata = and the showers of arrows; raaghavaat = of Rama; dashagriivaH = Ravana; abhavat = felt; vighuurNa hR^idayaH = bewildered at heart.

While being struck by volleys of stones hurled by the monkeys and the showers of arrows coming from Rama, Ravana felt bewildered at heart.

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यदा च शस्त्रं नारेभे न व्यकर्षच्छरासनम् ।
नास्य प्रत्यकरोद्धीर्यन् विक्लवेनान्तरात्मना ॥ ६-१०३-२८

28. yadaa shastram naarabhe = he could no longer take up weapons; na chakarSha sharaasanam = nor stretch his bow; na pratyakarot = nor reacted; asya viiryam = to Rama's prowess; viklabena antaraatmanaa = on account of his mind being confused.

Ravana could no longer take up weapons, nor stretch his bow, nor reacted to Rama's prowess - on account of his mind being confused.

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क्षिप्ताश्चापि शरास्तेन शस्त्राणि विविधानि च ।
न रणार्थाय वर्तन्ते मृत्युकालेऽभिवर्ततः ॥ ६-१०३-२९

29. sharaaH = the arrows; aashu = swiftly; kShiptaaH = hurled; tena = by him; shastraaNicha = and the mystic missiles; vividhaani = of different kinds (employed by him); na vartante = did not turn to be; raNaathaaya = of any use in battle; mR^ityu kaalaH = (as) his time of death abhyavartata = approached.

As the time of his death approached, the arrows swiftly hurled and the various kinds of missiles employed by Ravana did not turn to be of any use in battle.

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सूतस्तु रथनेतास्य तदवस्थं निरीक्ष्य तम् ।
शनैर्युद्धादसम्भ्रान्तो रथन् तस्यापवाहयत् ॥ ६-१०३-३०

30. suutastu = the charioteer for his part; rathanetaa = driving the chariot; asya = of Ravana; niriikShya = seeing; tam = him; tadavastham; having that plight; asambhraantaH = without getting excited; apavaahayat = carried off; tasya = his; ratham = chariot; shanaiH = slowly; yuddhaat = from the battle-front.

Seeing Ravana reduced to such a plight, the charioteer driving the chariot, for his part, without getting excited, calmly and slowly carried off his chariot away from the battle-front.

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रथं च तस्याथ जवेन सारथि ।
निर्वार्य भीमं जलदस्वनं तदा ।
जगाम भीत्या समरान्महीपतिं ।
निरस्तवीर्यं पतितं समीख्य ॥ ६-१०३-३१

31. atha = thereupon; samiikShya = seeing; mahiipatim = Ravana; his king; nirastaviiryam = having hopelessly dropped his energy; patitam = and looked sunken; saarathiH = the charioteer; tadaa = then; nivaarya = diverting; bhiimam ratham = his terrific chariot; javena = with speed; jaladasvanam = which was rumbling like a cloud; jagaama = went; samaraat = from the battle-field; bhiitya = in dismay.

On seeing Ravana, the king sunk down; hopelessly bereft of energy, the charioteer diverting in haste the chariot of Ravana, which was rumbling like a cloud, thereupon sneaked away from the battle-field in dismay.

Thus, this is the 104th chapter in Yuddha Kanda of Valmiki Ramayana, the First Epic poem of India.

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Book VI : Yuddha Kanda - Book Of War

Chapter [Sarga] 104 Verses converted to UTF-8, Nov 09

Introduction

Ravana reproached the charioteer for having turned back his chariot away from the battle-field. The charioteer explains to Ravana, the various reasons as to why he has taken back the chariot. Satisfied with the explanation given by his charioteer, Ravana instructs him to take the chariot back to the battle-field. Thereupon, the charioteer brings the chariot in an instant before Rama on the battle-field.

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स तु मोहात्सुसङ्क्रुद्धः कृतान्तबलचोदितः ।
क्रोधसन्नक्तनयनो रावणो सूतमब्रवीत् ॥६-१०४-१॥

1. saH raavaNaH = that Ravana; kR^itaanta bala choditaH = impelled by strength of Destiny; krodha samraktanayanaH = with his red-blood eyes through anger; mohaH = due to infatuation; abraviit = spoke; suutam = to his charioteer (as follows):

Impelled by force of Destiny and with his red-blood eyes through anger due to infatuation, that Ravana spoke to his charioteer as follows:

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हीनवीर्यमिवाशक्तं पौरुषेण विवर्जितम् ।
भीरुन् लघुमिवासत्त्वं विहीनमिव तेजसा ॥६-१०४-२॥
विमुक्तमिव मायाभिरस्त्रैरिव बहिष्कृतम् ।
मामवज्ञाय दुर्बुद्धे स्वया बुद्ध्या विचेष्टसे ॥६-१०४-३॥

2; 3. durbuddhe = O evil-minded fellow!; avaGYaa = despising; maam = me; vivarjitam = as though I were bereft; pauruSheNa = of manliness; ashaktam = incapable; hiina viiryamiva = deficient in prowess; bhiirum = cowardly; laghumiva = petty-minded; asattvam = devoid of energy; vihiinamiva tejasaa = deserted of conjuring tricks; bahiShkR^itam iva astraiH = and abandoned by mystic missiles; vicheShTase = you are acting; svayaa buddhyaa = as per your discretion!

"O evil-minded fellow! Despising me as though I were bereft of manliness, incapable, deficient in prowess, cowardly, petty-minded, devoid of energy, bereft of brilliance, deserted of conjuring tricks and abandoned by mystic missiles, you are acting as per your discretion!"

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किमर्थं मामवज्ञाय मच्छन्दमनवेक्ष्य च ।
त्वया शत्रुसमक्षं मे रथोअयमपवाहितः ॥६-१०४-४॥

4. kimartham = why have you; apavaahitaH = carried away; me ayam rathaH = this chariot of mine; avajNaaya = humiliating; maam = me; shatrusamakSham = before my

enemies; **anavekShya cha** = and overlooking; **machchhandam** = my will?

"Why have you carried away this chariot of mine, thus humiliating me in the presence of my enemies and overlooking my will?"

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त्वयाद्य हि ममानार्य चिरकालसमार्जितम् ।
यशो वीर्यन् च तेजश्च प्रत्ययश्च विनाशिथ ॥६-१०४-५॥

5. **anaarya** = O vulgar fellow!; **mama** = my; **yashaH** = fame; **chirakaala samaarjitam** = which was earned through a long period; **tejashcha** = vital power; **pratyayashcha** = and trust; **vinaashitaH** = have been destroyed; **tvayaa** = by you; **adya** = today.

"O vulgar fellow! You have destroyed my fame which was earned through a long period, prowess, vital power and the trust of people today."

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शत्रोः प्रख्यातवीर्यस्य रज्जनीयस्य विक्रमैः ।
पश्यतो युद्धलुब्धोअहन् कृतः कापुरुषस्त्वया ॥६-१०४-६॥

6. **aham** = I; **yuddha lubdhaH** = having an ardent desire for battle; **kR^itaH** = was made; **kaapuruShaH** = a contemptible person; **tvayaa** = by you; **shatroH** = while my enemy; **prakhyaata viirasya** = having an illustrious prowess; **raN^janiiyasya** = making others delightful; **vikramaiH** = through feats of his; **pashyataH** = stood looking on.

"While my adversary, having an illustrious prowess and making others delightful through feats of his valour, stood looking on, myself, who has an ardent desire for fighting and who was made contemptible by you!"

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यस्त्वन् रथमिमं मोहान्न चोद्वहसि दुर्मते ।
सत्योअयं प्रतितर्को मे परेण त्वमुपस्कृतः ॥६-१०४-७॥

7. **durmate** = O evil-minded fellow!; **yaH tvam** = in case you; **na** = do not; **mohaat** = by perversity; **vahasi** = carry away; **idam chariot** = this chariot; **chet** = at any event; **ayam pratitarkaH** = this expectation of mine; **tvam** = that you; **upaskR^itaH** = stand corrupted; **pareNa** = by the enemy; **satyaH** = will be a fact.

"O evil-minded fellow! In case you do not, by perversity, carry away this chariot at any event, this expectation of mine that you stand corrupted by the enemy, will be a fact."

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न हीदन् विद्यते कर्म सुहृदो हितकाङ्क्षिणः ।
रिपूणान् सदृशन् चैतन्न त्वयैतत्स्वनुष्ठितम् ॥६-१०४-८॥

8. **etat** = this act; **yat** = which; **anuShThitam** = has been done; **tvayaa** = by you; **etat** = this; **sadR^isham** = is befitting; **ripuunaam** = of enemies; **tat** = that; **na vidyate hi** = is indeed not; **karma** = the work; **suhR^idaH** = of a friend; **hitakaaN^kShiNaH** = who wishes me well.

"This act, which has been done by you, is only befitting of enemies. This is indeed not the work of a friend, who wishes me well."

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निवर्तय रथन् शीघ्रं यावन्नापैति मे रिपुः ।
यदि वाप्युषितोअसि त्वन् स्मर्यन्ते यदि वा गुणाः ॥६-१०४-९॥

9. **asi yadi tvam** = If you; **adhyuShitaH** = inhabited with me for a long time; **yadismaryate** = and if you remember; **me** = my; **guNah** = merit; **nivartaya** = drive back; **ratham** = the chariot; **shiighram** = swiftly; **yaavat** = till; **me ripuH** = my enemy; **naapaiti** = does not withdraw.

"If you inhabited with me in Lanka for a long time and if you remember my merit, drive back the chariot swiftly till my enemy does not withdraw."

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एवं परुषमुक्तस्तु हितबुद्धिरबुद्धिना ।
अब्रवीद्रावणन् सूतो हितं सानुनयं वचः ॥६-१०४-१०

10. **evam uktaH** = thus spoken; **paruSham** = harshly; **abuddhinaa** = by the foolish Ravana; **hita buddhiH** = the friendly-minded; **suutaH** = charioteer; **abraviit** = spoke; **saannnyam vachaH** = conciliatory words; **raavaNam** = to Ravana (as follows):

Hearing those harsh words of the foolish Ravana, the friendly-minded charioteer spoke the following conciliatory words of Ravana:

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न भीतोअस्मि न मूढोअस्मि नोपजप्तोअस्मि शत्रुभिः ।
न प्रमत्तो न निःस्नेहो विस्मृता न च सत्क्रिया ॥६-१०४-११

11. **naasmi** = I was not; **bhiitaH** = frightened; **na asmi** = I was not; **muuDhaH** = stupid; **na asmi** = I was not; **upajaptaH** = bribed; **shatrubhiH** = by the enemies; **na asmi** = I was not; **pramattaH** = a blunderer; **na niH snehaH** = I was not disloyal; **satkriyaacha** = your good; **na vismR^itaa** = was not forgotten.

"I was neither frightened nor I was stupid. I was not bribed by the enemies, nor was I a blunderer. I was not disloyal to you. I have not forgotten the benefits conferred by you."

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मया तु हितकामेन यशश्च परिरक्षता ।
स्नेहप्रस्कन्नमनसा प्रियमित्यप्रियन् कृतम् ॥६-१०४-१२

12. **mayaa** = by me; **hita kaamena** = who wish well to you; **parikShataa** = who protect; **yashashcha** = your honour; **sneha prasanna manasaa** = with a mind affectionately disposed towards you through attachment; **apriyam** = an act which was not to your liking; **kR^itam** = was done; **hitam iti** = as something conducive to your interest.

"An act which was not to your taste was done by me as something conducive to your interest, by wishing well of you, for protecting your honour and with mind affectionately disposed towards you through attachment."

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नास्मिन्नर्थे महाराज त्वं मां प्रियहिते रतम् ।
कश्चिल्लघुरिवानार्यो दोषतो गन्तुमर्हसि ॥६-१०४-१३

13. **mahaaraaja** = O monarch!; **kashchit laghuH anaaryaH iva** = like somebody who is petty-minded and unworthy; **tvam na arhasi** = you ought not; **maam gantum** = to hold me; **priyahite ratam** = devoted as I am to your pleasure and good; **doShataH** = guilty; **asmin arthe** = in this matter.

"O monarch! Like somebody who is petty-minded and unworthy, you ought not to hold me, devoted as I am to your pleasure and good, guilty in this matter."

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श्रूयतामभिधास्यामि यन्निमित्तं मया रथः ।

नदीवेग इवाम्भोभिः सन्युगे विनिवर्तितः ॥६-१०४-१४

14. **mahaaraaja** = O monarch!; **kashchit laghuH anaaryaH iva** = like somebody who is petty-minded and unworthy; **tvam na arhasi** = you ought not; **maam gantum** = to hold me; **priyahite ratam** = devoted as I am to your pleasure and good; **doShataH** = guilty; **asmin arthe** = in this matter.

"O monarch! Like somebody who is petty-minded and unworthy, you ought not to hold me, devoted as I am to your pleasure and good, guilty in this matter."

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श्रमन् तवावगच्छामि महता रणकर्मणा ।

न हि ते वीर सौमुख्यं प्रहर्षन् वोपधारये ॥६-१०४-१५

15. **pratidaasyaami** = I am giving a reply; **shruuyataam** = let it be listened (by you); **yannimittam** = why; **rathaH** = the chariot; **vinivartitam** = was carried away; **samyuge** = in the battle-field; **nadiivegaH iva** = as the onrush of a stream; **aabhoge** = (is pushed back) by a tide.

"I understand your exhaustion, due to your strenuous fighting in the great battle. I am not reflecting on the inclination of your valour or on your superiority over your enemy."

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रथोद्धहनखिन्नाश्च त इमे रथवाजिनः ।

दीना घर्मपरिश्रान्ता गावो वर्षहता इव ॥६-१०४-१६

16. **me rathavaajinaH** = the horses of my chariot; **bhagnaaH** = were broken down; **rathodvahanakhinnaaH** = and were exhausted by drawing the chariot; **diinaaH** = they became miserable; **gharmaparishraantaH** = and thoroughly fatigued; **gaavaH iva** = like the cows; **varSha hataaH** = lashed by rain.

"The horses of my chariot were broken down and were exhausted by drawing the chariot. They became miserable and thoroughly fatigued, like the cows lashed by heavy rain."

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निमित्तानि च भूयिष्ठन् यानि प्रादुर्भवन्ति नः ।

तेषु तेष्वभिपन्नेषु लक्षयाम्यप्रदक्षिणम् ॥६-१०४-१७

17. **lakShayaami** = I am seeing; **apradakShiNam** = inauspiciousness; **yaani nimittaani** = in those portents; **praadurbhavanti** = which appear; **naH** = to us; **bhuuyiShTham** = in large numbers; **abhipanneShu** = and examined; **teShu teShu** = in all of them.

"I am seeing inauspiciousness in all the portents, which appear to us in large numbers and duly examined by me."

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देशकालौ च विज्ञेयौ लक्ष्मणानीङ्गितानि च ।

दैन्यन् हर्षश्च खेदश्च रथिनश्च बलाबलम् ॥६-१०४-१८

18. **desha kaalaucha** = (propitious and unpropitious) time and place; **lakShaNaani** = (good and bad) omens; **inN^gitaani** = facial expressions; **dainyam harShashcha** = depression and liveliness; **khedashcha** = the measure of fatigue; **balaabalam** = as also the strength and weakness; **rathinaH** = of the warrior occupying the chariot; **viJNeyau** = must be ascertained (by a charioteer).

"(Propitious and unpropitious) time and place, (good and bad) omens, facial as also the strength and weakness of the warrior occupying the chariot must be ascertained (by a charioteer)."

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स्थलनिम्नानि भूमेश्च समानि विषमाणि च ।

युद्धकालश्च विज्ञेयः परस्यान्तरदर्शनम् ॥६-१०४-१९

19. **sthala nimnaani** = the eminences and depressions; **bhuumeH** = of the ground; **samaani viShamaanicha** = as well as the parts which are level and rugged; **yuddhakaalaashcha** = the time appropriate for the combat; **antaradarshanam** = and the visible weak points; **parasya** = of the enemy; **viJNeya** = must be known (by a charioteer).

"The eminences and depressions of the ground as well as the parts which are level and rugged, the time appropriate for the combat and the visible weak points of the enemy must be known (by a charioteer)."

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उपयानापयाने च स्थानं प्रत्यपसर्पणम् ।

सर्वमेतद्रथस्थेन ज्ञेयन् रथकुटुम्बिना ॥६-१०४-२०

20. **upayaanaapayaane** = arrival and retreat; **sthaanam pratyapasarpaNam** = how to hold one's position and how to recede; **etat sarvam** = all this; **JNeyam** = must be known; **rathakuTumbinaa** = by charioteer; **rathasthena** = seated in the chariot.

"How to arrive and retreat, how to hold one's position and to recede all this must be known by a charioteer, seated in the chariot."

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तव विश्रामहेतोस्तु तथैषान् रथवाजिनाम् ।

रौद्रन् वर्जयता खेदन् क्षमं कृतमिदं मया ॥६-१०४-२१

21. **idam** = this; **kShamam** = appropriate action; **kR^itam** = was taken; **mayaa** = by me; **tava vishraanta hetoH** = in order to give rest to you; **tathaa** = and; **eShaam rathavaajinaam** = to these horses of the chariot; **varjayataa** = and to relieve; **raudram khedam** = your terrible fatigue.

"This action appropriate was taken by me in order to give rest to you and to these horses of the chariot as also to relieve your terrible fatigue."

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न मया स्वेच्छया वीर रथोअयमपवाहितः ।

भर्तृस्नेहपरीतेन मयेदन् यत्कृतं विभो ॥६-१०४-२२

22. **viira prabho** = O the valiant lord!; **ayam** = this; **rathaH** = chariot; **na apavaahitaH** = was not removed; **mayaa** = by me; **svechchhayaa** = arbitrarily; **idam yat kR^itam** = that which was done; **mayaa** = by me; **(was) bhartR^isneha paritena** = because I was overwhelmed with affection for my master.

"O the valiant lord! This chariot was not removed by me arbitrarily. That which was done by me was because I was overwhelmed with affection for my master."

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आज्ञापय यथातत्त्वं वक्ष्यस्यरिनिषूदन ।

तत्करिष्याम्यहन् वीरन् गतानृण्येन चेतसा ॥६-१०४-२३

23. ariShudana = O annihilator of enemies!; viira = O hero!; aajJNaapaya = give a command!; yathaa = how; tvam = you; vakShyasi = tell me; tat = that act; tat = that; aham = I; kariShyaami = will do; chetasaa = with attention; gataanR^iNyena = with a mind which feels relieved of all that is due.

"O annihilator of enemies! O hero! Give me a command! I will do that which you will enjoin me to do, with due attention and with a mind which feels relieved of all that is due."

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सन्तुष्टस्तेन वाक्येन रावणस्तस्य सारथेः ।

प्रशस्यैनं बहुविधन् युद्धलुब्धोऽब्रवीदिदम् ॥६-१०४-२४

24. samtushTaH = satisfied; tena vaakyena = with the explanation; tasya saaratheH = of that charioteer; prashasya = applauding; enam = him; bahavidham = in many ways; raavaNaH = Ravana; yuddha labdthaH = who was avaricious of fighting; abraviit = spoke; idam = the following words:

Satisfied with the explanation given by his charioteer and applauding him in many ways, Ravana who was avaricious of fighting, spoke the following words:

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रथन् शीघ्रमिमं सूत राघवाभिमुखन् कुरु ।

नाहत्वा समरे शत्रून्निवर्तिष्यति रावणः ॥६-१०४-२५

25. suuta = O charioteer!; maya = take; imam = this; ratham = chariot; shiighram = quickly; raaghavaabhimukham = towards Rama; raavaNaH = Ravana; na nivartiShyati = does not turn back; samare = in battle; ahatvaa = without killing; shatruun = his enemies.

"O charioteer! Take this chariot quickly towards Rama. Ravana does not turn back in battle, without killing his enemies."

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एवमुक्त्वा ततस्तुष्टो रावणो राक्षसेश्वरः ।

ददौ तस्य शुभन् ह्येकं हस्ताभरणमुत्तमम् ॥६-१०४-२६

26. evam uktvaa = thus speaking; raavaNaH = Ravana; raakShaseshvaraH = the lord of demons; tuShTaH = was pleased; tataH = and then; dadau = presented; ekam = one; shubham = beautiful; uttamam = and excellent; hastaabharaNam = ornament for the land; tasyam = to him; saH saarathiH = that charioteer; shrutvaa = after hearing; raavaNavaakyaami = the instructions of Ravana; nyavartata = drove the chariot back to the battle-field.

Thus speaking Ravna the lord of demons was pleased and then presented a beautiful and excellent ornament for the hand to him. That charioteer, after hearing Ravana's instruction, drove the chariot back to the battle-field.

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ततो द्रुतन् रावणवाक्यचोदितः ।

प्रचोदयामास हयान्स सारथिः ।

स राक्षसेन्द्रस्य ततो महारथः ।

क्षणेन रामस्य रणाग्रतोऽभवत् ॥६-१०४-२७

27. tataH = thereupon; raavaNavaakya choditaH = impelled by Ravana's command; saH saarathiH = that charioteer; drutam = quickly; prachodayaamaasa = drove forward; hayaan = the horses; tataH = then; raakShasendrasya saH mahaarathaH = that chariot of Ravana; kShaNena = within a moment; abhavat = stood; raamasya rathaagrataH = in front of Rama's chariot.

Impelled by Ravana's command, that charioteer thereupon quickly drove the horses forward. Then, that chariot of Ravana stood within a moment, before Rama's chariot on the battle-field.

इत्यर्षे श्रीमद्रामायणे आदिकाव्ये युद्धकाण्डे चतुरधिकशततमः सर्गः

Thus, this is the 104th chapter in Yuddha Kanda of Valmiki Ramayana, the First Epic poem of India.

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Book VI : Yuddha Kanda - Book Of War

Chapter [Sarga] 105 Verses converted to UTF-8, Nov 09

Introduction

Sage Agastya advises Rama to recites the 'Aditya Hridaya', a collection of verses in praise of the sun-god, with a view to gaining victory.

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ततो युद्धपरिश्रान्तं समरे चिन्तया स्थितम् ।
रावणं चाग्रतो दृष्ट्वा युद्धाय समुपस्थितम् ॥ ६-१०५-१
दैवतैश्च समागम्य द्रष्टुमभ्यागतो रणम् ।
उपगम्याब्रवीद्राममगस्त्यो भगवान् ऋषिः ॥ ६-१०५-२

1; 2. **upagamyā** = approaching; **raamam** = Rama; **sthitam** = standing; **chintayaa** = absorbed in thought; **samare** = in the battle-field; **yuddha parishraantaam** = exhausted as he was by the fight; **dR^iShTvaa** = and seeing; **raavaNam** = Ravana; **samupasthitam** = who came in proximity; **agrataH** = facing him; **yuddhaaya** = duly; prepared for a battle; **bhagavaan** = the glorious; **agastya R^iShiH** = sage;; Agastya; **abhyaagataH** = who had come; **samaagamyā** = together; **daivataiH** = with the gods; **draShTum** = to perceive; **raNam** = the battle; **tataH** = then; **abraviit** = spoke (as follows).

Approaching Rama standing absorbed in fight in the battle-field, exhausted as he was by the fight, and seeing Ravana who came nearby, facing him duly prepared for the battle, the glorious sage, Agastya, who had come together with the gods, to perceive the battle, then spoke as foolows:

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राम राम महाबाहो शृणु गुह्यं सनातनम् ।
येन सर्वानरीन्वत्स समरे विजयिष्यसे ॥ ६-१०५-३

3. **raama raama** = O Rama; **mahaabaaho** = the mighty armed!; **shruNu** = hear; **sanaatanam guhyam** = the follwoing eternal secret; yena by which; **vijayiShyase** = you can conquer; **sarvaan ariin** = all the enemies; **samare** = in battle; **vatsa** = my child!.

"O Rama, the mighty armed! Hear the following eternal secret, by which you can conquer all the enemies in battle, my child!"

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आदित्यहृदयं पुण्यं सर्वशत्रुविनाशनम् ।
जयावहं जपेन्नित्यमक्षय्यं परमं शिवम् ॥ ६-१०५-४
सर्वमङ्गलमङ्गल्यं सर्वपापप्रणाशनम् ।
चिन्ताशोकप्रशमनमायुर्वर्धनमुत्तमम् ॥ ६-१०५-५

4; 5. **aaditya hR^idayam** = 'Aditya Hridaya' (which is intended to propitiate Brahma; installed in the heart of the orb of the sun); **japet** = is to be muttered; **nityam** = at all times; (This hymn in praise of the sun); **puNyam** = is holy; **sarva shatruvinaashanam** = which can destroy all the adversaries; **jayaavaham** = which can bestow victory; **akShyayyam** = giving undecaying prosperity; **paramam shivam** = supremely auspicious; **sarva maN^gala maN^galayam** = the blessing of all blessings; **sarva paapa praNaashanam** = root out all sins; **chintaa shoka prashamanam** = allay all anxiety and grief; **uttamam** = excellent; **aayurvardhanam** = and prolong life.

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रश्मिमन्तं समुद्यन्तं देवासुरनमस्कृतम् ।
पूजयस्व विवस्वन्तं भास्करं भुवनेश्वरम् ॥ ६-१०५-६

6. **punjayasva** = you worship (the sun-god); **bhuvaneshvaram** = the ruler of the worlds; **rashmimantam** = who is crowned with the rays; **samudyantam** = who appears at the horizon; **devaasmanamaskR^itam** = who is greeted by the gods and the demons alike; **vivasvantam** = shining forth covering all other lights; **bhaaskaram** = and brings light to the world.

"Worship the sun-god, the ruler of the worlds, who is crowned with the rays, who appears at the horizon, who is greeted by the gods and the demons alike, shines forth; covering up all other lights and brings light to the world."

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सर्वदेवात्मको ह्येष तेजस्वी रश्मिभावनः ।
एष देवासुरगणान् लोकान् पाति गभस्तिभिः ॥ ६-१०५-७

7. **eShaH** = he is; **sarva devaatmakaH** = the embodiment of all gods; **tejasvii** = full of glory; **rashmibhaavanaH** = and the reflector of rays; **eShaH** = He; **paati** = protects; **devaasura gaNaan** = the multitude of gods and demons; **lokaan** = as well as their worlds; (by his rays).

"He is the embodiment of all gods, full of glory and the reflector of rays. He protects the multitude of gods and demons as well as their worlds by his rays."

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एष ब्रह्मा च विष्णुश्च शिवः स्कन्दः प्रजापतिः ।
महेन्द्रो धनदः कालो यमः सोमो ह्यपांपतिः ॥ ६-१०५-८

8. **eShaH** = He; **brahmaacha** = is Brahma the creator; **viShNushcha** = Vishnu; the protector of the universe; **shivaH** = Lord Shiva the god of destruction; **skandaH** = Skanda (son of Lord Shiva); **prajapatiH** = Prajapati (the ten lords of created beings viz. Marichi; Atri; Angirasa; Paulastya; Pulaka; Kratu; Vasishta; Daksha; Bhrigu; Narada); **mahendraH** = Indra the ruler of gods; **dhanadaH** = Kubera; teh bestower of riches; **kaalaH** = Kala; the Time-spirit; **yamaH** = Yama; the god of retribution; **somaH** = Soma the moon-god; **apaampatiH** = Varuna; the ruler of the waters.

"He is Brahma the creator, Vishnu the protector of the Universe, Lord Shiva the god of destruction, Skanda (son of Lord Shiva), Prajapati (the ten lords of created beings), Indra the ruler of gods, Kubera the bestower of riches, Kala the Time-spirit, Yama the god of retribution, Soma the moon-god and Varuna the ruler of the waters."

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पितरो वसवः साध्या अश्विनौ मरुतो मनुः ।
वायुर्वह्निः प्रजाः प्राण ऋतुकर्ता प्रभाकरः ॥ ६-१०५-९

9. **pitarah** = the Pitrus (Manes); **vasavaH** = the eight Vasns; **saadhyaH** = the twelve Sadhyas; **ashvinau** = the two Ashvins = the physicians of gods; **marutaH** = the forty-nine Maruts (wind-gods); **manuH** = Manu (a progenitor of the human race); **vaayuH** = Vayu; the wind-god; **vahniH** = the fire-god; **prajaaH** = the created beings; **praaNaH** = the life-breath of the universe; **R^itikartaa** = the source of the seasons; **prabhaakaraH** = and store-house of light.

"The Pitrus (manes), the eight Vasus, the twelve Sadhyas, the two Ashvins the physicians of gods, the forty-nine Maruts (wind-gods), Manu (a progenitor of the human race), Vayu the wind-god, the fire-god, the created beings, the life-breath of the universe, the source of the seasons and the store-house of light."

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आदित्यः सविता सूर्यः खगः पूषा गभस्तिमान् ।
सुवर्णसदृशो भानुर्हिरण्यरेता दिवाकरः ॥ ६-१०५-१०

10. **aadityaH** = an off-spring of Aditi; **savitaa** = the progenitor of all; **suuryaH** = Surya; the sun-god and the provocator of acts in people; **khagaH** = the courser in the sky; **puuShaa** = the nourisher of all with rain; **gabhastimaan** = the possessor of rays; **suvarNa sadR^ishaH** = the golden; **bhaanuH** = the brilliant; **hiraNya retaaH** = having golden seed; **divaakraH** = and the maker of the day.

"An off-spring of Aditi, the progenitor of all, Surya the sun-god and the provocator of acts in people, the courser in the sky, the nourisher of all with rain, the possessor of rays the golden, the brilliant, having golden seed whose energy constitutes the seed of the universe and the maker of the day."

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हरिदश्वः सहस्रार्चिः सप्तसप्तिर्मरीचिमान् ।
तिमिरोन्मधनः शम्भुस्त्वष्टा मार्तण्डकोऽंशुमान् ॥ ६-१०५-११

11. **haridashvaH sapta saptiH** = he has seven green horses; **mariichimaan** = full of rays; **timironmathanaH** = the destroyer of darkness; **shambhuH** = the source of happiness; **tvaShTaa** = maker of thinness; **maartaN^DakaH** = the infuser of life in the lifeless cosmic egg; **amshumaan** = and radiant.

"He has seven green horses, is thousand-rayed, full of rays, the destroyer of darkness, the source of happiness, maker of thinness, the infuser of life in the lifeless cosmic egg and radiant."

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हिरण्यगर्भः शिशिरस्तपनोऽहस्करो रविः ।
अग्निगर्भोऽदितेः पुत्रः शङ्खः शिशिरनाशनः ॥ ६-१०५-१२

12. **hiraNyagarbhaH** = (He is) a golden foetus; **shishiraH** = maker of coolness; **tapanaH** = creator of heat; **ahaskaH** = the bringer of a day; **raviH** = the one who is eulogized by all; **agnigarbhaH** = pregnant with fire; **aditoH putraH** = the son of Aditi; **shaN^khaH** = the one who pacifies himself in the evening; **shishiranaashanaH** = and the destroyer of frost.

"He is a golden foetus, maker of coolness, creator of heat, the bringer of a day, the one who is eulogized by all, pregnant with fire, the son of Aditi, the one who pacifies himself in the evening and the destroyer of frost."

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व्योमनाथस्तमोभेदी बुग्यजुः सामपारगः ।
घनवृष्टिपां मित्रो विन्ध्यवीथीप्लवंगमः ॥ ६-१०५-१३

13. **vyomanaathaHi** = (He is) the lord of the sky; **tamobhedii** = disperser of darkness; **R^igyajuH saamapaaragaH** = the master of the three Vedas (Rik; Sama and Yajur); **ghana vR^iShTiH** = the sender of thick rain; **mitraH** = the friend; **apaam** = of water; **vindhyaviithiplavangamaH** = and the one who courses swiftly in the path of the sky.

"He is the lord of the sky, the disperser of darkness, the master of the three Vedas (Viz. Rik, Sama and Yajur), the sender of thick rain, the friend of water and the one who courses swiftly in the path of the sky."

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आतपी मण्डली मृत्युः पिङ्गलः सर्वतापनः ।

कविर्विश्वो महातेजा रक्तः सर्वभवोद्भवः ॥ ६-१०५-१४

14. **aatapii** = (He is) the radiator of heat; **maN^Dalii** = and adorned with a circle of rays; **mR^ityuH** = He is death (himself); **piN^galaH** = tawny of hue; **sarva taapanaH** = giver of warmth to all; **kaviH** = (He is) omniscient; **vishvaH** = all-formed; **mahaatejaaH** = endowed with extra-ordinary splendour; **raktaH** = the one who has an affection in all; **sarvabhavodbhavaH** = and the source of all evolutes.

"He is the radiator of heat and adorned with a circle of rays. He is death himself, tawny of hue, a giver of warmth to all, omniscient, all-formed, endowed with extra-ordinary splendour, the one who has an affection in all and the source of all evolutes."

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नक्षत्रग्रहताराणामधिपो विश्वभावनः ।

तेजसामपि तेजस्वी द्वादशात्मन्मो.स्तु ते ॥ ६-१०५-१५

15. **nakShatra grahataaraaNaam adhipaH** = the controller of all lunar mansions; planets and stars; **vishvabhaavanaH** = the creator of all; **tejasaamapi tejasvii** = the resplendent among the splendid; **dvaadashaatman** = O god; appearing in twelve forms (in the shape of twelve months in a year); **te namaH astu** = hail to you!.

"He is the controller of all lunar mansions, planets and stars, the creator of all and the resplendent among the splendid. O god, appearing in twelve forms (in the shape of twelve months in a year), hail to you."

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नमः पूर्वाय गिरये पश्चिमायाद्रये नमः ।

ज्योतिर्गणानां पतये दिनाधिपतये नमः ॥ ६-१०५-१६

16. **namaH** = Hail to you; **puurvaaya giraye** = in the form of eastern mountain **namaH** = and hail; **pashchimaaya adraye** = to the western mountain; **namaH** = Hail; **yotirgaNaanaam pataye** = to the lord of hosts of luminaries; **namaH** = hail; **dinaadhipataye** = to the lord of the day.

"Hail to you in the form of eastern mountain and hail to the western mountain. Hail to the lord of host of luminaries and hail to the lord of the day."

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जयाय जयभद्राय हर्याश्वाय नमो नमः ।

नमो नमः सहस्रांशो आदित्याय नमो नमः ॥ ६-१०५-१७

17. **namaH jayaaya** = hail to you; the giver of victory; **namaH jayabhadraaya** = hail to you; the joy born of victory!; **namaH harvashvaaya** = hail to you; the god having green horses; **namaH sahasraamshaH** = hail to you; having thousands of rays!; **namaH namaH aadityaaya** = hail; hail to you the son of Aditi!

"Hail to you, the giver of victory, hail to you, the joy born of victory! Hail to you, the god with green horses, hail to you, having thousands of rays! Hail, hail to you the son of Aditi!"

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नम उग्राय वीराय सारङ्गाय नमो नमः ।

नमः पद्मप्रबोधाय प्रचण्डाय नमोऽस्तु ते ॥ ६-१०५-१८

18. namaH ugraaya = hail to you; the fierce one! namaH viiraaya = hail to you; the valiant one!; namaH saaraN^gaaya = hail to you; the one with variegated colours!; namaH padma prabodhaaya = hail to you; the awakener of the lotus!; te namaH tu prachaN^Daaya = hail to you the furious one!

"Hail to you, the fierce one, hail to you the valiant one! Hail to you, the one with variegated colours! Hail to you, the awakener of the louts, hail to you, the furious one!"

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ब्रह्मेशानाच्युतेशाय सूर्यायादित्यवर्चसे ।

भास्वते सर्वभक्षाय रौद्राय वपुषे नमः ॥ ६-१०५-१९

19. namaH = hail to you; brahmeshaanaachyuteshaaya = the ruler of Brahma; Lord Shiva and Lord Vishnu; the infallible; suuryaaya = the sun-god; aaditya varchase = the light indwelling the solar orb; bhaasvate = the resplendent one; sarva bhakShaaya = the devourer of all; raudraaya vapuShe = appearing in the form of Rudra.

"Hail to you, the ruler of Brahma, Lord Shiva and Lord Vishnu the infallible, the sun-god, the light indwelling the solar orb, the resplendent one, the devourer of all, appearing in form of Rudra."

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तमोघ्नाय हिमघ्नाय शत्रुघ्नायामितात्मने ।

कृतघ्नघ्नाय देवाय ज्योतिषां पतये नमः ॥ ६-१०५-२०

20. namaH = Hail to you; tamoghnaaya = the dispeller of darkness; himaghnaaya = the destroyer of cold; shatrughnaaya = the exterminator of foes; amitaatmane = the one whose extent is immeasurable; kR^itagnaghnaaya = the destroyer of the ungrateful; devaaya = the god; jyotiShaam pataye = who is the ruler of all lights.

"Hail to you, the dispeller of darkness, the destroyer of cold, the exterminator of foes, the one whose extent is immeasurable, the destroyer of the ungrateful, the god, who is the ruler of all lights."

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तप्तचामीकराभाय हरये विश्वकर्मणे ।

नमस्तमोभिनिघ्नाय रुचये लोकसाक्षिणे ॥ ६-१०५-२१

21. namaH = Hail to you; tapta chaamiikaraabhaaya = possessing the lustre of refined gold; haraye = the dispeller of ignorance; vishvakarmaya = the architect of the universe; tamobhinighnaaya = the uprooter of darkness; ruchaye = the splendour incarnate; lokasaakShiNe = the onlooker of the world!

"Hail to you, possessing the lustre of refined gold, the dispeller of ignorance, the architect of the universe, the uprooter of darkness, the splendour incarnate, the onlooker of the world!"

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नाशयत्येष वै भूतं तदेव सृजति प्रभुः ।

पायत्येष तपत्येष वर्षत्येष गभस्तिभिः ॥ ६-१०५-२२

22. eShaH vai prabhuH = this sun; the lord alone; naashayati = destroys; tadeva sR^ijati = and brings into existence; bhuutam = all the beings; eShaH = he; tapati paayati = radiates heat; gabhastiH = by his rays; eShaH = He; varShati = sends the rain.

"This sun, the lord alone destroys and brings into existence all the beings. He radiates heat by his rays. He sends the rain."

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एष सुप्तेषु जागर्ति भूतेषु परिनिष्ठितः ।

एष चैवाग्निहोत्रं च फलं चैवाग्निहोत्रिणाम् ॥ ६-१०५-२३

23. pariniShThitaH = planted in all created beings; eShaH = he; jaagarti = remains awake; supteShu = when they have fallen asleep; eShaH chaiva = he alone; agnihotram cha = is the oblation to the fire-god; phalam cha = and the fruit; agnihotriNaam = attained by those who pour such oblations.

"Planted in all created beings, he remains awake, when they have fallen asleep. He alone is the oblation to the fire-god and the fruit attained by those who pour such oblations."

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देवाश्च क्रतवश्चैव क्रतूनां फलमेव च ।

यानि कृत्यानि लोकेषु सर्वेषु परमप्रभुः ॥ ६-१०५-२४

24. devaaH = (He comprises) all the gods; kratavashchaiva = as well as the sacrifices; kratavashchaiva = as well as the sacrifices; kratuunaam phalamevacha = as also the fruit of sacrifices; parama prabhuH = he is the supremely competent one; kR^ityaami = of all activities; yaani = which are found; sarveShu lokaShu = in all the worlds.

"He comprises all the gods, as well as the sacrifices as also the fruit of all sacrifices. He is a supremely competent one of all activities, which are found in all the worlds."

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एनमापत्सु कृच्छ्रेषु कान्तारेषु भयेषु च ।

कीर्तयन् पुरुषः कश्चिन्नावसीदति राघव ॥ ६-१०५-२५

25. raaghava = O Rama!; na kashchit puruShaH = no individual; kiirtayan = glorifying; enam = this sun-god; aapatsu = in distresses; kR^ichchheShu = in difficulties; kaantaareShu = in the wood; bhayeShu = in times of peril; avasiidati = comes to grief.

"O Rama! No individual glorifying this sun-god, in distresses in difficulties; in the woods or in times of peril, comes to grief."

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पूजयस्वैनमेकाग्रो देवदेवं जगत्पतिम् ।

एतन्निगुणितं जप्त्वा युद्धेषु विजयिष्यसि ॥ ६-१०५-२६

26. puujayasva = worship; enam = this sun-god; jagatpatim = the lord of the universe; devadevam = and the god of all gods; ekaagraH = with undivided attention; japyaa = muttering; etat = this praise; triguNetam = three times; vijayiShyasi = you will come out victorious; yuddheShu = in battles.

"Worship this sun-god, the lord of the universe and the god of all gods with undivided attention. Muttering this praise three times, you will come out victorious in battles."

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अस्मिन् क्षणे महाबाहो रावणं त्वं वधिष्यसि ।
एवमुक्त्वा ततोऽगस्त्यो जगाम स यथागतम् ॥ ६-१०५-२७

27. **tvam** = you; **vadhiShyasi** = will be able to kill; **raavaNam** = Ravana; **asmin kShaNe** = at this very moment; **mahaabaaho** = O the mighty armed!; **evam uktvaa** = saying so; **agastya** = the sage; Agastya; **tataH** = thereupon; **jagaama** = left; **yathaagatam** = as in the same way as he had come.

"You will be able to kill Ravana at this very moment, O mighty armed one!" Saying so, the sage, Agastya, thereupon, left as in the same way as he had come.

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एतच्छ्रुत्वा महातेजा नष्टशोकोऽभवत्तदा ।
धारयामास सुप्रीतो राघवः प्रयतात्मवान् ॥ ६-१०५-२८

28. **shrutvaa** = hearing; **etat** = this; **mahaatejaaH** = Rama; of extraordinary energy; **tadaa** = then; **abhavat** = became; **naShTa shokaH** = bereft of anguish; **supriitaH** = feeling greatly delighted; **raaghavaH** = Rama; **dhaarayaamaasa** = retained in memory; (that hymn of praise of the sun-god); **prayataatmavaan** = with a devoted mind.

Hearing this, Rama of extra ordinary energy, then became bereft of anguish. Feeling greatly delighted, Rama retained that hymn in his memory with a devoted mind.

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आदित्यं प्रेक्ष्य जप्त्वा तु परं हर्षमवाप्तवान् ।
त्रिराचम्य शुचिर्भूत्वा धनुरादाय वीर्यवान् ॥ ६-१०५-२९
रावणं प्रेक्ष्य हृष्टात्मा युद्धार्थं समुपागमत् ।
सर्वयत्नेन महता वधे तस्य धृतोऽभवत् ॥ ६-१०५-३०

29; 30. **aachamya** = sipping the water; **triH** = thrice; **shuchiH bhuutvaa** = and getting purified; **prekShya** = looking intently; **aadityam** = on the orb of the sun; **japtvaa** = and repeating this prayer; **viiryavaan** = the valiant Rama; **avaaptavaan** = obtained; **param** = a great; **harSham** = rejoice; **aadaaya** = seizing hold; **dhanuH** = of his bow; **prekShya** = and seeing; **raavanam** = Ravana; (Rama); **hR^iShTaatamaa** = felt delighted in mind; **samupaagamat** = and advanced; **yuddhaartham** = for the fight; **abhavat dhR^itaH** = he stood voed; **tasya vadhe** = to kill Ravana; **mahataa sarva yatnena** = with an intense and all-sided effort.

Sipping the water thrice and getting purified looking intently on the orb of the sun and repeating this prayer, the valiant Rama obtained a great rejoice. Seizing hold of his bow and seeing Ravana, Rama felt delighted in mind and marched forward for the fight. He stood voed to kill Ravana, with an intense and all-sided effort.

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अथ रविरवदन्निरीक्ष्य रामं ।
मुदितमनाः परमं प्रहृष्यमाणः ।
निशिचरपतिसंक्षयं विदित्वा ।
सुरगणमध्यगतो वचस्त्वरेति ॥ ६-१०५-३१

31. niriikShya = seeing; raamam = Rama; raviH = the sun-god; atha = thereupon; muditamanaaH = with a delighted mind; param prahR^iShyamaaNaH = and becoming most rejoiced; viditvaa = on foreseeing; nishicharapatisamkShayam = Ravana's death; avadat = spoke; vachaH = the words; iti = saying; tvara = "Hasten up"; suragaNamadhyagataH = standing as he was in teh middle of a troop of celestials.

Seeing Rama with a delighted mind, and becoming most exhildrated on foreseeing the death of Ravana, the sun-god, standing in the middle of a troop of celestials, exclaimed, "Hasten up."

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये युद्धकाण्डे पञ्चोत्तरशततमः सर्गः

Thus, this is the 105th chapter in Yuddha Kanda of Valmiki Ramayana, the First Epic poem of India.

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Book VI : Yuddha Kanda - Book Of War

Chapter [Sarga] 106 Verses converted to UTF-8, Nov 09

Introduction

Seeing Ravana's chariot coming, Rama asks Matali the charioteer to be on his guard. Bad omens prognosticating the fall of Ravana and good omens predicting the victory of Rama appeared in the scene of battle-field.

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सारथिः स रथम् हृष्टं परसैन्यप्रधर्षणम् ।
गन्धर्वनगराकारं समुच्छ्रितपाताकिनम् ॥ ६-१०६-१
युक्तं परमसंपन्नैर्वाङ्भिर्हममालिभिः ।
युद्धोपकरणैः पूर्णं पताकाध्वजमालिनम् ॥ ६-१०६-२
ग्रसन्तमिव चाकाशं नादयन्तं वसुंधराम् ।
प्रणाशं परनैन्यानां स्वनैन्यस्य प्रहर्षणम् ॥ ६-१०६-३
रावणस्य रथं क्षिप्रं चोदयामास सारथिः ।

1; 2. saH saarathiH = that charioteer; hR^iShTaH = thrilling with rapture; kShipram = quickly; chodayaamaasa = drove forward; raavaNasya ratham = Ravana's chariot; para sainya pradharShaNam = which attacked the army of enemies; gandharva nagaraakaaram = which was in form of Gandharva-city; an imaginary city in the sky; samuchchhrita pataakinam = mounted with flags; yuktam = yoked; vaajibhiH = with horses; parama sampannaiH = of excellent quality; hema maalibhiH = having golden necklaces; puurNam = filled; yuddhopakaraNaiH = with war-implements; patakaadhvajamaalinam = garlanded with flags and banners; grasantamiva = as though devouring the sky; naadayantam vasundharaam = making the earth; resound; praNaasham = which destroyed; parasainyaanaam = the army of adversaries; para sainyaanaam = the army of adversaries; pracharShaNam = and caused delight; sva sainyasya = to its own army.

Thrilling with rapture, that charioteer, the charioteer of Ravana, drove forward quickly, his chariot, a chariot, which was capable of attacking the army of enemies, a wonderful piece of art like Gandharva-city, an imaginary city in the sky, mounted with flags, yoked with horses of excellent quality adorned with golden necklaces, filled with war-implements, adorned with rows of flags and banners, which was devouring the sky as it were, making the earth resound, which was the destroyer of the army of adversaries and caused delight to its own.

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तमापतन्तन् सहसा स्वनवन्तं महाध्वजम् ॥ ६-१०६-४
रथन् राक्षसराजस्य नरराजो ददर्श ह ।
कृष्णवाजिसमायुक्तन् युक्तं रौद्रेण वर्चसा ॥ ६-१०६-५

3; 4; 5; 6. **nararaajaH** = Rama; **dadarshaha** = saw; **tam** = that; **raakShasa raajasya ratham** = Ravana's chariot; **aapatantam** = which was coming; **sahasaa** = speedily; **svanavantam** = with a noise; **mahaa dhvajam** = with a large flag-staff; **kR^iShNa raajisamaayuktam** = yoked with black horses; **yuktam** = endowed; **raudreNa varchasaa** = with a terrific luster; **vimaanamiva** = like an aerial car; **diipyamaanam** = blazing; **aakaashe** = in the sky; **suuryavarchasam** = with a luster of the sun; **taDitpataakaagahanam** = filled with lightning-like flags; **darshitendraayudhaprabham** = and with a beautiful appearance of a rain-bow.

Rama saw that Ravana's chariot, which was coming speedily with a noise, bearing a large flag-staff, yoked with black horses, endowed with a terrific luster, blazing like an aerial car in the sky, with a luster of the sun, filled with lightning-like flags and with a beautiful appearance of a rain-bow.

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शरधारा विमुञ्चन्तन् धारासारमिवान्बुदम् ।
तन् दृष्ट्वा मेघसङ्काशमापतन्तन् रथं रिपोः ॥ ६-१०६-७
गिरेर्वज्राभिमृष्टस्य दीर्यतः सदृशस्वनम् ।
विस्परयन्वै वेगेन बालचन्द्रानतं धनुः ॥ ६-१०६-८
उवाच मातलिन् रामः सहस्राक्षस्य मातलिम् ।

7; 8. **dR^iShTvaa** = seeing; **vimuNchantam** = (that chariot) releasing; **sharadharaaH** = streams of arrows; **ambudamiva** = like a cloud; **(releasing) dharaasaaram** = streams of rain; **sadR^isha svanam** = with a noise equal to that; **diiryataH gireH** = of a bursting mountain; **vajraabhimR^iShTasya** = struck with a diamond; **raamaH** = Rama; **vegena** = quickly; **visphaarayan** = after stretching; **dhanuH** = his bow; **baalachandraanatam** = in a crescent shape; **uvaacha** = spoke; **maatalim** = to Matali; **sahasraakShasya saarathin** = Indra's charioteer (as follows):

Seeing that chariot, releasing streams of arrows, like a cloud releasing streams of rain, with a noise equal to that of a bursting mountain, struck with a diamond, Rama after stretching his bow in a crescent shape, spoke to Matali, Indra's charioteer as follows:

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मातले पश्य सन्नब्धमापतन्तन् रथं रिपोः ॥ ६-१०६-९
यथापसव्यं पतता वेगेन महता पुनः ।
समरे हन्तुमात्मानन् तथानेन कृता मतिः ॥ ६-१०६-१०

9; 10. **Maatale** = O Matali!; **pashya** = look at; **ripoh ratham** = this chariot of the enemy; **aapatantam** = coming forward; **samrabdham** = furiously; **yathaa** = as; **anena** = by him; **punaH** = once more; **patataa** = coming; **mahataa vegena** = with a great speed; **apasavyam** = from the right to the left; **tathaa** = therefore; **matikR^itaa** = heart has been set; **hantum** = upon destroying; **aatmaanam** = himself samara = in the battle.

"O Matali! From the way in which the enemy is marching forward from left to right with a great speed in his chariot more, it appears that heart has been set by him upon destroying himself in the battle."

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तदप्रमादमातिष्ठ प्रत्युदगच्छ रथन् रिपोः।

विध्वंसयितुमिच्छामि वायुर्मेघमिवोत्थितम् ॥ ६-१०६-११

11. tat = therefore; aatiShTha apramaadam = take care; pratyudgachchha = and go opposite to; ripoH ratham = the chariot of the enemy; ichchhaami = I wish; vidhvamsayitum = to destroy (it); vaayuH iva = even as the wind; utthitam = would blow; megham = a cloud.

"Therefore, take care and march forward, facing the chariot of the enemy I wish to destroy it, even as the wind would blow a cloud."

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अविक्लवमसम्भ्रान्तमव्यग्रहृदयेक्षणम् ।

रश्मिसञ्चारनियतं प्रचोदय रथन् द्रुतम् ॥ ६-१०६-१२

12. aviklabam = without fear; asambhraantam = and without flurry; avyagrahR^idayekShaNam and with a steady heart and vision; rashmi samchaara niyatam = and the move of the reins fully controlled; prachodaya = drive; ratham = the chariot; drutam = swiftly.

"Without fear and flurry and with a steady heart and vision, and the movement of the reins fully controlled, drive the chariot swiftly."

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कामं न त्वन् समाधेयः पुरन्दररथोचितः ।

युयुत्सुरहमेकाग्रः स्मारये त्वां न शिक्षये ॥ ६-१०६-१३

13. tvam = you; na samaadheya = need not be instructed (by me); purandara rathochitaH = accustomed as you are to drive the chariot of Indra the lord of celestials; aham yuyutsuH = keen as I am to fight; ekaagraH = with a close attention smaara = I am just reminding; tvaam = you; na shikShaye = and not teaching you.

"You need not be instructed by me, accustomed as you are to drive the chariot of Indra the lord of celestials. Keen as I am to fight with a close attention, I am just reminding you and not teaching you."

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परितुष्टः स रामस्य तेन वाक्येन मातलिः ।

प्रचोदयामास रथन् सुरसारथिसत्तमः ॥ ६-१०६-१४

14. parituShTaH = extremely gratified; tena vaakyena = with those words; raamasya = of Rama; saH maataliH = that Matali; uttamaH = the excellent; sura saarathiH = charioteer of gods; prachodayaamaase = drove on; ratham = the chariot.

Extremely gratified with those words of Rama, that Matali the excellent charioteer of gods drove on the chariot.

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अपसव्यन् ततः कुर्वन्नावणस्य महारथम् ।

चक्रोत्क्षिप्तेन रजसा रावणन् व्यवधूनयत् ॥ ६-१०६-१५

15. kurvan = passing; mahaa ratham = the huge chariot; raavaNasya = of Ravana; apasavyam = on the right; tataH = (the charioteer) then; raavaNam = (set) Ravana; vyavadhuunayam = shaking; chakra sambhuuta rajasaa = by the dust risen from the wheels (of his own chariot).

Passing the huge chariot of Ravana on the right, the charioteer then set Ravana shaking, by the dust risen from the wheels of his own chariot.

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ततः क्रुद्धो दशग्रीवस्ताम्रविस्फारितेक्षणः ।
रथप्रतिमुखन् रामं सायकैरवधूनयत् ॥ ६-१०६-१६

16. **kruddhaH** = the enraged; **dashagriivaH** = Ravana; **tataH** = then; **taamra visphaaritekShaNaaH** = with his coppery eyes wide open; **avadhuunayat** = trembled; **raamam** = Rama; **rathapramukhan** = who stood facing his chariot; **saayakaiH** = with arrows.

The enraged Ravana then, with his coppery eyes wide open, trembled Rama, who stood facing his chariot, with arrows.

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धर्षणामर्षितो रामो धैर्यन् रोषेण लङ्घयन् ।
जग्राह सुमहावेगमैन्द्रन् युधि शरासनम् ॥ ६-१०६-१७

17. **lambhayan dhairyam** = meeting fortitude; **roSheNa** = with anger; **dharShaNamarShitaH** = though provoked with assault; **raamaH** = Rama; **jagraaha** = took hold; **aindram sharaasanam** = of Indra's bow; **sumahaavegam** = which was possessed of extra ordinary impulse; **yudhi** = in the battle-field.

Meeting fortitude with anger, though provoked with assault, Rama took hold of Indra's bow, which was possessed of extra ordinary impulse in the battle-field.

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शरांश्च सुमहातेजाः सूर्यरश्मिसमप्रभान् ।
तदुपोढं महद्युद्धमन्योन्यवधकाङ्क्षिणोः ॥ ६-१०६-१८
परस्पराभिमुखयोर्दृप्तयोरिव सिन्धयोः ।

18. **sharaan cha** = he also seized hold of arrows; **sumahaavegaan** = of exceeding swiftness; **suurya rashmi samaprabhaan** = which were shining like sun-beams; **upoDham** = (Then) began; **tat mahat** = that great; **yuddham** = battle; **anyonya vadrakaaNkShiNau** = between the two warriors (Rama and Ravana) who were desirous of killing each other; **parasparaabhimukhayoH** = and who were facing each other; **dr^iptayoH simhayoriva** = like two proud lions.

He also seized hold of arrows of exceeding swiftness, which were shining like sun-beams. Then began that great battle between the two warriors (Rama and Ravana) who were desirous of killing each other, while facing each other like two proud lions.

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ततो देवाः सगन्धर्वाः सिद्धाश्च परमर्षयः ॥ ६-१०६-१९
समीयुर्द्वैरथन् द्रष्टुन् रावणक्षयकाङ्क्षिणः ।

19. **tataH** = then; **devaah** = the gods; **sagandharvaaH** = along with Gandharvas the celestial musicians; **siddhaashcha** = Siddhas; the demigods; **paramarShayaH** = and great sages; **raavaNa kShayakaaNkShiNaiH** = desirous of Ravana's ruin; **samiiyuH** = arrived; **draShTum** = to see; **dvairatham** = the battle of both the chariot-warriors.

Then, the gods along with the Gandharvas the celestial musicians, Siddhas the demigods and great sages, desirous of Ravana's ruin, arrived to see the battle of both the chariot-warriors.

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समुत्पेतुरथोत्पाता दारुणा लोमहर्षणाः ॥ ६-१०६-२०

रावणस्य विनाशाय राघवस्य जयाय च ।

20. **atha** = thereupon; **daaruNaaH** = terrific; **utpaataaH** = portents; **romaharShaNaH** = that caused one's hair to stand on end; **samutpetuH** = appeared; **raavaNasya vinaashaaya** = giving an augury of doom to Ravana; **raaghavasya udayaaaya cha** = and prosperity to Rama.

Thereupon, terrific portents that caused one's hair to stand on end, appeared giving an augury of doom to Ravana and prosperity to Rama.

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ववर्ष रुधिरन् देवो रावणस्य रथोपरि ॥ ६-१०६-२१

वाता मण्डलिनस्तीव्रा अपसव्यं प्रचक्रमुः ।

21. **devaH** = the god of rains; **vavarSha** = poured; **rudhiram** = blood; **raavaNasya rathopari** = on Ravana's chariot; **tiivraaH** = horrible; **vaataaH** = winds; **rachakramuH** = blew; **apasavyam** = from right to the left; **maN^DalinaH** = forming circles.

The god of rains poured blood on Ravana's chariot. Horrible winds blew from right to left, forming circles.

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महद् गृध्रकुलन् चास्य भ्रममाणं नभस्तले ॥ ६-१०६-२२

येन येन रथो याति तेन तेन प्रधावति ।

22. **mahat** = a large; **gR^idhrakulam** = flock of vultures; **bhramamaaNam** = roaming about; **nabhastale** = in the sky; **pradhaavati** = was flying forward; **tena tena** = in the same way; **yena yena** = in which; **asya rathaH** = Ravana's chariot; **yaati** = was going.

A large flock of vultures, roaming about in the sky, was flying forward in the same direction in which Ravana's chariot was going.

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सन्ध्यया चावृता लङ्का जपापुष्पनिकाशया ॥ ६-१०६-२३

दृश्यते सम्प्रदीतेव दिवसेऽपि वसुन्धरा ।

23. **laN^kaa** = Lanka; **aavR^itaa** = was overcast; **samdhyayaa** = with dusk; **japaapuShpanikaashayaa** = resembling a (red) Japa flower; **vasumdharaa** = the land (in Lanka); **divase.api** = as also the day; **dR^ishyate** = appeared; **sampradipteva** = as if; they were blazing.

Lanka was overcast with dusk, resembling a (red) Japa flower. The land in Lanka, as also the day appeared as if they were blazing.

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सनिर्घाता महोल्काश्च सम्प्रचेतुर्महास्वनाः ॥ ६-१०६-२४

विषादयन्त्यो रक्षान्सि रावणस्य तदाहिताः ।

24. **maholkaashcha** = Large meteors; **sanirghaataaH** = along with lightnings; **samprapetuH** = fell; **mahaasvanaaH** = with great noise; **te** = those entities **ahitaaH** = inimical; **raavaNasya** = to Ravana; **rakShaamsi viShaadayana** = made demons to lament.

Large meteors, along with lightnings fell with great noise. Those entities, inimical to Ravana, made demons to lament.

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रावणश्च यतस्तत्र प्रचचाल वसुन्धरा ॥ ६-१०६-२५

रक्षसान् च प्रहरतां गृहीता इव बाहवः ।

25. **vasumdharaa** = the earth; **yataH** = on which; **raavaNaH** = Ravana; **tatra** = was there; **prachachaala** = trembled; **baahavaH** = the arms; **rakShasaamcha** = of demons; **praharataam** = who were fighting; **gR^ihiitaa iva** = were like as if they were clasped.

The earth on which Ravana was there, trembled. The arms of fighting demons looked as if they were clasped.

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ताम्राः पीताः सिताः श्वेताः पतिताः सूर्यरश्मयः ॥ ६-१०६-२६

दृश्यन्ते रावणस्याङ्गे पर्वतस्येव धातवः ।

26. **patitaaH** = fallen; **agre** = before; **raavaNasya** = Ravana; **suurya rashmayaH** = the rays of the sun; **dR^ishyante taamraaH** = appeared coppery; **piitaaH** = yellow; **sitaashvetaaH** = white and dark; **dhaatavaH iva** = like mineral-ores on a mountain.

Fallen before Ravana, the rays of the sun appeared coppery, yellow, white and dark, like mineral ores on a mountain.

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गृधैरनुगताश्चास्य वमन्त्यो ज्वलनं मुखैः ॥ ६-१०६-२७

प्रणेदुर्मुखमीक्षन्त्यः सन्नब्धमशिवन् शिवाः ।

27. **shiraaH** = the she-jackals; **anugataaH** = followed; **gR^idhraiH** = by vultures; **samrabanam** = hastily; **praNeduH** = uttered; **ashivam** = inauspicious howls; **iikShyantaH** = on beholding; **asya mukham** = Ravana's face; **vamantyaH** = (as also) vomiting; **jvalanam** = fire; **mukhaiH** = from their mouths.

The she-jackals followed by vultures hastily uttered inauspicious howls, on beholding Ravana's face as also vomiting fire from their mouths.

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प्रतिकूलन् ववौ वायू रणे पान्सून् समुत्किरन् ॥ ६-१०६-२८

तस्य राक्षसराजस्य कुर्वन्दृष्टिविलोपनम् ।

28. **kurvan dR^iShTivilopanam** = clouding the vision; **tasya raavaNasya** = fo that Ravana; **vaayuH** = the wind; **samutkiran paamsuun** = scattering dust upwards; **vavau** = blew; **pratikuulam** = in an inverted order.

Scattering the dust upwards over the battle-field and clouding the vision of that Ravana, the wind blew in a direction inimicable to him.

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निपेतुरिन्द्राशनयः सैन्ये चास्य समन्ततः ॥ ६-१०६-२९

दुर्विषह्य स्वना घोरा विना जलधरस्वनम् ।

29. **jala dharodayam vinaa** = even without the appearance of clouds; **ghoram** = terrific; **indraashanayaH** = thunderbolts; **nipetuH** = fell; **asya sainye** = on his army; **samantataH** = on all sides; **durviShahya svanaaH** = with a noise; which was hard to endure.

Even without the appearance of clouds, thunderbolts fell on his army on all sides, with a noise which was hard to endure.

दिशश्च प्रदिशः सर्वा बभूवुस्तिमिरावृताः ॥ ६-१०६-३०

पान्सुवर्षेण महता दुर्दर्शन् च नभोअभवत् ।

30. sarvaah = all; dishaH cha = the quarters; pradishashcha = and intermediate points of the compass; babhuuvaH = became; timiraavR^itaaH = covered with darkness; mahataa paamsu varSheNa = and due to outpourings of dust; nabhaH = the sky; abhavat = became; durdarsham = difficult to be seen.

All the quarters and intermediate points of the compass became covered with darkness and due to outpourings of dust, the sky became difficult to be seen.

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कुर्वन्त्यः कलहन् घोरन् सारिकास्तद्रथं प्रति ॥ ६-१०६-३१

निपेतुः शतशस्तत्र दारुणा दारुणस्वनाः ।

31. shatashaH = hundreds of; daaruNaah = dreadful; saarikaah* = Sarika birds; daaruNaarutaaH = with awful howls; kurvantyaH kalaham = fighting; ghoram = terribly; tatra = there; nipetuH = fell; tadratham prati = down upon Ravana's chariot.

Hundreds of dreadful Sarika* birds, with their awful howls, terribly fighting there, fell down upon Ravana's chariot.

*Sarika bird: zoological name: Turdus salica.

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जघनेभ्यः स्फुलिङ्गांश्च नेत्रेभ्योअश्रूणि सन्ततम् ॥ ६-१०६-३२

मुमुचुस्तस्य तुरगास्तुल्यमग्निं च वारि च ।

32. tasya = his; turagaaH = horses; mumuchuH = discharged; sphuliN^gaan = sparks of fire; jaghanebhyaH = from their hips and loins; ashruuNicha = tears; netrebhyaH = from their eyes; vaaricha = and water; agnimcha = as also fire; tulyam = equally; samtatam = and continuously.

His horses discharged sparks of fire from their hips and loins as also tears from their eyes, releasing out fire and water at the same time continuously.

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एवं प्रकारा बहवः समुत्पाता भयावहाः ॥ ६-१०६-३३

रावणस्य विनाशाय दारुणाः सम्प्रजजिजिरे ।

33. daaruNaaH = frightful; samutpaataaH = portents; baharaH = in multitude; samprajaNire = sprang up; evamprakaaraaH = in the way; bhayaavahaaH = bringing danger; vinaashaaya = and destruction; raavaNasya = of Ravana.

Frightful portents in multitude thus sprang up, bringing danger and destruction to Ravana.

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रामस्यापि निमित्तानि सौम्यानि च शिवानि च ॥ ६-१०६-३४

बभूवुर्जयशन्सीनि प्रादुर्भूतानि सर्वशः ।

34. saumyaani shivaani cha = pleasant and auspicious; jaya shamsiini = depicting victory; raamasya = of Rama; babhuuvuH = arose; praadurbhuutaani = and appeared; sarvashaH = on all sides.

Pleasant and auspicious omens, depicting victory of Rama appeared on all sides, before Rama.

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निमित्तानि च सौम्यानि राघवः स्वजयाय वै ॥ ६-१०६-३५

दृष्ट्वा परमसंहृष्टो हतं मेने च रावणम् ।

35. dR^iShTvaa = seeing; saumyaani nimittaani = the pleasant omens; svajayaaya = depicting his victory; raaghavaH = Rama; param asamhR^iShTaH = was very much pleased; mane = and considered; raavaNam = Ravana; hatam = as (already) dead.

Seeing the pleasant omens depicting his victory, Rama was very much pleased and considered Ravana as (already) dead.

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ततो निरीक्ष्यात्मगतानि राघवो ।

रणे निमित्तानि निमित्तकोविदः ।

जगाम हर्षन् च परां च निर्वृतिं ।

चकार युद्धेअभ्यधिकन् च विक्रमम् ॥ ६-१०६-३६

36. tataH = then; raaghavaH = Rama; nimitta kovidaH = having a knowledge of the omens; niriikShya = having seen; nimittaani = the portents; aatmagatani = in his own way; raNe = in the battle-field; jagaama = got; harShamcha = rejoice; paraam nirvR^itim = and extreme happiness; chakaara adhikam vikramamcha = as also shown enhanced prowess; yuddhe = in combat.

Then Rama, with the knowledge of all omens, having seen those portents in his own way in the battle-field, obtained rejoice as well as extreme happiness and shown enhanced prowess in combat.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये युद्धकाण्डे षडुत्तरशततमः सर्गः

Thus, this is the 106th chapter in Yuddha Kanda of Valmiki Ramayana, the First Epic poem of India.

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Book VI : Yuddha Kanda - Book Of War

Chapter [Sarga] 107

Verses converted to UTF-8, Nov 09

Introduction

Loosing arrows at each other, Rama and Ravana perform a fierce battle. Ravana's flag-staff is thrown down by Rama's arrows. When Rama begins to cut off Ravana's head, another head starts to crop up in its place. The fierce encounter continues thus for seven days.

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ततः प्रवृत्तं सुक्रूरं रामरावणयोस्तदा ।

सुमहद्द्वैरथं युद्धं सर्वलोकभयावहम् ॥६-१०७-१॥

1. tataH = then; tadaa = and there; sukruuram = a very cruel; sumahat = and a very great; dvairatham = chariot-duel; yuddham = in battle; sarva loka bhayaavaham = which was frightful to all the worlds; pravR^ittam = occurred; raama raavaNayoH = between Rama and Ravana.

Then ensued a fierce and a prolonged chariot-duel between Rama and Ravana, which was frightful to all the worlds.

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ततो राक्षससैन्यं च हरीणां च महद्वलम् ।

प्रगृहीतप्रहरणं निश्चेष्टं समतिष्ठत ॥६-१०७-२॥

2. tataH = then; raakShasa sainyam cha = the army of demons; mahatt balamcha = and the huge army; hariiNaam = of monkeys; pragR^ihiita praharaNam = having taken hold fast of their weapons; samavartata = stood; nishcheShTam = motionless.

Then, the army of demons and the huge army of monkeys, stood motionless with their weapons held fast in their hands.

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सम्प्रयुद्धौ ततो दृष्ट्वा बलवन्नराक्षसौ ।

व्याक्षिप्तहृदयाः सर्वे परं विस्मयमागताः ॥६-१०७-३॥

3. vyaakShipitahR^idayaH = having their hearts captivated; dR^iShTvaa = in seeing; tau = those two warriors; nara raakShasau = a human being and a demon; balavat = both in full strength; samprayuddhau = engaged in a fight; sarve = all for their part; aagataaH = experienced; param = a great; vismayam = wonder.

Having their hearts captivated in seeing those two warriors, a human being and a demon, both in full strength engaged in a fight, all for their part experienced a great wonder.

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नानाप्रहरणैर्व्यग्रैर्भुजैर्विस्मितबुद्धयः ।

तस्थुः प्रेक्ष्य च सङ्ग्रामं नाभिजघ्नुः परस्परम् ॥६-१०७-४॥

4. naanaapraharaNaiH vyagraiH bhujaiH = having their hands occupied with various kinds of weapons; te sarve = all those warriors; tasthuH vismita buddhayaH = stood amazed in mind; prekShya = in beholding (the duel); na abhijagmuH = they did not go for war; parasparam = on each other.

Having their hands occupied with various kinds of weapons, all those warriors stood amazed in mind in beholding that duel. They did not go for war on each other.

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रक्षसां रावणं चापि वानराणां च राघवम् ।

पश्यतां विस्मिताक्षाणां सैन्यं चित्रमिवाबभौ ॥६-१०७-५॥

5. rakShasaam = the demons; vismitaakShaaNaam = with their eyes in amazement; pashyataam = beholding; raavaNam = Ravana; sainyam vaanaraaNaam cha = and the army of demons; raaghavam = (seeing) Rama; aababhau = appeared; chitramiva = as though they were paintings.

The demons beholding Ravana and the army of monkeys seeing Rama with their eyes in amazement appeared as though they were paintings.

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ते तु तत्र निमित्तानि दृष्ट्वा राघवरावणौ ।

कृतबुद्धी स्थिरामर्षौ युयुधाते अभीतवत् ॥६-१०७-६॥

6. kR^ita buddhii = having made up their minds; sthiraamarShau = and firm in their anger; tau tu = those two warriors for their part; raaghava raavaNau = Rama and Ravana; yuyudhaate = fought; abhiitavat = fearlessly; dR^iShTvaa = on seeing; nimittaani = the portents; tatra = there (in the battle).

Having made up their minds and being firm in their anger, those two warriors for their part, Rama and Ravana fought fearlessly, as it were, on seeing the portents in the battle.

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जेतव्यमिति काकुत्स्थो मर्तव्यमिति रावणः ।

धृतौ स्ववीर्यसर्वस्वं युद्धेऽदर्शयतां तदा ॥६-१०७-७॥

7. kaakutsthaH = Rama; jetavyam iti = who was convinced that he was going to win; raavaNaH = and Ravana; dhR^itau martavyam iti = who was firmly persuaded that he would die; tadaa = then; adarshayataam = demonstrated svaviirya sarvasvam = the entire wealth of their prowess; yuddhe = in that battle.

Rama, who was convinced that he was going to win and Ravana who was firmly persuaded that he would die, then demonstrated the entire wealth of their prowess in battle on that occasion.

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ततः क्रोधाद्दशग्रीवः शरान्सन्धाय वीर्यवान् ।

मुमोच ध्वजमुद्दिश्य राघवस्य रथे स्थितम् ॥६-१०७-८॥

8. tataH = thereupon; viiryavaan = the valiant; dashagriivaH = Ravana; samdhaaya = fitting; sharaan = his arrows; krodhaat = with anger; mumocha = released (them); uddishya = directing; dhvajam = towards the flag-staff; sthitam = fixed; rathe = on the chariot; raaghavasya = of Rama.

Thereupon, the valiant Ravana, fitting his arrows with anger, released them, directing them towards the flag-staff fixed on Rama's chariot.

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ते शरास्तमनासाद्य पुरन्दररथध्वजम् ।
रक्तशक्तिं परामृश्य निपेतुर्धरणीतले ॥६-१०७-९॥

9. **anaasaadya** = without even reaching; **tam** = that; **purandara rathadhvajam** = standard of Indra's chariot; **te** = those; **sharaaH** = arrows; **paraamR^ishya** = on touching; **rathashaktim** = the staff which supported the banner of the chariot; **nipetuH** = fell; **dharaNiitale** = on the ground.

Without even reaching the ensign on Indra's chariot and touching off the staff which supported the banner of the chariot, the arrows fell on the ground.

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ततो रामोऽभिसङ्क्रुद्धश्चापमायम्य वीर्यवान् ।
कृतप्रतिकृतं कर्तुं मनसा सम्प्रचक्रमे ॥६-१०७-१०॥

10. **tataH** = thereafter; **viiryavaan** = the valiant; **ramo.api** = Rama too; **samkruddhaH** = in great anger; **aakR^iShya** = stretching; **chaapam** = his bow; **samprachakrame** = proceeded; **manasaa** = with his mind; **kartum kR^ita pratikR^itam** = to return blow for blow.

Thereafter, the valiant Rama too, in great anger, stretching his bow, proceeded with his mind, to return blow for blow.

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रावणध्वजमुद्दिश्य मुमोच निशितं शरम् ।
महासर्पमिवासह्यं ज्वलन्तं स्वेन तेजसा ॥६-१०७-११॥

11. **mumocha** = (Rama) released; **nishitam** = a sharp; **sharam** = arrow; **mahaasarpamiva** = looking like a huge serpent; **asahyam** = which was unbearable; **jvalantam iva** = as though blazing; **svena tejasaa** = with its own splendour; **uddishya** = directing towards; **raavaNa dhvajam** = Ravana's flag-staff.

Rama released a sharp arrow, looking like a huge serpent and which was unbearable, as though blazing with its own splendour, directing towards Ravana's flag-staff.

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रामश्चिक्षेप तेजस्वी केतुमुद्दिश्य सायकम् ।
जगाम स महीं भित्त्वा दशग्रीवध्वजं शरः ॥६-१०७-१२॥

12. **tejasvii** = the brilliant; **raamaH** = Rama; **chikShepa** = released; **saayakam** = the arrow; **uddishya** = directing towards; **ketum** = the flag-staff; **saH sharaH** = that arrow; **chhittvaa** = having torn asunder; **dashagriiva dhvajam** = Ravana's flag-staff; **jagaama** = went; **mahiim** = towards the earth.

As the brilliant Rama released the arrow towards the flag-staff, that arrow, tearing asunder Ravana's flag-staf, entered the earth.

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स निकृत्तोऽपतद्भूमौ रावणस्य रथध्वजः ।
ध्वजस्योन्मथनं दृष्ट्वा रावणः सुमहाबलः ॥६-१०७-१३॥

क्रोधजेनाग्निना सङ्ख्ये प्रदीप्त इव चाभवत् ।

स रोषवशमापन्नः शरवर्षं महद्वमन् ॥६-१०७-१४

13; 14. saH = that; raavaNasyandana dhwajaH = standard mounted on Ravana's chariot; nikR^ittaH = having been torn off; apatat = fell; bhuumau = on the ground; dR^iShTvaa = seeing; unmathanam = the thrown-down piece; dhvajasya = of his flag-staff; saH mahaabalaH = that mighty; raavaNaH = Ravana; abhavat = appeared; prahasanniva = as though he was laughing; amarShaata = with intolerance; sampradiiptaH = flaming up; krodhaat = with anger; vavarSha ha = (he) showered; sharavarSham = a stream of arrows; aapannaH = afflicted as he was; roShavasham = with the power of wrath.

That standard, mounted on Ravana's chariot, having been torn off, fell on the ground. Seeing the thrown-down piece of his flag-staff, that mighty Ravana stood blazing as though he was laughing with intolerance. Flaming up with anger, he showered a stream of arrows afflicted as he was, with the power of wrath.

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रामस्य तुरगान्दिव्याञ्शरैर्विव्याध रावणः ।

ते विद्धा हरयस्तस्य नास्खलन्नापि बभ्रमुः ॥६-१०७-१५

बभ्रुवुः स्वस्थहृदयाः पद्मनालैरिवाहताः ।

15. raavaNaH = Ravana; vivyaadha = struck; raamasya turagaan = Rama's horses; diiptaiH sharaiH = with blazing arrows; te = those; divyaaH = divine; turagaaH = horses; naaskhalan = were neither shaken; na babhramuH = nor stumbled; tatra = there; babhuuvuH = (They) were; svastha hR^idayaaH = healthy at heart; aahataaH iva = and felt as though they were struck; padmanaalaiH = with lotus-stalks.

Ravana struck Rama's horses with blazing arrows. Those divine horses were neither shaken nor stumbled in the battle-field. They were indeed healthy at heart and felt as though they were just struck with lotus-stalks.

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तेषामसम्भ्रमं दृष्ट्वा वाजिनां रावणस्तदा ॥६-१०७-१६

भूय एव सुसङ्क्रुद्धः शरवर्षं मुमोच ह ।

16. dR^iShTvaa = seeing; teShaam = those; vaajinaam = horses; asambhramam = untroubled; raavaNaH = Ravana; tadaa = then; bhuuyaH = was very much; susamkruddhaH = enraged; muocha ha = and released; shara varSham = showers of arrows.

Seeing those horses untroubled, Ravana then was very much enraged and released showers of arrows.

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गदाश्च परिघांश्चैव चक्राणि मुसलानि च ॥६-१०७-१७

गिरिशृङ्गाणि वृक्षांश्च तथा शूलपरश्वधान् ।

17. (He also hurled) gadaashcha = maces; parighaamshcha = iron bludgeons; chakraaNi = discs; musalaani = iron clubs; girishR^iNgaaNi = mountain-tops; vR^iskShaaNi = trees; tathaa = and; shuulaparishvadhaan = spikes and axes.

He also hurled maces, iron bludgeons, discs, iron clubs, mountain-tops, trees, spikes and axes.

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माया विहितमेतत्तु शस्त्रवर्षमपातयत् ॥६-१०७-१८

सहस्रशस्ततो बाणानश्रान्तहृदयोद्यमः ।

18. **ashraanta hR^idayodyamaH** = unwearied in heart and in effort; **tadaa** = (Ravana) then; **apaayat** = employed; **shastra varSham** = streams of missiles; **etat maaya vihitam** = created out of his magic; **sahasrashaH** = and thousands of; **baaNaan** = arrows.

Unwearied as he was in his heart and in effort, Ravana then employed streams of missiles as a creation of magic and also thousands of arrows.

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तुमुलं त्रासजननं भीमं भीमप्रतिस्वनम् ॥६-१०७-१९

दुर्धर्षमभवद्युद्धे नैकशस्त्रमयं महत् ।

19. **yuddhe** = in that battle; **mahat** = abundant; **varSham** = rain; **tat naikashastramayam** = of those many missiles; **tumulam** = which were tumultuous; **traasajananam** = generating fear; **bhiimam** = terrific; **bhiima pratisvanam** = attended with a terrible echo; **abhavat** = descended.

In that battle, abundant rain of various missiles, which were tumultuous, generating fear, terrific and attended with a terrible echo, descended.

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विमुच्य राघवरथं समन्ताद्धानरे बले ॥६-१०७-२०

सायकैरन्तरिक्षं च चकाराशु निरन्तरम् ।

20. **vimuchya** = leaving alone; **raaghava ratham** = Rama's chariot; **saayakaiH** = (he released) arrows; **vaanare bale** = on the army of monkeys; **samantaat** = on all sides; **sunirantaram chakaara** = wholly covering; **antarikSham** = the sky.

Leaving alone Rama's chariot, Ravana released arrows on the army of monkeys on all sides, thus wholly covering the sky.

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मुमोच च दशग्रीवो निःसङ्गेनान्तरात्मना ॥ ६-१०७-२१

व्यायच्छमानं तं दृष्ट्वा तत्परं रावणं रणे ।

प्रहसन्निव काकुत्स्थः सन्दधे निशितान् शरान् ॥६-१०७-२२

स मुमोच ततो बाणान्रणे शतसहस्रशः ।

21; 22. **dashagriivaH** = Ravana; **mumocha** = released (arrows); **antaraatmanaa** = with a mind; **niH saN^gena** = which had given up all hope of survival; **dR^iShTvaa** = seeing; **tam raavaNam** = that Ravana; **raNe tatparam** = who was interested in battle; **vyaayachachhamaanam** = putting forth his great effort; **kaakutsthaH** = Rama; **samdadhe** = fitted; **nishitaan sharaan** = sharp arrows to his bow; **prahasanniva** = as though laughing; **tataH** = and thereupon; **saH** = he; **mumocha** = loosed; **baaNaan** = the arrows; **shatashaH** = in hundreds; **sahasrashaH** = and thousands.

Ravana released arrows with a mind, which had given up all hope of survival. Seeing that Ravana, who was interested in the battle, putting forth his great effort, Rama fitted Sharp arrows to his bow, as though laughing and thereupon he loosed the arrows in hundreds and thousands.

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तान् दृष्ट्वा रावणश्चक्रे स्वशरैः खं निरन्तरम् ॥६-१०७-२३

ततस्ताभ्यां प्रयुक्तेन शरवर्षेण भास्वता ।

शरबद्धमिवाभाति द्वितीयं भास्वदम्बरम् ॥६-१०७-२४

23-24.dR^iShTvaa = seeing; taan = those; taan = arrows; raavaNaH = Ravana; chakre nirantaram = completely covered; kham = the sky; svasharaiH = with his own arrows; bhaasvataa sharavarSheNa = due to that dazzling shower of arrows; niyuktena = employed; tadaa = then; taabhyaam = by the two warriors; bhaasvat = the shining; ambaram = sky; aabhaati dvitiiyam iva = looked like a second sky; sharabaddham = built with arrows.

Seeing those arrows, Ravana completely covered the sky with his own arrows. Due to that dazzling shower of arrows then employed by the two warriors, the shining sky looked like a second sky built with arrows.

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नानिमित्तोऽभवद्भागो नातिभेत्ता न निष्फलः ।

अन्योन्यमभिसंहत्य निपेतुर्धरणीतले ॥६-१०७-२५

तथा विसृजतोर्बाणान्नामरावणयोर्मृधे ।

25. raama raavaNayoH = while Rama and Ravana; visR^ijatoH = were discharging; baaNaan = the arrows; tathaa = thus; mR^idhe = in the battle; na baaNaH abhavat = no arrow was; animittaH = without a target; na anirbhettaa = nor one which failed to pierce its target; na niShphalaH = nor gone in vain; abhisamhatya = colliding; anyonyam = with each other; nipetuH = (they) fell; dharaNiitale = on the earth's surface.

While Rama and Ravana were discharging the arrows thus in the battle0field, no arrow missed the target, no one failed to pierce the target and none had gone in vain. Colliding with each other, they fell on the ground.

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प्रायुध्येतामविच्छिन्नमस्यन्तौ सव्यदक्षिणम् ॥६-१०७-२६

चक्रतुस्तौ शरौघैस्तु निरुच्छवासमिवाम्बरम् ।

26. asyantau = releasing the arrows; savya dakShiNam = left and right; avichchhinnam = continually; praayudhyaaitaam = they fought (at each other); ghoraiH sharaiH = with their terrific arrows; chakratuH cha = they made; ambaram = the sky; niruchchhvaasamiva = bereft of even a breathing space.

Releasing the arrows left and right continually, they fought at each other. With their terrific arrows, they made the sky, bereft of even a breathing space.

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रावणस्य हयान्नामो हयान्नामस्य रावणः ॥६-१०७-२७

जघ्नतुस्तौ तदान्योन्यं कृतानुकृतकारिणौ ।

27. raamaH = Rama; raavaNasa hayaan = (struck) Ravana's horses; raavaNaH = Ravana; raamasya hayaan = (struck) Rama's horses; tau = both the warriors; tadaa = then; jaghnatuH = struck at; anyonyam = each other; kR^itaanukR^ita kaariNau = doing anything before and after.

Rama struck Ravana's horses. Ravana struck Rama's horses. Both the warriors then struck at each other, doing anything before and after.

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एवं तु तौ सुसंकुद्धौ चक्रतुयुद्धमुत्तमम् ॥६-१०७-२८

मुहूर्तमभवद्युद्धं तुमुलं रोमहर्षणम् ।

28. **susamkruddhau tau** = those two extremely enraged warriors; **evam** = in this way; **chakratuH** = carried out; **uttamam** = an excellent; **yuddham** = battle; **tumulam** = a tumultuous; **yuddham** = battle; **abhavat** = occurred; **muhuurtam** = for an hour or so; **romaharShaNam** = causing the hair to stand erect.

Those two extremely enraged warriors in this way, carried out are excellent combat. A tumultuous battle ensued for an hour or so, causing the hair to stand erect.

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प्रयुध्यमानौ समरे महाबलौ ।

शितैः शरै रावणलक्ष्मणाग्रजौ ।

ध्वजावपातेन स राक्षसाधिपो ।

भृशं प्रचुक्रोध तदा रघूत्तमे ॥६-१०७-२९

29. **mahaa balau** = the mighty; **raavaNa lakShma Naagrajau** = Ravana and Rama; **prayudhyamaanau** = carried out the fight well; **shitaiH** = with sharp; **sharaiH** = arrows; **samare** = in the battle-field; **saH raakShasaadhipaH** = that Ravana; **tadaa** = at that time; **bhR^isham prachukrodha** = was very much enraged; **raghuuttame** = with Rama; **dhvajaa vapaatena** = as his flag-staff was thrown down.

The mighty Ravana and Rama carried out the fight well with sharp arrows in the battle-field. That Ravana at that time was very much enraged with Rama, as his flag-staff was thrown down.

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तौ तथा युध्यमानौ तु समरे रामरावणौ ।

ददृशुः सर्वभूतान्नि विस्मितेनान्तरात्मना ॥६-१०७-३०

30. **sarva bhuutaani** = all the created beings; **dadR^ishuH** = gazed; **vismitena antaraatmanaa** = with an astonished mind; **raama raavaNau** = on Rama and Ravana; **tathaa** = who were thus; **yudhyamaanau** = fighting; **samare** = in the battle-field.

All the created beings for their part gazed with an astonished mind on Rama and Ravana, who thus were fighting at each other in the battle-field.

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अर्दयन्तौ तु समरे तयोस्तौ स्यन्दनोत्तमौ ।

परस्परमभिक्रुद्धौ परस्परमभिद्रुतौ ॥६-१०७-३१

31. **abhikruddhau** = furiously; **ardayantau** = attacking; **parasparam** = each other; (in the battle-field); **tayoH syandanottamau** = those excellent chariots of the two warriors; **abhidrutau** = ran towards; **parasparam** = each other.

Furiously attacking each other in the battle-field, those excellent chariots of the two warriors ran towards each other.

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परस्परवधे युक्तौ घोररूपौ बभूवतुः ।

मण्डलानि च वीथीश्च गतप्रत्यागतानि च ॥६-१०७-३२

दर्शयन्तौ बहुविधां सूतसामर्थ्यजां गतिम् ।

32. **yuktau** = intent on; **paraspara vadhe** = destroying each other; (those chariots); **darshayantau** = displaying; **bahuvidhaam gatim** = various types of movements; **maN^Dalaani** = (such as) moving in circles; **viithiishcha** = moving straight; **gata pratyagataani** = and darting forward as also receding forthwith; **suutasaamarthyajaam** = created from the capabilities of the charioteers; **babhuuvatuH** = assumed; **ghoraruupaa** = a terrible aspect.

Intent on destroying each other, those chariots, displaying various types of movements such as, moving in circles, moving straight and darting forward as also receding forthwith, originated from the capabilities of those charioteers, assumed a terrible aspect.

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अर्दयन् रावणं रामो राघवं चापि रावणः ॥६-१०७-३३
गतिवेगं समापन्नौ प्रतिवेगप्रवर्तने ।

33. **raamaH** = Rama; **ardayan** = wounding; **raavaNam** = Ravana; **raavaNaH chaapi** = and Ravana too; **raaghavam** = (wounding) Rama; (both of them); **samaapannau** = had recourse to; **gativegam** = speed in movement; **prativega pravartane** = in their forward and backward motion.

Rama wounding Ravana and Ravana too wounding Rama, both of them had recourse to speed in movement in their forward and backward motions.

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क्षिपतोः शरजालानि तयोस्तौ स्यन्दनोत्तमौ ॥६-१०७-३४
चेरतुह् संयुगमहीं सासारौ जलदाविव ।

34. **syandanottamaiH** = those excellent chariot; **kShipatoH** = casting; **sharajaalaami** = streams of arrows; **cheratuH** = strolled; **samyugamahiim** = in the battle-field; **jalaan iva** = like two clouds; **saasaarau** = pouring showers.

Those excellent chariots, casting streams of arrows, strolled in the battle-field, like two clouds pouring showers.

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दर्शयित्वा तदा तौ तु गतिं बहुविधां रणे ॥६-१०७-३५
परस्परस्याभिमुखौ पुनरेव च तस्थतुः ।

35. **darshayitvaa** = showing; **bahuvidhaam** = various kinds; **gatim** = of movement; **raNe** = in the battle-field; **tau** = those chariots; **tadaa** = then; **punareva** = again; **tasthatuH** = stood; **abhimukhau** = facing; **parasparasya** = each other.

Showing various kinds of movement in the battle-field, those chariots then again stood facing each other.

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धुरं धुरेण रथयोर्वक्त्रं वक्त्रेण वाजिनाम् ॥६-१०७-३६
पताकाश्च पताकाभिः समीयुः स्थितयोस्तद ।

36. **dhuram** = the shafts; **rathayoH** = of the two chariots; **sthitayoH** = even as they stood; **tadaa** = at that moment; **samiiyuH** = met; **dhureNa** = (one) with the other shaft; **vaktram** = the muzzle; **vaktreNa vaajinaam** = of the horses (met) the one with the other; **pataakaaH** = and the flags; **pataakaabhiH cha** = met the one with the other flags.

The shaft of the two chariots even as they stood at that moment, met one with the other shaft the muzzle of the horses met the one with the other and the flags met the one with the other

रावणस्य ततो रामो धनुर्मुकैः शितैः शरैः ॥६-१०७-३७
चतुर्भिश्चतुरो दीप्तान् हयान् प्रत्यपसर्पयत् ।

37. tataH = then; raamaH = Rama; chaturbhiH shitaiH sharaiH = with his four sharp arrows; dhanurmuktaiH = discharged from his bow; pratya pasarpayat = drove back; chaturaH = the four; diiptaan = splendid; hayaan = horses; raavaNasya = of Ravana.

Then Rama, with his four sharp arrows discharged from his bow, drove back the four splendid horses of Ravana.

स क्रोधवशमापन्नो हयानामपसर्पणे ॥६-१०७-३८
मुमोच निशितान् बाणान् राघवाय दशाननः ।

38. saH dashaananaH = that Ravana; aapannaH krodha vasham = falling a prey to anger; apasarpaNe = for retreating; hayaanaam = his horses; mumocha = discharged; nishitaan sharaan = sharp arrows; raaghavaaya = on Rama.

That Ravana, falling a prey to anger for retreating his horses, discharged sharp arrows on Rama.

सोऽतिविद्धो बलवता दशग्रीवेण राघवः ॥६-१०७-३९
जगाम न विकारम् च न चापि व्यथितोऽभवत् ।

39. raaghavaH = Rama; atividdhaH = severely struck; balavataa dashagriiveNa = by the mighty Ravana; na jagaama = did not get; vikaaram = upset; na abhavat = nor was vyathitaH cha api = even tottered.

Rama, who was severely struck by the mighty Ravana, did not get upset nor was even tottered.

चिक्षेप च पुनर्बाणान् वज्रपातसमस्वनान् ॥६-१०७-४०
सारथिं वज्रहस्तस्य समुद्दिश्य दशाननः ।

40. uddishya = directing towards; saarathim = the charioteer; vajrahastasya = of Indra; dashagriivaH = Ravana; punaH = again; chikShepa = hurled; baaNaan = arrows; vajrapaata sama svanaan = with a sound similar to that of a thunder-bolt.

Directing towards Matali, Indra's charioteer, Ravana hurled arrows with a sound similar to that of a thunder-bolt.

मातलेस्तु महावेगाः सरीरे पतिताः शराः ॥६-१०७-४१
न सूक्ष्ममपि संमोहं व्यथां वा प्रददुर्युधि ।

41. sharaaH = arrows; mahaavegaaH = of great speed; patitaaH = fallen; maataleH shariire = on Matali's body; na pradaduH = did not cause; susuukShmam api = even a pretty little; sammoham = of bewilderment; vyathaam vaa = or hurt (on him); yudhi = in the battle.

Arrows of great speed, fallen on Matali's body, did not cause even a pretty little of bewilderment or hurt on him in that battle.

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तया धर्षणया क्रुद्धो मातलेर्न तथात्मनः ॥६-१०७-४२
चकार शरजालेन राघवो विमुखं रिपुम् ।

42. raaghavaH = Rama; kruddhaH = was enraged; tayaa dharShaNayaa = at that daring; attack; maataleH = on Matali; na = not; tathaa = in the same way; aatmanaH = (at an attack) on himself; chakaare = (He) made; ripum = the enemy; vimukham = turn away; sharajaalena = by his net work of arrows (on him).

Enraged at that daring attack on Matali, Rama who for his part did not feel provoked by the attack on himself, made his enemy turn away by hurling a net work of arrows on him.

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विंशतिं त्रिंशतिं षष्टिं शतशोऽथ सहस्रशः ॥६-१०७-४३
मुमोच राघवो वीरः सायकान् स्यन्दने रपोः ।

43. viiraH = the valiant; raaghavaH = Rama; mumocha = discharged; vishatim = twenty; trimshatim = thirty; ShaSTim = sixty; atha = and; shatashaH = hundreds; sahasrashaH = and thousands; saayakaan = of arrows; ripoH syandane = on the enemy's chariot.

The valiant Rama discharged twenty, thirty, sixty and hundreds and thousands of arrows on the enemy's chariot.

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रावणोऽपि ततः क्रुद्धो रथस्थो राक्षसेश्वरः ॥६-१०७-४४
गदामुसलवर्षेण रामं प्रत्यर्दयरणे ।

44. tataH = thereupon; raavaNaH.api = even Ravana; kruddhaH raakShaseshvaraH = the enraged king of demons; rathasthaH = who was seated in the chariot; pratyardayat = tormented; raamam = Rama; gadaamusala varSheNa = by showering maces and mallets (on him); raNe = in the battle.

Thereupon, even Ravana, the enraged king of demons, who was seated in the chariot, tormented Rama, by showering maces and mallets on him in the battle.

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तत्प्रयुक्तं पुनर्युद्धं तु मुलं रोमहर्षणम् ॥६-१०७-४५
गदानां मुसलानां च परिघाणां च निःस्वनैः ।
शरणां पुङ्खवातैश्च क्षुभिताः सप्त सागराः ॥६-१०७-४६

45-46. yuddham = the battle; punaH = again; tatprayuktam = started by them; tumulam = was tumultuous; roma harShaNam = causing one's hair to stand erect; niH svanaiH = with the sounds; gadaanaam = of maces; musalaanaamcha = mallets; parishaaNaam cha = and iron rods; puNkhavaataishcha sharaaNaam = and with the gusts raised; sapta saagaraaH = the seven ocean; kShubhitaaH = became agitated.

The battle thus started again by then, was tumultuous, causing one's hair to stand erect. With the sounds of maces, mallets and iron rods and with the gusts raised by the plumes adorning the flying arrows, the seven agitated oceans felt disquieted.

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क्षुब्धानां सागराणां च पातालतलवासिनः ।

व्यथिता दानवाः सर्वे पन्नगाश्च सहस्रशः ॥६-१०७-४७॥

47. sahasrashaH = thousands of; sarve = all; daanavaaH = the demons; pannagaashcha = and serpents; paataala vaasinaH = inhabiting in the nethermost subterranean region; kShubdhaanaam saagaraaNaam = of the agitated oceans; vyathitaaH = felt disturbed.

Thousands of all the demons and serpents, inhabiting in the nethermost subterranean region of the agitated oceans, felt disturbed.

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चकम्पे मेदिनी कृत्स्ना सशैलवनकानना ।

भास्करो निष्प्रभश्चासीन्न ववौ चापि मारुतः ॥६-१०७-४८॥

48. kR^isnaa = the entire; medinii = earth; sa shailavanakaananaa = including mountains; groves and forests; chakampe = trembled; bhaaskarashcha = the sun too; aasiit = became; niShprabha = gloomy; maarutashchaapi = even the wind too; na vavau = did not blow.

The entire earth, including mountains, groves and forests trembled. The sun too became gloomy even the wind did not blow.

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ततो देवाः सगन्धर्वाः सिद्धाश्च परमर्षयः ।

चिन्तामापेदिरे सर्वे सकिंनरमहोरगाः ॥६-१०७-४९॥

49. tataH = then; devaaH = the gods; sagandharvaaH = along with Gandharvas the celestial musicians; siddhaascha = Siddhas the semi-divine beings; paramarShayaH = great sages; sarve = and all; sakimnaramahoragaaH = including kinnaras the mythical beings and great serpents aapedire = obtained; chintaam = anxiety.

Then, the gods along with Gandharvas the celestial musicians, Siddhas the semi-divine beings, great sages and all including Kinnaras the mythical beings and great serpents became disquieted.

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स्वस्ति गोब्राह्मणेभ्योऽस्तु लोकास्तिष्ठन्तु शाश्वताः ।

जयतां राघवः संख्ये रावणं राक्षसेश्वरम् ॥६-१०७-५०॥

एवं जपन्तोऽपश्यंस्ते देवाः सर्षिगणास्तदा ।

रामरावणयोर्युद्धं सुघोरं रोमहर्षणम् ॥६-१०७-५१॥

50-51. tadaa = at that time; te devaaH = those gods; sarShigaNaaH = along with troops of sages; japantaH = saying; evam = thus; svasti astu = "May all be well; gobraahmaNebhyaH = with the cows and Brahmanas; lokaaH = May all the worlds; tiShThantu = endure; shaashvataaH = forever; raaghavaH = May Rama; jayataam = conquer; raavaNam = Ravana!" apashyan = saw; ghoram = a terrific; yuddham = battle; raamaraavaNayoH = between Rama and Ravana; romaharShaNam = which caused one's hair to stand on end.

At that time, those gods along with troops of sages, saying "May all be well with the cows and Brahmanas, May all the worlds endure forever, May Rama conquer Ravana!", saw a terrific battle between Rama and Ravana, which caused one's hair to stand on end.

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गन्धर्वाप्सरसां संघा दृष्ट्वा युद्धमनुपमम् ।

गगनं गगनाकारं सागरः सागरोपमः ॥६-१०७-५२

रामरावणयोर्युद्धं रामरावणयोरिव ।

एवं ब्रुवन्तो ददृशुस्तद्युद्धं रामरावणम् ॥६-१०७-५३

52-53. dR^iShTvaa = seeing; anuupamam = that matchless; yuddham = struggle; gaganaakaaram = (and observing) that the sky is its own compeer; saagaraH = and the ocean; saagaropamaH = is its own analogue; raama raavaNayoH yuddham = the battle between Rama and Ravana; raama raavaNayoH iva = can be likened only to the battle between Rama and Ravana; gandharva apsarasaam = the hosts of Gandharvas the celestial musicians and Apsaras; the heavenly nymphs; dadR^ishuH = looked on; tat yuddham = that battle; raama raavaNaam = between Rama and Ravana.

Seeing that matchless struggle and observing that the sky is its own compeer and the ocean is its own analogue, the battle between Rama and Ravana can be likened only to the battle between Rama and Ravana, the hosts of Gandharvas the celestial musicians and Apsaras, the heavenly nymphs, looked on that battle between Rama and Ravana.

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ततः क्रोधान्महाबाहू रघूणां कीर्तिवर्धनः ।

संधाय धनुषा रामः शरमाशीविषोपमम् ॥६-१०७-५४

रावणस्य शिरोऽच्छिन्दच्छ्रीमज्ज्वलितकुण्डलम् ।

तच्छिरः पतितं भूमौ दृष्टं लोकैस्त्रिभिस्तदा ॥६-१०७-५५

54-55. tataH = thereupon; raamaH = Rama; mahaabaahuH = the great-armed; kiirtivardhanaH = and who augmented the fame; raaghuuNaam = of the kings born in Raghu dynasty; krodhaat = with anger; samdhaaya = stretching; aashiiviShopamam = the serpent-like; sharam = arrow; dhanuShaa = with his bow; achchhindat = chopped off; raavaNasya = shiraH = the head of Ravana; jvalita kuN^Dalam = which was graced with blazing ear-rings; tadaa = then; tat = that; shriimat = glorious; shiraH = head; dR^iShTam = was seen; patitam = fallen; bhuumau = on the ground; tribhiH lokaiH = by the three worlds.

Thereupon, the great-armed Rama who augmented the fame of the kings born in Raghu dynasty, stretching with anger, the serpent-like arrow with his bow, chopped off the glorious head of Ravana, which was graced with blazing ear-rings. Then, all the three worlds saw that head, fallen on the ground.

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तस्यैव सदृशं चान्यद्रावणस्योत्थितं शिरः ।

तत् क्षिप्तं क्षिप्रहस्तेन रामेण क्षिप्रकारिणा ॥६-१०७-५६

56. anyat = another; shiraH = head; sadR^isham = similar; tasyaiva = exactly to that head; utthitam = cropped up; raavaNasya = (on the shoulders) of Ravana; tat = that (second head); kShiptam = was chopped off; raameNa = by Rama kShiprahatena = having swift hand; kShiprakaariNaa = and who performs his act swiftly.

Another head, exactly similar to that head, cropped up on the shoulders of Ravana. That second head was again chopped off by Rama, possessing a swift hand and who was swift in his act.

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द्वितीयं रावणशिरश्चिन्नं संयति सायकैः ।

चिन्नमात्रं च तच्छीर्षं पुनरेव प्रदश्यते ॥६-१०७-५७

57. dvitiiyam = that second; raavaNaH shiraH = head of Ravana; chhinnam = was cut off; saayakaiH = by arrows; samyati = in the battle; tat shiirSham chhinnamaatram = soon after that head was chopped off; punareva = (it) again; dR^ishyate = rose into view.

The second head of Ravana was cut off by arrows in that battle. Soon after that head was chopped off, it again rose into view.

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तदप्यशनिसंकाशैश्छिन्नं रामस्य सायकैः ।

एवमेव शतं चिन्नं शिरसां तुल्यवर्चसाम् ॥६-१०७-५८

58. tadapi = that head too; chhinnam = was chopped off; raama saayakaiH = by Rama's arrows; ashanisamkaashaiH = which were looking like thunder-bolt; evemeva = in the same way; shatam = a hundred; shirasaam = of heads; tulyavarchasaam = of equal splendour; chhinnam = were chopped off.

Rama chopped off that head too with his arrows looking like thunderbolts. In the same manner, a hundred of Ravana's heads of equal splendour were chopped off by Rama.

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न चैव रावणस्यान्तो दृश्यते जीवितक्षये ।

ततः सर्वास्त्रविद्वीरः करुसल्यानन्दवर्धनः ॥६-१०७-५९

मार्गजैर्बहुभिर्युक्तश्चिन्तयामास राघवः ।

59. na antaH chaiva = yet no certainty; jiivita kShaye = about the death raavaNasya = of Ravana; dR^ishgate = could be seen; tataH = then; viiraH = the valiant; raamaH = Rama; kausalyaanandavardhanaH = the augmentor of the joy of Kausalya yuktaH = and endowed with; bahubhiH baaNaiH = many arrows; sarva astravit = and the knower of all missiles; chintayaamaasa = became thoughtful (said to himself as follows:)

Yet, no certainty about Ravana's death could be seen. Thought equipped with many arrows and well-versed with all kinds of missiles, the valiant Rama, the augmentor of Kausalya's joy, then became thoughtful (said to himself as follows):

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मारीचो निहतो यैस्तु खरो यैस्तु सदूषणः ।

क्रौञ्चावने विराधस्तु कबन्दो दण्डके वने ।

यैः साला गिरयो भग्ना वाली च क्षुभितोऽम्बुधिः ॥६-१०७-६०

त इमे सायकाः सर्वे युद्धे प्रात्ययिका मम ।

किं नु तत्कारणं येन रावणे मन्दतेजसः ॥६-१०७-६१

60-61. kim = what; tat kaaraNam = is that reason te ime saayakaaH = these arrows; yaiH = by which maariichaH = Mareecha; nihataH = was killed; yaiH = by which; kharaH = Khara; saduuShaNaaH = along with Dushana; kabandhaH = kabandha; krounchavane = in Krouncha forest; viraadhuH tu = Viradha; daN^Dakaavane = in the forest of Dandaka (were killed); yaiH = by which; saalaaH = Sala trees; girayaH = and mountains; bhagnaaH = were broken; vaaliicha = Vali too was killed; ambudhiH = the ocean; kShubhitaH = was shaken up; sarve = all these arrows; praatyayikaaH = kShubhitaH = was shaken up; sarve = all these arrows; praatyayikaaH = which provided immediate help; mama = to me; yuddhe = in battle; manda tejasaH = have proved of little efficacy; raavane = in the case of Ravana.

"What is the reason, these arrows by which Mareecha, Khara, Dushana, Kabandha in Kroucha-forest, and Viradha in Dandaka-forest were killed, by which seven Sala trees and the

mountains were burst, by which Vali was killed and the ocean shaken up all these arrows which provided immediate succour to me in battle, have proved of little efficacy in the case of Ravana."

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इति चिन्तापरश्वासी दप्रमत्तश्च संयुगे ।
ववर्ष शरवर्षाणि राघवो रावणोरसि ॥६-१०७-६२

62. iti = thus; chintaaparaH = absorbed in thought; raaghavaH = Rama; aasiit = remained; apramattashcha = vigilant; samyuge = in the battle-field; vavarSha = (He) showered; sharavarShaaNi = streams of arrows; raavaNorasi = in Ravana's chest.

Thus absorbed in thought, Rama remained vigilant in the battle-field. He showered streams of arrows in Ravana's chest.

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रावणोऽपि ततः क्रुद्धो रथस्थो राक्षसेश्वरः ।
गदामुसलवर्षेण रामं प्रत्यर्दयद्रणे ॥६-१०७-६३

63. tataH = thereupon; raavaNaH.api = even Ravana; kruddhaH raakShaseshvaraH = the enraged king of demons; rathasthaH = who was seated in the chariot; pratyardayat = tormented; raamam = Rama; gadaa musale varSheNa = by showeing maces and mallets (on him); raNe = in the combat.

Thereupon, even Ravana, the enraged king of demons, who was seated in his chariot, tormented Rama by showering maces and mallets on him in the combat.

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तत्प्रवृत्तं महद्युद्धं तुमुलं रोमहर्षणम् ।
अन्तरिक्षे च भूमौ च पुनश्च गिरिमूर्धनि ॥६-१०७-६४

64. tat = that; mahat = great; tumulam = tumultuous; yuddham = battle; romaharShaNam = which caused one's hair to stand on end; pravR^ittam = took place; antarikShe cha = in the sky; bhuumau cha = on the ground; punashcha = and furthermore; girimuurdhani = on the mountain.

That great tumultuous battle, which caused one's hair to stand on end, took place in the sky, on the ground and furthermore on the mountain.

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देवदानवयक्षाणां पिशाचोरगरक्षसाम् ।
पश्यतां तन्महायुद्धं सप्तरात्रमवर्तत ॥६-१०७-६५

65. devadaanava yakShaaNaam = (while) the gods; the demons; Yakshas the supernatural beings pishaachoragarakShasaam = the devils; the serpents and the ogres; pashyataam = were witnessing; tat = that; mahaayuddham = great battle; avartata = occurred; saptaraatram = for seven days.

While the gods, the demons, Yakshas the super-natural beings, the devils, the serpents and the ogres were witnessing, that great battle occurred for seven days.

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नैव रात्रिं न दिवसं न मुहूर्तं न च क्षणम् ।
रामरावणयोर्युद्धं विराममुपगच्छति ॥६-१०७-६६

66. **na viraamam** = there was no respite; **raatrim upagachchhati** = occurred in the night; **na** = nor; **divasam** = in the day; **na** = nor; **muhuurtam** = for an hour; **na kShaNan** = nor for an instant; **yuddhan** = in the battle; **raama raavaNayoH** = between Rama and Ravana.

There was no respite in battle between Rama and Ravana, either in the night or in the day-time or for an hour or even for a instant.

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दशरथसुतराक्षसेन्द्रयो ।
 र्जयमनवेक्ष्य रणे स राघवस्य ।
 सुरवररथसारथिर्महात्मा ।
 रणरतराममुवाच वाक्यमाशु ॥६-१०७-६७

67. **anavekSya** = not beholding; **dasharathasuta raakShasendrayoH** = between Rama and Ravana; **saH** = that; **mahaatmaa** = great souled; **suravarasaarathiH** = Matali the charioteer of Indra; **aashu** = quickly; **uvaacha** = spoke; **vaakyam** = the following words; **raNarataraamam** = to Rama; who was still engaged in fighting.

Not beholding the victory of Rama in the combat between Rama and Ravana that great-souled Matali, the charioteer of Indra quickly spoke the following words to Rama, who was still engaged in fighting.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये युद्धकाण्डे सप्तोत्तरशततमः सर्गः

Thus, this is the 107th chapter in Yuddha Kanda of Valmiki Ramayana, the First Epic poem of India.

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Book VI : Yuddha Kanda - Book Of War

Chapter [Sarga] 108 Verses converted to UTF-8, Nov 09

Introduction

On the advice of Matali the charioteer, Rama employs on Ravana, a mystic missile presided over by Brahma. That arrow penetrates Ravana's heart and kills him. Ravana falls down dead from his chariot to the earth.

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अथ सस्मारयामास मातली राघवं तदा ।
अजानन्निव किं वीर त्वमेनमनुवर्तसे ॥ ६-१०८-१

1. **atha** = thereupon; **tadaa** = and then; **maataliH** = Matali; **samsmaarayaamaasa** = refreshed the memory; **raaghavam** = of Rama (as follows); **viira** = O the valiant one!; **kim** = why; **tvam anuvartase** = are you (still) carrying out (the battle); **enam** = with him; **ajananniva** = as though you are unaware (of how to dispose of him)?

Thereupon, Matali refreshed the memory of Rama as follows: "O the valiant one! Why are you still carrying out the battle with Ravana as though you are unaware (of how to dispose of him)?"

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विसृजास्मै वधाय त्वमस्त्रं पैतामहं प्रभो ।
विनाशकालः कथितो यः सुरैः सोऽद्य वर्तते ॥ ६-१०८-२

2. **prabho** = O lord!; **tvam** = you; **visR^ija** = discharge; **astram** = a mystic missile; **paitaamaham** = presided over by Brahma the lord of creation; **asmai** = on him; **vadhaaya** = for his destruction; **saH** = that; **vinaashakaalaH** = time for his destruction; **vartate** = is; **adya** = now; **yaH** = which (was expressed); **suraiH** = by the celestials.

"O lord! You can employ a mystic missile presided over by Brahma the lord of creation. The time for his destruction has come now, as expressed by the celestials."

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ततः संस्मारितो रामस्तेन वाक्येन मातलेः ।
जग्राह स शरं दीप्तं निःश्वसन्तमिवोरगम् ॥ ६-१०८-३
यं तस्मैन् प्रथमं प्रादादगस्त्यो भगवानृषिः ।
ब्रह्मदत्तं महाबाणममोघं युधि वीर्यवान् ॥ ६-१०८-४

3-4. **tataH** = then; **viiryavaan** = the valiant; **raamaH** = Rama; **samsmaaritaH** = who was reminded; **tena vaakyena** = by those words; **maataleH** = of Matali; **jagraaha** = took hold; **diiptam sharam** = of a blazing arrow; **brahmadattam** = which was given by Brahma; **yam** = and which; **amogham** = that unfailing mahaabaaNam = great arrow; **praadaat** = was given; **tasmai** = to him; **bhagavaan** = agastyaR^iShiH = by the glorious sage;

Agastya; **yudhi** = in the battle-field; **prathamam** = earlier; **niHshvasantam uragam iva** = and which looked like a hissing serpent.

Then, the valiant Rama, who was reminded thus by Matali, took hold of a blazing arrow, which was given by Brahma and which in turn was given to him by the glorious sage, Agastya earlier in the battle-field and which looked like a hissing serpent.

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ब्रह्मणा निर्मितं पूर्वमिन्द्रार्थममितौजसा ।
दत्तं सुरपतेः पूर्वं त्रिलोकजयकाङ्क्षिणः ॥ ६-१०८-५

5. **nirmitam** = having been made; **puurvam** = formerly; **indraartham** = for Indra; the lord of celestials; **brahmaNaa** = by Brahma the lord of creation; **amitaujasaa** = of infinite strength; **dattam** = it was bestowed; **puurvam** = in the past; **surapateH** = on the ruler of gods; **triloka jayakaaN^kShiNaH** = who was desirous of conquering the three worlds.

Having been made formerly for Indra, the lord of celestials by Brahma, the lord of creation of infinite strength, it was bestowed in the past on the ruler of gods, who was desirous of conquering the three worlds.

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यस्य वाजेषु पवनः फले पावकबास्करो ।
शरीरमाकाशमयं गौरवे मेरुमन्दरो ॥ ६-१०८-६

6. **yasya vaajeShu** = in its feathers; **pavanaH** = was mind; **phale** = in its end-point; **paavaka bhaskarau** = were the fire and the sun; **gaurave** = in its heaviness; **merumandarau** = were Mounts Meru and Mandara; **shariiram** = and its shaft; **aakaasha mayam** = was made of ether.

In its feathers, wind was established. In its end-point were the fire and the sun. In its heaviness were Mounts Meru and Mandara. Its shaft was made of ether.

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जाज्वल्यमानं वपुषा सुपुङ्खं हेमभूषितम् ।
तेजसा सर्वभूतानां कृतं भास्करवर्चसम् ॥ ६-१०८-७

7. **supuNkham** = provided with good shaft; **hema bhuuShitam** = decked with gold; **jaajvalyamaanam vapuShaa** = (the arrow) which had its body shining; **kR^itam** = had been made-up; **tejasaa sarva bhuutaanaam** = of the efficacy of all the elements; **bhaaskara varchasam** = and an illuminating power of the sun.

Provided with good shaft decked with gold, the arrow which had its body shining, had been made up of the efficacy of all the elements and an illuminating power of the sun.

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सधूममिव कालाग्निं दीप्तमाशीविषोपमम् ।
नरनागाश्ववृन्दानां भेदनं क्षिप्रकारिणम् ॥ ६-१०८-८

8. **diptam** = blazing; **kaalaagnim iva** = like a fire at the time of universal dissolution; **sadhumam** = enveloped in smoke; **aashiiviShopamam** = and looking like a venomous snake; **kShipra kaariNam** = it was swift in action; **bhedanam** = and capable of bursting; **nara naagaashvavR^inaanaam** = hosts of men; elephants and horses.

Blazing like a fire at the time of universal dissolution enveloped in smoke and looking like a venomous snake, it was swift in action and capable of bursting hosts of men, elephants and horses.

द्वाराणां परिघाणां च गिरीणां चापि भेदनम् ।
नानारुधिरदिग्धाङ्गं मेदोदिग्धं सुदारुणम् ॥ ६-१०८-९

9. **bhedanam** = (It) broke; **dvaaraaNaam** = gate-ways; **parighaaNaam** = iron bars; **giriiNamch api** = and even mountains; **naanaarudhira digdhaaN^gam** = smeared with the blood of various victims; **medodigddham** = and quoted with their marrow; **sudaaruNam** = (it presented) a very terrific appearance.

It broke gate-ways, iron bars, and even mountains. Smeared with the blood of various victims and quoted with their marrow, it presented a very terrific appearance.

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वज्रसारं महानादं नानासमितिदारणम् ।
सर्ववित्रासनं भीमं श्वसन्तमिव पन्नगम् ॥ ६-१०८-१०

10. **vajrasaaram** = (It) had an efficacy of a thunder-bolt; **mahaanaadam** it made a great sound; **naanaa samiti daaraNam** = It tore off various kinds of armies of adversaries (in many battles); **sarvavitraasanam** = creating fear to all; **shvasantam pannagam iva** = like a hissing serpent.

That arrow had an efficacy of a thunder bolt, loud-sounding, tearing off armies of adversaries in many battles and creating fear to all, like a hissing serpent.

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कङ्कगृध्रबकानां च गोमायुगणरक्षसाम् ।
नित्यं भक्षप्रदं युद्धे यमरूपं भयावहम् ॥ ६-१०८-११

11. **nitya bhakShapradam** = It forever was giving food; **kaN^kagR^idhra bakaanaam cha** = to vultures; eagles; cranes; **gomaayu gaNa rakShasaam** = troops of jackals and demons; **yuddhe** = in the battle-field; **yamaruupam** = it was in the form of Yama the lord of death; **bhayaavaham** = and fearful.

It was giving perennial feed to vultures, eagles, cranes, troops of jackals and demons in the battle-field, possessing a form of Yama the lord of Death and was fearful.

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नन्दनं वानरेन्द्राणां रक्षसामवसादनम् ।
वाजितं विविधवर्जैश्चारुचित्रैर्गुल्मतः ॥ ६-१०८-१२

12. **nandanam** = (that arrow) bestowed joy; **vaanarendraaNaam** = on the monkey-leaders; **avasaadanam** = and destroyed; **rakShasaam** = the demons; **vaajitam** = It was made speedy; **vividhaiH chaaru chitraiH vaajaiH** = by various kinds of beautiful coloured feathers; **garutmataH** = of Garuda; the king of eagles.

That arrow bestowed joy on the monkey-leaders and destroyed the demons. It was made speedy, by tying various kinds of beautiful coloured feathers of Garuda, the king of eagles, to it.

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तमुत्तमेषुम् लोकानामिक्ष्वाकुभयनाशनम् ।
द्विषतां कीर्तिहरणम् प्रहर्षकरमात्मनः ॥ ६-१०८-१३
अभिमन्त्र्य ततो रामस्तं महेषुं महाबलः ।
वेदप्रोक्तेन विधिना संदधे कार्मुके बली ॥ ६-१०८-१४

13-14. **mahaabalaH** = the mighty; **balii** = and strong; **raamaH** = Rama; **tataH** = then; **samdadhe tammaheShum** = fixed that arrow; **uttameShum** = which was the foremost; **lokaanaam** = among the worlds; **ikShvaaku bhayanaashanam** = which removed the fear of Ikshwaku dynasty; **kiirtiharaNam** = took away the glory; **dviShatam** = of enemies; **praharShaNam** = bestowed joy; **aatmanaH** = to one's own self; **kaarmuke** = on his bow; **abhimantrya** = making it sacred by a speacial formula; veda proktena; **vidhinaa** = as per the procedure specified in the Vedas the sacred scripts.

Making it sacred by a special formula as per the procedure specified in scriptures, Rama who was endowed with an extraordinary strength then fixed that arrow which was the foremost among the three worlds, capable of removing the fear of Ikshwaku dynasty, taking away the glory of the enemies and bestowing joy to one's own self on his bow.

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तस्मिन् संधीयमाने तु राघवेण शरोत्तमे ।
सर्वभूतानि संत्रेसुश्चाल च वसुंधरा ॥ ६-१०८-१५

15. **tasmin sharottame** = (while) that excellent arrow; **samdhiiyamaane** = was being fixed; **raaghavaNa** = by Rama; **sarvabhutaani** = all the beings; **samtresuH** = were frightened; **vasumdharaa** = the earth; **chachaala** = trembled.

While that excellent arrow was being fixed by Rama, all the beings were frightened and the earth trembled.

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स रावणाय संक्रुद्धो भृशमायम्य कार्मुकम् ।
चिक्षेप परमायत्तः शरं मर्मविदारणम् ॥ ६-१०८-१६

16. **saH samkruddhaH** = that enraged Rama; **bhR^isham aayamya kaarmukam** = stretching his bow well; **paramaayattaH** = and with an attentive mind; **chikShepa** = hurled; **sharam** = that arrow; **marma vidaaranam** = which can tear off the vitals; **raavaNaaya** = towards Ravana.

That enraged Rama, stretching his bow well and with an attentive mind, hurled that arrow which can tear off the vitals, towards Ravana.

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स वज्र इव दुर्धर्षो वज्रिबाहुविसर्जितः ।
कृतान्त इव चावार्यो न्यपतद्रावणोरसि ॥ ६-१०८-१७

17. **saH** = that arrow; **durdharShaH** = which was inviolable; **vajraH iva** = as a thunderbolt; **vajribaahu visarjitaH** = hurled by Indra's arms; **avaaryaH** = irresistible; **kR^itaantaH iva** = as Yama the lord of Death; Ravana's chest.

That arrow, which was inviolable as a thunderbolt hurled by the arms of Indra and irresistible as Yama the lord of Death, fell upon Ravana's chest.

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स विसृष्टो महावेगह् शरीरान्तकरः शरः ।
च्छेद हृदयं तस्य रावणस्य दुरात्मनः ॥ ६-१०८-१८

18. **saH sharaH** = that arrow; **visR^iShTaH** = released; with great speed; **shariiraantakaraH** = and which was capable of destroying the body; **bibheda** = tore off; **hR^idayam** = the heart; **duraatmanaH tasya raavaNasya** = of that evil-minded Ravana.

That arrow, released with great speed and which was capable of destroying the body, tore off the heart of that evil-minded Ravana.

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रुधिराक्तह् स वेगेन शरीरान्तकरः शरः ।
रावणस्य हरन् प्राणान् विवेश धरणीतलम् ॥ ६-१०८-१९

19. saH sharaH = that arrow; shariiraantakaraH = which was capable of causing death to the body; haran = taking away; praaNaan = the life; raavaNasya = of Ravana; rudhiraaktaH = and anointed with blood; vivesha = penetrated; dharaNiitalam = the earth.

That arrow, which was capable of causing death to the body, after taking away the life of Ravana and having been anointed with blood, penetrated the earth.

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स शरो रावणं हत्वा रुधिरार्णितच्छविः ।
कृतकर्मा निभृतवत्स्वतूणीं पुनराविशत् ॥ ६-१०८-२०

20. rudhiraardriikR^ita chchhaviH = smeared with blood; hatvaa = on having killed; raavaNam = Ravana; kR^itakarmaa = and the thereby accomplished its mission; saH sharaH = that arrow; punaH aavishat = re-entered; svatuNiim = its own quiver (of Rama); nibhR^itavat = silently.

Smeared with blood on having killed Ravana and thereby accomplishing its mission, that arrow re-entered its own quiver (of Rama) silently.

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तस्य हस्तद्धतस्याशु कार्मुकं च ससायकम् ।
विपपात सह प्राणैर्भुश्यमानस्य जीवितात् ॥ ६-१०८-२१

21. tasya hatasya hastaat = from the hands of the slain Ravana; jiivitaat bhrashyamaanasya = who was being separated from his life; nipapaata = fell; aashu = quickly kaarmukam = his bow; sasaayakam = with its arrow; praaNaiH saha = along with his life.

From the hands of the slain Ravana, who was being separated from his life, fell his bow with its arrows (fitted to it), at the same time coinciding indeed with his life-breath.

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गतासुर्भीमवेगस्तु नैरृतेन्द्रो महाद्युतिः ।
पपात स्यन्दनाद्भूमौ वृत्रो वज्रहतो यथा ॥ ६-१०८-२२

22. naiR^tendraH = that king of demons; bhiimavegaH = who was endowed with terrific swiftness; mahaadyntiH = and invested with great splendour; gataasuH = having lost his life; papaata = fell down; bhuumau = on the ground; syandanaat = from his chariot; vR^itraH yathaa = as Vritra the demon; (fell); vajrahataH = when struck with a thunderbolt.

Having lost his life, that king of demons for his part, who was endowed with terrible swiftness and invested with great splendour, fell down from the chariot to the ground, like Vritra the demon when the latter was struck down by the thunderbolt.

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तं दृष्ट्वा पतितं भूमौ हतशेषा निशाचराः ।
हतनाथा भयत्रस्ताः सर्वतः संप्रदुद्रुवुः ॥ ६-१०८-२३

23. dR^iShTvaa = seeing; tam = that Ravana; patitam = fallen down; bhuumau = on the earth; hatasheShaaH = the surviving; nishaacharaaH = demons; hatanaathaaH = whose king had been killed; bhayatrastaaH = were panic-stricken; sampradudruvuH = ran away; sarvataH = to all sides.

Seeing Ravana fallen down on earth, the surviving demons whose king had been killed, were panic stricken and ran away to all sides.

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सर्वतश्चाभिपेतुस्तान् वानरा द्रुमयोधिनः ।
दशग्रीववधं दृष्ट्वा वानरा जितकाशिनः ॥ ६-१०८-२४

24. vaanaraaH = the monkeys; drumayodhinaH = who fought with trees; abhipetuH = fell upon; taan = them; sarvataH = from all sides; dR^iShTvaa = seeing; dashagriva vadham = Ravana's killing; vaanaraaH = the monkeys; jitakaashinaH = assumed a triumphant appearance.

The monkeys, who fought with trees, fell upon the demons from all sides. Seeing the killing of Ravana, the monkeys assumed a triumphant appearance.

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अदिता वानरैर्भ्रष्टा लङ्कामभ्यपतन् भयात् ।
हताश्रयत्वात्करुणैर्बाष्पप्रस्रवणैर्मुखैः ॥ ६-१०८-२५

25. arditaH = (Those demons) tormented; vaanaraiH = by the monkeys; bhraShTaaH = who had fled away; hataashrayatvaat = the one on whom they depended; having been killed; mukhaiH = with their faces; karunaiH = looking miserable; baaShpa sravaNaiH = with tears flowing down; abhyapatan = ran away; bhayaat = with fear.

Tormented by the monkeys, the demons rushed back with panic towards Lanka, with faces looking miserable and tears flowing down, their supporter having been killed.

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ततो विनेदुः संहृष्टा वानरा जितकाशिनः ।
वदन्तो राघवजयं रावणस्य च तद्वधम् ॥ ६-१०८-२६

26. tataH = thereupon; vaanaraaH = the monkeys; jitakaashinaH = behaving like conquerors; samhR^ishTaaH = were quite rejoiced; vineduH = and roared shouts of joy; vadantaH = proclaiming; raaghavajayam = Rama's victory; tadvadham cha raavaNasya = and that killing of Ravana.

Roaring shouts of joy, quite rejoiced as they were, and proclaiming Rama's victory and the killing of Ravana in his hands, the monkeys behaved like conquerors.

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अथान्तरिक्षे व्यनदत्सौम्यिन्द्रदशदुन्दुभिः ।
दिव्यगन्धवहस्तत्र मारुतः सुसुखो ववौ ॥ ६-१०८-२७

27. atha = then; saumyaH = the cheerful; tridasha dundibhiH = kettle-from of the gods; vyanadat = reverberated antarikShe = in the sky; susukhaH maarutaH = very pleasant wind; vavau = blew; tatra = there; divyagandhavahaH = carrying divine odour.

Then the cheerful kettle-drum of the gods reverberated in the sky. Very pleasant winds, carrying divine odour, blew there.

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निपपातान्तरिक्षाच्च पुष्पवृष्टिस्तदा भुवि ।
किरन्ती रघवरथं दुरवापा मनोहरा ॥ ६-१०८-२८

28. kirantii = pouring over; raaghavaratham = the chariot of Rama; manoharaa = quite fascinating; puShpavR^iShTiH = shower of flowers; duravaapaa = which was difficult to be accomplished; nipapaata = fell; antarikSjaat = from the heavens; bhuvi = to the earth; tadaa = on that occasion.

Pouring over the chariot of Rama quite fascinating shower of flowers, which was difficult to be accomplished (elsewhere), fell from the heavens to the earth on that occasion.

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राघवस्तवसंयुक्ता गगने च विश्वश्रुवे ।
साधु साध्विति वागग्रा देवतानां महात्मनाम् ॥ ६-१०८-२९

29. agraH = excellent; vaak = pronouncements; mahaatmaanaam devataanaam = of the great-souled gods; saadhu saadhu iti = saying "well done! Bravo!"; raaghava stavasamyuktaa = combined with a panegyric in praise of Rama; vishruve = was distinctly heard; gagane = in the sky.

Excellent pronouncements of the great-souled gods saying "well done! Bravo!", combined with a panegyric in praise of Rama, was distinctly heard in the sky.

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आविवेश महान् हर्षो देवानां चारणैः सह ।
रावने निहते रौद्रे सर्वलोकभयंकरे ॥ ६-१०८-३०

30. raavane = (When) Ravana; raudre = the cruel demon; sarvaloka bhayakare = the terror of all the world; nihate = was killed; mahaan = a great; harShaH = rejoice; aavivesha = took possession of; devaanaan = gods; chaaraNaiH = and charanas the celestial bards.

When Ravana, the cruel demon and the terror of all the worlds, was killed, a great rejoice filled the hearts of gods and charanas the celestial bards.

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ततः सकामं सुग्रीवमङ्गदं च विभीषणम् ।
चकार राघवः प्रीतो हत्वा राक्षसपुंगवम् ॥ ६-१०८-३१

31. priitaH = having been pleased; hatvaa = with the killing; raakShasa pungavam = Ravana; raaghavaH = Rama; tataH = then; chakaara sakaamam = fulfilled the desire; sugriivam = of Sugreeva; aN^gadam = Angada; vibhiiShaNam cha = and Vibhishana.

Having been pleased with the killing of Ravana, Rama then fulfilled the desire of Sugreeva, Angada and Vibhishana.

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ततः प्रजग्मुः प्रशमं मरुद्गणा ।
दिशः प्रसेदुर्विमलं नभोऽभवत् ।
मही चकम्पे न च मारुतो ववौ ।
स्थिरप्रभश्चाप्यभवद्दिवाकरः ॥ ६-१०८-३२

32. tataH = then; marudgaNaaH = troops of celestials; prajagmuH = got; prashamam = mental peace; dishaH = all the quarters; praseduH = were brightened up; aakaasham = and the sky; abhavat = became; vimalam = clear; mahii = the earth; na chakame = did not

tremble; **maarutaH** = the wind; **vavau** = blew; **divaakaraH chapi** = the sun too; **abhavat** = shed; **sthiraprabhaH** = a steady light.

Then, troops of celestials got their mental peace. All the quarters were brightened up and the sky became clear. The earth did not tremble. The wind blew gently. The sun too shed a steady light.

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ततस्तु सुग्रीवविभीषणाङ्गदाः ।
सुहृद्विशिष्टाः सहलक्ष्मणास्तदा ।
समेत्य हृष्टा विजयेन राघवं ।
रणेऽभिरामं विधिनाभ्यपूजयन् ॥ ६-१०८-३३

33. **hR^iShTaaH** = rejoiced; **vijayena** = with the victory; **raNe** = in battle; **sugriiva vibhiiShaNaaAngadaaH** = Sugreeva; Vibhishana and Angada; **saha lakShmaNaaH** = together with Lakshmana; **suhR^idvishiShTaaH** = along with their friends; **tataH** = thereupon; **sametya** = approaching; **raamam** = Rama; **abhiraamam** = who looked charming; **tadaa** = then; **abhyapuujayan** = paid their respects; **vidhinaa** = with due ceremony.

Rejoiced with the victory in battle, Sugreeva, Vibhishana and Angada together with Lakshmana along with their friends paid their respects with due ceremony to Rama, who looked charming.

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स तु निहरिपुह् स्थिरप्रतिज्ञः ।
स्वजनबलाभिवृतो रणे रराज ।
रघुकुलनृपनन्दनो महुजा ।
स्त्रिदशगणैरभिसंवृतो यथेन्द्रः ॥ ६-१०८-३४

34. **saH** = that Rama; **raghukulanR^ipanandanaH** = the delight of Dasaratha; (for his part) **nihatariPuH** = who had just killed his enemy; **sthirapratijJNaH** = ad thus; **who was steadfast in his vows**. **mahaatejaaH** = and who was endowed with a great splendour; **raNe svajana baalaabhivR^itaH** = who stood surrounded on the battle-field by his own people and the army; **raraaja** = shone; **mahendraH iva** = like Indra the lord of celestials.

That Rama, the delight of Dasaratha, for his part, who had just killed his enemy and thus who was steadfast in his vows and who was endowed with a great splendour, who stood surrounded on the battle-field by his own people and the army shone like Indra the lord of celestials.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये युद्धकाण्डे अष्टोत्तरशतमः सर्गः

Thus, this is the 108th chapter in Yuddha Kanda of Valmiki Ramayana, the First Epic poem of India.

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Book VI : Yuddha Kanda - Book Of War

Chapter [Sarga] 109 Verses converted to UTF-8, Nov 09

Introduction

Vibhishana laments a lot, after seeing Ravana lying dead on the battle-field. Rama comforts him, saying that a warrior killed in battle, need not be mourned. Vibhishana describes the personality of Ravana and his qualities to Rama and seeks permission of Rama to perform funeral rites to Ravana. Rama directs Vibhishana to perform the obsequies to Ravana, his deceased brother.

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भ्रातरं निहतं दृष्ट्वा शयानं निर्जितं रणे ।
शोकवेगपरीतात्मा विललाप विभीषणः ॥ ६-१०९-१

1. dR^iShTvaa = seeing; bhraataram = his brother; shayaanam = lying down; nihitam = dead; nirjitam = after defeat; raNe = in battle; vibhiiShaNah = Vibhishana; vilalaapa = lamented; shokavega pariitaatmaa = with his mind filled with an outburst of sorrow.

Seeing his brother lying down dead after defeat in battle, Vibhishana lamented, with his mind filled with an outburst of sorrow:

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वीर विक्रान्त विख्यात प्रवीण नयकोविद ।
महार्हशयनोपेत किं शेषे निहतो भुवि ॥ ६-१०९-२

2. kim = why; sheShe = are you lying; nihataH = killed; bhuvi = on the ground?; viira = O hero!; vikraanta = the valiant one!; vikhyaata = the celebrated one!; praviiNa = O the skillful one; nayakovidha = prudent in polity!; mahaarhashayanopeta = though the highly worthy of turning towards lofty beds.

"Why are you lying killed on the ground, though you are highly worthy of turning towards lofty beds, O hero! The valiant one, the celebrated one, prudent in polity?"

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निक्षिप्य दीर्घौ निश्चेष्टौ भुजावङ्गदभूषितौ ।
मुकुटेनापवृत्तेन भास्कराकारवर्चसा ॥ ६-१०९-३

3. dirghau bhuhau nikShipya = having thrown about your two long arms; aN^gada bhuuShitau = which though decked with armlets; nishcheShTau = are (now) motionless; mukuTena = and with your diadem; bhaaskaakaara varchasaa = brilliant as the sun; apavR^ittena = knocked down; (why are you lying killed on the ground?)

"Having thrown about your two long arms which though decked with armlets, are now motionless and with your diadem brilliant as the sun, knocked down; why are you lying killed on the ground?"

तदिदं वीर संप्राप्तं यन्मया पूर्वमीरितम् ।
काममोहपरीतस्य यत्न रुचितं तव ॥ ६-१०९-४

4. **viira** = O the valiant brother!; **yat** = that which; **iiritam** = was told; **mayaa** = by me; **puurvam** = earlier; **yat** = and that; **na ruchitan** = which was not liked; **tava** = by you; **kaama moha pariitasya** = overcome as you were with sensuality and infatuation; **tat idam** = that very fate; **praaptam** = has been obtained (by you).

"O the valiant brother! That which was told by me earlier and that which was not liked by you, as you were overcome with sensuality and infatuation; that very fate has been obtained by you."

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यन्न दर्पात् प्रहस्तो वा नेन्द्रजिन्नापरे जनाः ।
न कुम्भकर्णोऽतिरथो नातिकायो नरान्तकः ॥ ६-१०९-५
न स्वयं त्वमन्येथास्तस्योदकोऽयमागतः ।

5. **yat** = for that which; **darpaat** = because of arrogance; **na prahato vaa** = neither prahasta; **indrajit na apare janaaH** = nor Indrajit and others; **na kumbhakarnaH** = nor kumbhakarna; **atirathaH** = nor Atiratha; **atikaayaH** = nr Atikaya; **na naraantakaH** = nor Narantaka; **na tvam svayam** = nor you yourself; **amanyethaaH** = has agreed; **tasya ayan udarkaH** = this consequence of it; **aagataH** = has come.

"For that which, because of arrogance, neither Prahasta nor Indrajit and others, nor Kumbhakarna nor Atiratha nor Narantaka nor you yourself has agreed to my counsel, the consequence of it has come now."

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गतः सेतुः सुनीतीनां गतो धर्मस्य विग्रहः ॥ ६-१०९-६
गतः सत्त्वस्य संक्षेपह् प्रस्तावानां गतिर्गता ।
आदित्यः पतितो भूमौ मग्नस्तमसि चन्द्रमाः ॥ ६-१०९-७

6-7. **asmin viire** = as this hero; **vare** = the foremost; **shastra bhR^itaam** = among those who wield weapons; **nipatite** = has fallen; **bhuumau** = on the ground **setuH** = the established rule; **suniitiinaam** = of well-conducted persons; **gataH** = has gone; **vigrahaH** = the incarnation; **dharmasya** = of virtue; **gataH** = has departed; **samkShepaH** = the epitome; **sattvasya** = of strength; **gataH** = has gone; **gatiH** = the refuge; **prastaavaanaam** = enlogies; **gataa** = has gone out of sight; **aadityaH** = the sun; **patitaH** = has fallen; **bhuumau** = to the earth; **chandramaaH** = the moon; **magnaH** = has merged; **tamasi** = in darkness; **chitrabhaanuH** = fire; **prashaantaarchiH** = has extinguished its flames; **vyavasaayaH** = and a strenuous; **nirudyamaH** = has become inactive.

"As this hero, the foremost of those who wield the weapons, has fallen on the ground, the established rule of well-conducted persons has gone. The incarnation of virtue has departed. The epitome of strength has gone. The refuge of enlogies has gone out of sight. The sun has fallen to the earth. The moon has merged in darkness. Fire has extinguished its flames and a strenuous effort has become inactive."

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चित्रभानुः प्रशान्तार्चिर्व्यवसायो निरुद्यमः ।
अस्मिन्निपतिते वीरे भूमौ शस्त्रभृतां वरे ॥ ६-१०९-८

8. kim = what; sheSham = is remaining; lokasya = in this world; iha = now; raakShasashaarduule = while Ravana the foremost among demons; samprati = is now; prasupte iva = lying fast asleep; paamsuShu = in the dust?

"What is remaining in this world now, while Ravana the foremost of demons, is at present lying fast asleep in the dust?"

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किं शेषमिह लोकस्य गतस्त्वस्य संप्रति ।
रणे राक्षसशार्दूले प्रसुप्त इव पांसुषु ॥ ६-१०९-९

9. dR^itipravaalaH = with firmness for its shoot; prasahaagryapuSpaH = endurance for its excellent blossom; tapabalaH = asceticism for its strength; shauryanibaddha muulaH = and valour for its firm root; mahaan raakShasaraaja vR^ikShaH = the large tree in the shape of Ravana; sammarditaH = has been crushed; raNe = in the battle-field; raaghava maarutena = by the tempest in the shape of Rama.

"With firmness for its shoot, endurance for its excellent blossom, asceticism for its strength, and valour for its firm root, the large tree in the shape of Ravana has been crushed in the battle-field, by the tempest in the shape of Rama."

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धृतिप्रवालः प्रसहाग्रपुष्प ।
स्तपोबलः शौर्यनिबद्धमूलः ।
रणे महान् राक्षसराजवृक्षः ।
समर्दितो राघवमारुतेन ॥ ६-१०९-१०

10. tejoviShaNaH = with sharpness for its tusks; kula vamshavamshaH = the line of ancestors for its back-bone; kopa prasaadaapara gaatrahastaH = anger for its lower parts and graciousness for its proboscis; raavaNagandhahastii = the elephant in rut in the shape of suptaH = is lying asleep; kShitau = on the ground; ikShvaaku simhaavagR^ihiita dehaH = its body having been overthrown by a lion in the shape of Rama.

"With sharpness for its tusks, the line of ancestors for its back-bone, anger for its lower parts and graciousness for its proboscis, the elephant in rut in the shape of Ravana is lying asleep on the ground, its body having been overthrown by a lion in the shape of Rama."

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तेजोविषाणः कुलवंशवंशः ।
कोपप्रसादापरगात्रहस्तः ।
इक्ष्वाकुसिंहावगृहीतदेहः ।
सुप्तः क्षितौ रावणगन्धहस्ती ॥ ६-१०९-११

11. paraakramotsaahavijR^ibhitaarchiH = with prowess and power for its expanded flames; niHshvaasadhuumaH = sighs for its smoke; svabalaprataapaH = and his native strength for its glowing heat; agniH prataapavaan = the blazing fire; raakShasah = in the shape of Ravana; the demon; nirvaapitaH = has been extinguished; samyati = in the battle0field; raamapayodhareNa = by the rainy cloud in the shape of Rama.

"With prowess and power for its expanded flames, sighs for its smoke and his native strength for its glowing heat, the blazing fire in the shape of Ravana the demon has been extinguished in the battle-field by the rainy cloud in the shape of Rama."

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पराक्रमोत्साहविजृम्भितार्चि ।
निःश्वासधूमः स्वबलप्रतापः ।
प्रतापवान् संयति राक्षसाग्नि ।
निर्वापितो रामपयोधरेण ॥ ६-१०९-१२

12. **simharkSha laaN^guulaka kudviShaNah** = with the demons for its tail; hump and horns; **chaapalakarNa chakShuH** = and fickleness for its ears and eyes; **rakSho vR^iShabhaH** = the bull in the shape of Ravana; the demon; **paraabhijit** = the conqueror of its enemies; **gandhanagandha vaaha** = which vied with the wind in energy; **avasannaH** = is lying dead; **kShitiishvaravyaaghra hataH** = struck down by a tiger in the shape of Rama; the ruler of the earth.

"With the demons for its tail; hump and horn and fickleness for its ears and eyes, the bull in the shape of Ravana the demon, the conqueror of its enemies, which vied with the wind in energy, is lying dead, struck down by a tiger in the shape of Rama, the ruler of the earth."

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सिंहर्क्षलाङ्गलककुद्विषाणः ।
पराभिजिद्वन्धनगन्धहस्ती ।
रक्षोवृषश्चापलकर्णचक्षुः ।
क्षितीश्वरव्याग्रहतोऽवसन्नः ॥ ६-१०९-१३

13. **vibhiiShaNam** = to Vibhishana; **vadantam** = who was speaking thus; **shoka samaaviShTam** = enveloped in sorrow; **raamaH** = Rama; **uvaacha** = spoke; **iti vaakyam** = the following words; **hetumat** = full of reason; **paridR^iShTaarthanishchayam** = and which revealed his determined view of the matter.

To Vibhishana, who was thus speaking; enveloped in sorrow, Rama spoke the following words, full of reason and which revealed his determined view of the matter.

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वदन्तं हेतुमद्वाक्यं परिदृष्टर्थनिश्चयम् ।
रामः शोकसमाविष्टमित्युवाच विभीषणम् ॥ ६-१०९-१४

14. **ayam** = He (Ravana); **na vinaShTaH** = did not die; **samare** = in battle; **nishcheShTaH** = without making an effort; **ayam patitaH** = He has fallen (in combat); **chaN^Da vikramaH** = eventhough he was endowed with terrible prowess; **atyunnatamahotsaahaH** = and exhibited extra ordinary enthusiasm of a very exalted type; **ashaNkitaH** = and remained confident (throughout).

"Ravana did not die in battle, without making an effort. He has fallen in combat, eventhough he was endowed with terrible prowess and exhibited extra ordinary enthusiasm of a very exalted type and remained confident throughout."

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नायं विनष्टो निश्चेष्टः समरे चण्डविक्रमः ।
अत्युन्नतमहोत्साहः पतितोऽयमशङ्कितः ॥ ६-१०९-१५

15. **evam na shochyante** = there is no occasion to grieve; **nipatanti vinaShTaaH** = raNaajire = for him having fallen into death in the battle-field; **ye vR^iddhim aashamsamaanaaH** = by whom the development was wished for; **kShatra dharma vyavasthitaaH** = while remaining steadfast in the duty of kshatriya; the warrior.

"There is no occasion to grieve for him having fallen into death in the battle-field and by whom the development of his country was wished for, while remaining steadfast in the duty of Kshatriya the warrior."

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नैवं विनष्टाः शोच्यन्ते क्षत्रधर्मव्यवस्थिताः ।
वृद्धिमाशंसमाना ये निपतन्ति रणाजिरे ॥ ६-१०९-१६

16. na kaalaH = there is no occasion; parishochitum = to grieve; tasmin kaala samaayukta = for his having been brought under the sway of death; yudhi = in battle; yena = by whom; dhiimataa = intelligent as he was; trayaH lokaaH = all the three worlds; sendraaH = including Indra; traasitaH = were frightened.

"There is no occasion to grieve for his having been brought under the sway of death by whom intelligent as he was, all the three worlds including indra were frightened."

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येन सेन्द्रास्त्रयो लोकास्त्रासिता युधि धीमता ।
तस्मिन् कालसमायुक्ते न कालः परिशोचितुम् ॥ ६-१०९-१७

17. bhuuta puurvaH = in the past; na = none; kadaachana ekaanta vijayaH = has ever been exclusively victorious; yuddhe = in a combat; viiraH = A hero; hanyateNaa = has either been killed; paraiH = by his adversaries; hanti vaa = or has killed; paraan = the enemies; samyuge = in battle.

"In the past, none has ever been exclusively victorious in a combat. A hero either has been killed by his adversaries or had killed the enemies in battle."

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नैकान्तविजयो युद्धे भूतपूर्वः कदाचन ।
परैर्वा हन्यते वीरः परान्वा हन्ति संयुगे ॥ ६-१०९-१८

18. iyam gatiH = such is the destiny; samdiShTaa = proclaimed; puurvaiH = by the ancients; kShatriyasammataa = as highly esteemed for a warrior; kShatriyaH = a warrior; nihataH = killed; samkhye = in battle; na shochyaH = does not deserve to be mourned; iti nishchayaH = such is the ascertainment of the sacred scriptures.

"Such is the destiny proclaimed by the ancients, as highly esteemed for a warrior. A warrior killed in battle, does not deserve to be mourned. Such is the ascertainment of the sacred scriptures."

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इयं हि पूर्वेः संदिष्टा गतिः क्षत्रियसंमता ।
क्षत्रियो निहतः संख्ये न शोच्य इति निश्चयः ॥ ६-१०९-१९

19. tat = therefore; dR^iShTvaa = seeing; evam nishchayam = this ascertainment; aasthaaya tattvam = understanding the true principle; vijvaraH = and free from grief; iha anuchintaya = think here of; yat = what; kaaryam = duty; tat kalpyam = that deserves to be performed; anantaram = thereafter.

"Therefore, seeing this ascertainment, understanding the true principle, and free from grief, think here of what duty that deserves to be performed."

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तदेवं निश्चयं दृष्ट्वा तत्त्वमास्थाय विज्वरः ।

यदिहानन्तरं कार्यं कल्प्यं तदनुचिन्तय ॥ ६-१०९-२०

20. **vikraantam tam raajaputram** = to that valiant prince; Rama; **uktavaakyam** = by whom the aforesaid words were spoken; **vibhiiShaNaH** = Vibhishana; **shoka samtaptaH** = who was tormented with grief; **uvaacha** = spoke; **hitam** = about the suitable action; **anantaram** = to be done next; **bhraatuH** = in relation to his brother.

To that valiant prince (Rama) by whom the aforesaid words were spoken, Vibhishana, who was tormented with grief, spoke (as follows) about the suitable action to be done next in relation to his brother.

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योऽयं विमर्देष्वविभग्नपूर्वः ।

सुरैः समस्तैरपि वासवेन ।

भवन्तमासाद्य रणे विभग्नो ।

वेलामिवासाद्य यथा समुद्रः ॥ ६-१०९-२१

21. **yaH ayam** = this demon who; **avibhagna puurvaH** = had never been conquered before; **vimardeShu** = in battle; **samastaiH surairapi** = by even all the gods combined; **vaasavena** = or by Indra himself; **vibhagnaH** = has been conquered; **aasaadya** = on confronting; **bhavantam** = you; **raNe** = in the battle-field; **samudraH yathaa** = as the sea; (breaks up); **aasaadya** = on reaching; **velaam** = the shore.

"The demon, who had never been conquered before in battles, by even all the gods combined or by Indra himself, has been conquered, on confronting you in the battle-field, as the sea breaks up, on reaching the shore."

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अनेन दत्तानि वनीपकेषु ।

भुक्ताश्च भोगा निभृताश्च भृत्याः ।

धनानि मित्रेषु समर्पितानि ।

वैराण्यमित्रेषु निपातितानि ॥ ६-१०९-२२

22. **anena** = by him; **dattaani** = gifts were endowed; **vaniipakeShu** = to mendicants; **bhogaashcha** = pleasures too; **bhuktaaH** = were enjoyed; **bhR^ityaaH** = the kings servants; **nibhR^itaaH** = were fully maintained; **dhaanaani** = riches; **samarpitaani** = were made over; **mitreShu** = to friends; **vairaaNi** = grudges; **amitreShu** = against enemies; **nipaataani** = were revenged.

"By him, gifts were endowed to to mendicents. Pleasures too were enjoyed. The king's servants were fully maintained. Riches were made over to friends. Grudges against enemies were revenged."

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एषोहिताग्निश्च महातपाश्च ।

वेदन्तगः कर्मसु चाग्र्यशूरः ।

एतस्य यत्प्रेतगतस्य कृत्यं ।

तत्कर्तुमिच्छामि तव प्रसादात् ॥ ६-१०९-२३

23. **eShaH** = he; **hitaagniH** = (maintained) perpetually sacred fire; **mahaatapaashcha** = He practised great religious austerities; **vedaantagaH** = He completely mastered the Vedas; the

sacred scriptures; **agrashuuraH** = he was highly proficient; **karmasucha** = in even the ritual acts; **ichchhaami** = i desire; **kartum** = to do; **yat** = that; **tava prasaadaat** = with your graciousness which; **kR^itya** = is to be done; **pretagatasya etasya** = to him; who has departed to the other world.

"He maintained a perpetually sacred fire. he practised great religious austerities. He completely mastered Vedas, the sacred scriptures. He was highly proficient even in the ritual acts. I desire to do, with you graciousness, that which is to be performed to him, who has departed to the other world."

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स तस्य वाक्यैः करुणैर्महात्मा ।

संबोधितः साधु विभीषणेन ।

आज्ञापयामास नरेन्द्रसूनुः ।

स्वर्गीयमाधानमदीनसत्त्वः ॥ ६-१०९-२४

24. **saadhu sambodhitaH** = thus getting the personality of Ravana well acquainted; **vibhiShaNena** = by Vibhishana; **tasya karuNaiH vakyaiH** = by his compassionate words; **saH** = that; **narendrasuuH** = Rama; **adiina sattvaH** = possessing unimpaired goodness; **aaJNaapayaamaasa** = directed; **aadhaanam** = to perform funeral rites; **svargiiyam** = which were intended to lead the departed soul to heaven.

Thus getting the personality of Ravana well-acquainted by vibhishana by his compassionate words, Rama possessing unimpaired goodness, directed Vibhishana to perform funeral rites, which were intended to lead the departed soul to heaven:

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मरणान्तानि वैराणि निर्वृत्तं नः प्रयोजनम् ।

क्रियतामस्य संस्कारो ममाप्येष यथा तव ॥ ६-१०९-२५

25. **vairaani** = hostilities; **maraNaaantaani** = end with death; **naH** = our; **prayojanam** = purpose; **nirvR^ittam** = has been accomplished; **asya samskaaraH** = let his funeral rites; **kriyataam** = be performed; **eShaH** = he; **mamaapi** = is as good mine even; **yathaa tava** = as yours.

"Hostilities end with death. Our purpose has been accomplished. Let his funeral rites be performed. He is even as good mine, as yours."

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये युद्धकाण्डे नवाधिकशततमः सर्गः

Thus, this is the 109th chapter in Yuddha Kanda of Valmiki Ramayana, the First Epic poem of India.

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Book VI : Yuddha Kanda - Book Of War

Chapter [Sarga] 110 Verses converted to UTF-8, Nov 09

Introduction

All the consorts of Ravana lament, recollecting the valour of Ravana and with a stunning surprise of how he has been killed by an ordinary mortal. They feel sorry that, had Seetha been restored by Ravana to Rama, this major disaster would not have befallen them.

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रावणम् निहतं दृष्ट्वा राघवेण महात्मना ।
अन्तःपुराद्विनिष्पेतू राक्षस्यः शोककर्षिताः ॥ ६-११०-१

1. dR^iShTvaa = seeing; raavaNam = Ravana; nihatam = killed; mahaatmanaa raaghavaNa = by the great-souled Rama; raakShasyaH = the female-demons; shoka karshitaH = were stricken with grief; viniShpetuH = and rushed out; antaH puraH = from their gynaecium.

Seeing Ravana killed by the great-souled Rama, the female-demons were stricken with grief and rushed out from their gynaecium.

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वार्यमाणः सुबहुशो वेष्टन्त्यः क्षितिपांसुषु ।
विमुक्तकेश्यः शोकार्ता गावो वत्सहता यथा ॥ ६-११०-२

2. vaaryamaaNaaH = even though impeded; subahushaH = now and then; veShTantyaH = (They) were rolling; kShiti paamsuShu = in the dust on the floor; vimuktya keshyaH = with their dishevelled hair; shokaartaaH = and tormented with grief; gaavaH yathaa = like cows; vatsahataH = that had lost their calf.

Even though impeded now and then by their maid servants, they were rolling in the dust of the streets, with their hair dishevelled, tormented as they were with grief like cows that had lost their calf.

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उत्तरेण विनिष्क्रम्य द्वारेण सह राक्षसैः ।
प्रविश्यायोधनं घोरं विचिन्वन्त्यो हतं पतिम् ॥ ६-११०-३
आर्यपुत्रेति वादिन्यो हा नाथेति च सर्वशः ।
परिपेतुः कबन्धाङ्कां महीं शोणितकर्दमाम् ॥ ६-११०-४

3-4. viniShkramya = issuing out; uttareNa dvaareNa = of the northern gate; raakShasaiH saha = along with demons; pravishya = and penetrating; ghoram aayodhanam = into the terrific battle-field; vichinvantyaH = searching; patim = for their husband; hatam = who had been killed; vaadinyaH = and crying out; aaryaputreti haa naatheti = "Ah my lord! Ah my husband!"; paripetuH = they all ran hither and thither; mahiim = on the

ground; **kabandhaaN^kaam** = which was covered with headless trunks; **shoNita kardamaam** = and rendered muddy with blood.

Issuing out of the northern gate along with demons and penetrating into the terrific battle-field, searching for their husband, who had been killed and crying out, "Ah my lord! Ah my husband!" they all ran hither and thither on the ground which was covered with headless trunks and rendered muddy with blood."

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ता बाष्पपरिपूर्णाक्ष्यो भर्तृशोकपराजिताः ।
करेण्व इव नर्दन्त्यो विनेदुर्हतयूथपाः ॥ ६-११०-५

5. **taaH** = those women; **bhartR^i shokaparaajitaaH** = who were overcome with sorrow about the death of their husband; **baaShpa paripuuraNaakShyaH** = having their eyes filled with tears; **vineduH nardantyaH** = loudly lamented; **karveNvaH iva** = like female-elephants; **hatayuuthapaH** = who had lost the leader of their herd.

Those women, who were overcome with grief about the death of their husband, having their eyes filled with tears, loudly lamented like female-elephants who had lost the leader of their herd.

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ददृशुस्ता महाकायं महावीर्यं महद्युतिम् ।
रावणं निहतं भूमौ नीलाञ्जनचयोपमम् ॥ ६-११०-६

6. **taaH** = those women; **dadR^ishuH** = saw; **raavaNam mahaakaayam** = the gigantic Ravana; **mahaaviiryam** = who was endowed with a great strength; **mahaadyutim** = and invested with a great splendour; **nihatam** = lying killed; **bhuumau** = on the ground; **niilaan^janachayopamam** = like a heap of black collyrium.

Those women saw the gigantic Ravana, who was endowed with a great strength and invested with a great splendour, lying killed on the ground, like a heap of black collyrium.

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ताः पतिं सहसा दृष्ट्वा शयानं रणपांसुषु ।
निपेतुस्तस्य गात्रेषु छिन्ना वनलता इव ॥ ६-११०-७

7. **sahasaa** = suddenly; **dR^iShTvaa** = seeing; **patim** = their husband; **shayaanam** = lying; **raNa paamsuShu** = in dust of the battle-field; **taaH** = those women; **nipetuH** = fell down; **tasya gaatreShu** = on his limbs; **chhinnaaH vanalataa iva** = like uprooted wild creepers.

Suddenly seeing their husband lying in dust of the battle-field, those women fell down on his limbs, like uprooted wild creepers.

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बहुमानात्परिष्वज्व काचिदेवं रुरोद ह ।
चरणौ काचिदालम्ब्य काचित्कण्ठेऽवलम्ब्य च ॥ ६-११०-८

8. **kaachit** = a woman; **ruroda ha** = wept; **pariShvajya** = embracing; **enam** = him; **bahumaanaat** = out of great regard; **kaachit** = a woman; **aalambya** = clinging; **charaNau** = his feet; **kaachit** = a woman; **avalambya cha** = catching hold; **kaNThe** = of his neck.

A woman wept, embracing him out of great regard, another woman clinging to his feet and another, catching hold of his neck.

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उत्क्षिप्य च भुजौ काचिद् भूमौ सुपरिवर्तते ।

हतस्य वदनं दृष्ट्वा काचिन्मोहमुपागमत् ॥ ६-११०-९

9. **kaachit** = a woman; **suparivartate** = rolled; **bhuumau** = over the ground; **utkShipya bhujau** = with her arms thrown up; **kaachit** = a woman; **dR^iShTvaa** = on seeing; **hatasya vadanam** = the face of her deceased husband; **upaagamat moham** = fell into a swoon.

A woman rolled over the ground, with her arms thrown up. On seeing the face of her deceased husband, another woman fell into a swoon.

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काचिदङ्के शिरः कृत्वा रुरोद मुखमीक्षती ।

स्नापयन्ती मुखं बाष्पैस्तुषारैरिव पङ्कजम् ॥ ६-११०-१०

10. **kR^itvaa** = keeping; **shiraH** = his head; **aN^ke** = in her lap; **kaachit** = a woman; **iikShatii** = looking at; **mukham** = his face; **ruroda** = wept; **snaapayantii** = moistening; **mukham** = that face; **baaShpaiH** = with her tears; **paN^kajam iva** = as (moistening) a lotus; **tuShaaraH** = with dew-drops.

Keeping Ravana's head in her lap, a woman, looking at his face, wept moistening that face with her tears, as dew drops moisten a lotus-flower.

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एवमार्ताः पतिं दृष्ट्वा रावणं निहतं भुवि ।

चुक्रुर्बहुधा शोकाद्भूयस्ताः पर्यदेवयन् ॥ ६-११०-११

येन वित्रासितः शक्रो येन वित्रासितो यमः ।

येन वैश्रवणो राजा पुष्पकेण वियोजितः ॥ ६-११०-१२

गन्धर्वाणामृषीणां च सुराणां च महात्मनाम् ।

भयं येन रणे दत्तं सोऽयं शेते रणे हतः ॥ ६-११०-१३

11-13. **saH ayam** = that Ravana; **yena** = by whom; **shakraH** = Indra; **vitraasitaH** = was thrown into fear; **yena** = by whom; **yamaH** = Yama; **vitraasitaH** = was frightened; **yena** = by whom; **raajaa** = the king; **vaishravaNaH** = Kubera; **viyojitaH** = was deprived of; **puShpakena** = Pushpaka; the aerial car; **yena** = by whom; **bhayam** = fear; **dattam** = was caused; **raNe** = in battle; **ganaharvaaNaam** = Gandharvas; **R^iShiNaam** = sages; **mahaatmaanaam suraaNaam cha** = to the great souled gods; **hataH** = was killed; **raNe** = in battle; **shete** = and lies down.

"That Ravana, by whom Indra was thrown into fear, Yama was struck with terror, by whom Kubera the king was deprived of Pushpaka the aerial car, and by whom fear was caused on the battle-field in the Gandharva the celestial musicians, in the sages and the great-souled gods, lies killed in the battle-field."

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असुरेभ्यः सुरेभ्यो वा पन्नगेभ्योऽपि वा तथा ।

भयं यो न विजानाति तस्येदं मानुषाद् भयम् ॥ ६-११०-१४

14. **idam bhayam** = this danger (has come); **maanushaat** = from a mortal; **tasya** = to him; **yaH bhayam na vijaanaati** = who did not conceive any fear; **asurebhyaH** = from the demons; **surebhyovaa** = or the gods; **tathaa** = and; **pannagebhyo.api** = even the serpents for that matter!

"This danger has come from a mortal to him, who did not conceive any fear from the demons or the gods or even the serpents for that matter!"

अवध्यो देवतानां यस्तथा दानवरक्षसाम् ।

हतः सोऽयं रणे शेते मानुषेण पदातिना ॥ ६-११०-१५

15. shete = here lies; raNe = in the battle field; saH ayam = that Ravana; yaH avadhyaH = who was incapable of being killed; devataanaam = by gods; tathaa = and; daanava raakShasaanaam = devils and demons; hataH = but who was killed; padaatinaa maanuSheNa = by a pedestrian man.

"Here lies killed in battle, by a pedestrian man coming from Ayodhya, that Ravana, who was incapable of being killed by gods and even so by devils and demons too."

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यो न शक्यः सुरैर्हन्तुं न यक्षैर्नासुरैस्तथा ।

सोऽयं कश्चिदिवासत्त्वो मृत्युं मर्येन लम्बितः ॥ ६-११०-१६

16. yaH = He who; na shakyaH = could not be; hantum = killed; suraiH = by gods; yakShaiH = Yakshas; na tathaa asuraiH = and demons like; mR^ityum lambhitaH = could be killed; martyena = by a mortal; kashchit iva asattvaH = like one devoid of strength.

"He who could not be killed by gods, Yakshas and demons alike, could be killed by a mortal like one devoid of strength."

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एवं वदन्त्यो रुरुदस्तस्य ता दुःखिताः स्त्रियः ।

भूय एव च दुःखार्ता विलेपुश्च पुनः पुनः ॥ ६-११०-१७

17. evam = thus; vadantyaH = uttering; tasy taaH striyaH = those women of Ravana; duH khitaaH = wailing (as aforesaid); ruruduH = burst into tears; bhuuyaH eva = once more; punaH punaH = (they) repeatedly; vilepuH = lamented; duHkhartaaH = stricken as they were with grief.

Thus uttering, those women of Ravana, wailing as aforesaid, burst into tears. They once more and repeatedly lamented, stricken, as they were, with grief (as follows):

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अशृण्वता तु सुहृदां सततं हितवादिनाम् ।

मरणायाहता सीता राक्षसाश्च निपातिताः ॥ ६-११०-१८

एताः सममिदानीं ते वयमात्मा च पातितः ।

18. maraNaaya = for your own death; siitaa = Seetha; aahR^itaa = was borne away (by you); ashR^iNvataa = who did not listen; satatam hita vaadinaam suhR^idaam = to your near and dear ones; who always offered friendly counsel to you; raakShasaashcha = the demons; nipaatitaaH = were struck down; te etaaH vayam = here stand we (your consorts); aatmaacha samam = as well as your own self; paatitaH = struck down; idaaniim = now.

"For your own death, Seetha was borne away by you, who did not listen to your near and dear ones, who always offered friendly counsel to you. The demons were struck down. Here, stand we (your consorts) as well as your own self, struck down now."

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ब्रुवाणोऽपि हितं वाक्यमिष्टो भ्राता विभीषणः ॥ ६-११०-१९

धृष्टं परुषितो मोहात्त्वयात्मवधकाङ्क्षिणा ।

19. **bruvaano.api** = though tendering; **hitam** = salutary; **vaakyam** = advice; (to you) **vibhiiShaNah** = Vibhishana; **iShTaH bhraataa** = your beloved brother; **dhR^iShTam** = was harshly; **paruShitaH** = scolded; **tvayaa** = by you; **mohaata** = through ignorance; **aatma vadha kaaN^kShiNaH** = who sought your own destruction.

"Though tendering salutary advice to you, Vibhishana your beloved brother, was harshly scolded through ignorance by you, who sought your own destruction."

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यदि निर्यातिता ते स्वात्सीता रामाय मैथिली ॥ ६-११०-२०

न नः स्याद्व्यसनं घोरमिदं मूलहरं महत् ।

20. **yadi syaat te niryaatitaa** = if you had restored; **siitaa** = Seetha; **maithilii** = a princess of Mithila; **raamaaya** = to Rama; **idam** = this; **mahat ghoram** = this appallingly terrific; **vyasanam** = disaster; **na muula haram** = which has robbed us of every root; **nasyaat** = would not have befallen us.

"If you had restored Seetha a princess of Mithila to Rama, this appallingly terrific disaster, which has robbed us of every root, would not have befallen us."

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वृत्तकामो भवेद्भ्राता रामो मित्रकुलं भवेत् ॥ ६-११०-२१

वयं चाविधवाः सर्वाः सकामा न च शत्रवः ।

21. (If you had restored Seetha) **bhraataa** = Vibhishana; your brother; **bhavet** = would have; **vR^ittakaamaH** = had his desire fulfilled; **raamaH** = Rama; **bhavet** = would have been; **mitrakulam** = in the company of our allies; **sarvaaH vayam** = all of us (would have been) **avidhavaaH** = spared the curse of widowhood; **shatravaH cha** = and our enemies **na** would not have; **sakaamaaH** = realised their ambition.

"If you had restored Seetha to Rama, Vibhishana your brother would have had his desire fulfilled. Rama would have been in the company of our allies. All of us would have been spared the curse of widowhood and our enemies would not have realized their ambition."

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त्वया पुनर्नृशंसेन सीतां संरुन्धता बलात् ॥ ६-११०-२२

राक्षसा वयमात्मा च त्रयं तुल्यं निपातितम् ।

22. **tvayaa punaH** = by you; more over; **balaat** = who forcefully; **samruudhataa** = captivated; **siitaam** = Seetha; **nR^ishamsena** = cruelly; **tulyam nipaaititam** = destroyed all at once; **raakShasaaH** = the demons; **vayamcha** = we (your consorts); **aatmaacha** = and your yourself too; **trayam** = all the three.

"By you, however, who forcefully captivated Seetha cruelly, the demons, we (your consorts) and your own self all the three have been destroyed all at once."

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न कामकारः कामं वा तव राक्षसपुंगव ।

दैवं चेष्टयते सर्वं हतं दैवेन हन्यते ॥ ६-११०-२३

23. **raakShasa pungava** = O the excellent demon!; **kaamam** = really; **tava** = your; **kaamakaaraH** = act of following your own free will; **na vaa** = may not be the reason

either; **sarvam** = all; **cheShTayate** = is being done; **daivam** = by a divine power; **hatam** = struck; **hanyate** = and ruined; **devena** = by the divine power.

"O the excellent demon! Your act of following your own free will, may not be the reason for your destruction, either for, all is being run by a divine power, struck and ruined by the divine power."

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वानराणाम् विनाशोऽयं राक्षसानां च ते रणे ।
तव चैव महाबाहो दैवयोगादुपागतः ॥ ६-११०-२४

24. **mahaabaaho** = O the great armed!; **ayam** = this; **vinashaH** = destruction; **vaanaraaNaam** = of the monkeys; **te raakShasaanaamcha** = your demons; **tava cha** = and yourself; **raNe** = in the battle; **upaagataH** = happened; **daivayogaat** = at the juncture of the providence (alone).

"This destruction of the monkeys, your demons as also yourself, in the battle, has happened at the juncture of the Providence (alone), O the great armed!"

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नै वार्थेन न कामेन विक्रमेण न चाज्ञया ।
शक्या दैवगतिलोके निवर्तयितुमुद्यता ॥ ६-११०-२५

25. **daivagatiH** = the course of destiny; **udyataa** = when ready to bear fruit; **na shakyya** = cannot be; **nivartayitum** = diverted; **arthena** = by money; **na kaamena** = nor by wish; **na vikrameNa** = nor by valour; **na aajJNayaacha** = nor even by command; **loke** = in this world.

"The course of destiny, when ready to bear fruit, cannot be diverted either by money, or by wish, or by valour or even by command in this world."

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विलेपुरेवं दीनास्ता राक्षसाधिपयोषितः ।
कुर्य इव दुःखार्ता बाष्पपर्याकुलेक्षणाः ॥ ६-११०-२६

taaH = those; **raakShasaadhipa yoShitaH** = consorts of Ravana; **diinaaH** = depressed as they were; **duHkhaartaaH** = and afflicted with grief; **baaShpa paryaakulekShaNaaH** = with their eyes full of tears; **vilepuH** = lamented; **evam** = thus; **kuravyaH iva** = like female ospreys.

Those consorts of Ravana, depressed as they were and afflicted with grief, with their eyes full of tears, thus lamented like female ospreys.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये युद्धकाण्डे दशाधिकशततमः सर्गः

Thus, this is the 110th chapter in Yuddha Kanda of Valmiki Ramayana, the First Epic poem of India.

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Book VI : Yuddha Kanda - Book Of War

Chapter [Sarga] 111 Verses converted to UTF-8, Nov 09

Introduction

Mandodari stares at the dead body of Ravana and laments, recollecting the strength and power of Ravana. But, she realizes that Rama, who killed Ravana, is none other than Vishnu the lord of maintenance of the world. She further laments that Ravana has done a sinful deed in abducting Seetha and that he has faced the consequence in the form of his death; in the hands of Rama. She describes the charming personality and the unconquerable prowess of Ravana, but expresses her surprise how he has been killed by a mortal like Rama. Mandodari's co-wives console her. Meanwhile, Rama asks Vibhishana to perform obsequies to Ravana. Initially, Vibhishana refuses to perform the last rites, but when Rama convinces him, he begins to perform the funeral of Ravana. After the funeral is over, Vibhishana comes and joins Rama, who along with Lakshmana, Sugreeva and others experience happiness for having destroyed their enemy.

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तासां विलपमानानां तथा राक्षसयोषिताम् ।
ज्येष्ठा पत्नी प्रिया दीना भर्तारं समुदैक्षत ॥ ६-१११-१

1. **taasaam** = (While) those; **raakShasayoShitaam** = consorts; **vilapamaanaanaam** = were weeping; **tadaa** = on that occasion; **priyaa jyeShTapatnii priyaa** = Mandodari; the senior most and wife of beloved Ravana; **samudaikShata** = stared at; **bhartaaram** = her husband; **diinaa** = very miserable as she was feeling.

While those consorts were weeping on that occasion, Mandodari, the senior most and beloved wife of Ravana, who was feeling miserable, stared at her husband.

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दशग्रीवन् हतं दृष्ट्वा रामेणाचिन्त्यकर्मणा ।
पतिं मन्दोदरी तत्र कृपणा पर्यदेवयत् ॥ ६-१११-२

2. **dR^iShTvaa** = gazing at; **dashagriivam** = Ravana; **patim** = her husband; **hatam** = who was killed; **raameNa** = by Rama; **achintyakarmaNaa** = who was capable of doing unimaginable tasks; **maN^Dodarii** = Mandodari; **tatra** = there; **paryadevayan** = lamented; **kR^ipaNaa** = miserably(as follows):

Gazing at Ravana, her husband who was killed by Rama of unimaginable exploits, Mandodari there, miserably lamented (as follows):

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ननु नाम महाबाहो तव वैश्रवणानुज ।
क्रुद्धस्य प्रमुखे स्थातुन् त्रस्यत्यपि पुरन्दरः ॥ ६-१११-३

3. **mahaabaaho** = O the great armed!; **vaishraavaNaanuja** = O the brother of Kubera!; **purandaraH api** = even Indra the destroyer of strong holds; **trasyati nanu naama** =

indeed dares not; **sthaatum** = to stand; **tava pramukhe** = before you; **kruddhasya** = when you were enraged.

"O the great armed, the brother of Kubera! Even Indra the destroyer of strongholds, indeed dares not to stand before you, when you were enraged."

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ऋषयश्च महीदेवा गन्धर्वाश्च यशस्विनः ।

ननु नाम तवोद्वेगाच्चारणाश्च दिशो गताः ॥ ६-१११-४

4. **tava udvegaat** = because of fear from you; **mahaantaH R^iShayaH** = the eminent sages; **yashasvinaH gandharvaashcha** = illustrious Gandharvas the celestial musicians; **chaaraNaaH** = and Charanas the wandering bards; **gataaH naann naama** = indeed fled; **dishaH** = in all directions.

"Because of fear from you, eminent sages, illustrious Gandharvas the celestial musicians and the wandering bards indeed fled in all directions."

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स त्वं मानुषमात्रेण रामेण युधि निर्जितः ।

न व्यपत्रपसे राजन् किमिदं राक्षसर्षभ ॥ ६-१११-५

5. **raakShaseshvara** = O the lord of demons!; **raajan** = O king!; **kim** = how; **idam** = is it; **saH tvam na vyapatrapase** = that you are not ashamed; **nirjitaH** = though conquered; **yudhi** = in battle; **raameNa** = by Rama; **maanusha maatreNa** = a mere mortal?

"O the lord of demons! O king! How is it that you are not ashamed, though you were conquered in battle, by Rama, a mere mortal?"

[Verse Locator](#)

कथन् त्रैलोक्यमाक्रम्य श्रिया वीर्येण चान्वितम् ।

अविषह्यन् जघान त्वं मानुषो वनगोचरः ॥ ६-१११-६

6. **katham** = How; **maanushaH** = did a mortal; **vanagocharaH** = wandering in a forest; **jaghaana** = killed; **tvaam** = you; **aakramya** = who; having overcome; **trailokyam** = the three worlds; **aviShahyam** = and irresistible; **anvitam** = being endowed; **shriyaa** = with glory; **viiryeNa** = and prowess?

"How did a mortal, wandering in a forest, killed you, who having overcome the three worlds by dint of your prowess, had grown irresistible and were endowed with glory?"

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मानुषाणामविषये चरतः कामरूपिणः ।

विनाशस्तव रामेण सन्युगे नोपपद्यते ॥ ६-१११-७

7. **nopapadyate** = it is not possible; **vinaashaH** = of annihilator; **tava** = of yourself; **charataH** = who lived; **aviShaye maanushaNaan** = in a place not accessible to men; **kaamaruupiNaH** = and were able to assume any form at your will; **raameNa** = by Rama; **samyuge** = in battle.

"It is not possible of annihilation of yourself, who lived in a place not accessible to men and was able to assume any form at your will, by Rama in battle."

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न चैतत्कर्म रामस्य श्रद्धधामि चमूमुखे ।
सर्वतः समुपेतस्य तव तेनाभिमर्शनम् ॥ ६-१११-८

8. **na shraddhadhaami** = I do not believe; **etat** = this; **karma** = act; **raamasya** = of Rama; **chamuumukhe** = in the battle-front; (nor do I believe); **abhimarShaNam** = of the attack; **tena** = by him; **tava** = of your army; **sarvataH samupetasya** = fully equipped with all implements of war.

"I do not believe this act of Rama in the battle-front, nor do I believe of the attack by him, on your army, fully equipped with all the implements of war."

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यदैव च जनस्थाने राक्षनैर्बहुभिर्वृतः ।
खरस्तव हतो भ्राता तदैवानौ न मानुषः ॥ ६-१११-९

9. **tadaiva tava bhraataa** = the moment your brother; **kharaH** = Khara; **hataH** = was killed; **asau** = by Rama; **janasthaane** = in Janasthana; **vr^itaH** = though surrounded; **bahubhiH raakShasai** = by a multitude of demons; (it became evident that) **na maanuShaH** = Rama was really no mortal.

"The moment your brother Khara was killed by Rama in Janasthana, though surrounded by a multitude of demons, it became evident that Rama was really no mortal."

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यदिअव नगरीं लङ्कां दुष्प्रवेशां सुरैरपि ।
प्रविष्टो हनुमान्वीर्यात्तदैव व्यथिता वयम् ॥ ६-१११-१०

10. **vayam** = we; **vyathitaaH** = felt painful; **yadaiva tadaiva** = the moment; **hanumaan** = Hanuma; **praviShaTaH** = penetrated; **viiryaat** = by dint of his prowess; **laN^kaam nagariim** = into the city of Lanka; **duShpraveshaam** = which was difficult to be entered; **surairapi** = even for gods.

"We felt painful, the moment Hanuma penetrated, by dint of his prowess, deep into the City of Lanka, which was difficult to be entered even for gods."

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यदिअव वानरैर्घोरैर्बद्धः सेतुर्महार्णवे ।
तदैव हृदयेनाहं शङ्के रामममानुषम् ॥ ६-१११-११

11. **yadaiva** = the day when; **ghoraiH** = the terrific; **vaanaraiH** = monkeys; **baddhaH** = built; **setuH** = a bridge; **mahaarNave** = on the great ocean; **tadaiva** = that day itself; **aham** = I; **shaN^ke** = believed; **hR^idayena** = in my mind; **raamam** = (that) Rama; **amaanuSham** = was not an ordinary mortal.

"The day when the terrific monkeys built a bridge on the great ocean, that day itself I believed that Rama was not an ordinary mortal."

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अथवा रामरूपेण कृतान्तः स्वयमागतः ।
मायां तव विनाशाय विधायाप्रतितर्किताम् ॥ ६-१११-१२

12. **athavaa** = otherwise; **tava vinaashaaya** = for your destruction; **kR^itaantaH** = Yama the lord of Death; **aagataH** = came; **svayam** = himself; **raama ruupeNa** = assuming the form of Rama; **vidhaaya** = having arranged; **apratitarkitaam** = an unimaginable; **maayam** = illusion.

"Otherwise, for your destruction, Yama, the lord of Death came himself assuming the form of Rama having arranged an unimaginable form of illusion."

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अथवा वासवेन त्वं धर्षितोऽसि महाबल ।
वासवस्य तु का शक्तिस्त्वां द्रष्टुमपि संयुगे ॥ ६-१११-१३

13. **mahaabala** = O the mighty lord!; **athavaa** = otherwise; **tvam** = you; **dharShitaH asi** = might have been overpowered; **vaasavena** = by Indra the lord of celestials; **tu** = but; **vaasavasya** = for Indra; **kaa shaktiH** = where is the capacity; **tvaam draShTumapi** = even to behold you; **samyuge** = in battle?

"O the mighty lord! Otherwise, you might have been overpowered by Indra the lord of celestials. But for Indra, where is the capacity even to behold you in battle?"

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व्यक्तमेष महायोगी परमात्मा सनातनः ।
अनादिमध्यनिधनो महतः परमो महान् ॥ ६-१११-१४
तमसः परमो धाता शङ्खचक्रगदाधरः ।
श्रीवत्सवक्षा नित्यश्रीरजय्यः शाश्वतो ध्रुवः ॥ ६-१११-१५
मानुषं रूपमास्थाय विष्णुः सत्यपराक्रमः ।
सर्वैः परिवृतो देवैर्वानरत्वमुपागतैः ॥ ६-१११-१६
सर्वलोकेश्वरः श्रीमान् लोकानां हितकाम्यया ।
सराक्षस परीवारम् हतवांस्त्वां महाद्युतिः ॥ ६-१११-१७

14-17. **eShaH** = this Rama; **vyaktam** = is certainly; **mahaayogii** = a great ascetic; **sanaatanaH** = an eternal person; **anaadimaadhya nidhanaH** = having no beginning; middle or end; **mahaan paramaH** = greater person; **mahataH** = than distinguished persons like Brahma; **tamasaH paramaH** = the one beyond ignorance; **dhaataa** = the nourisher; **shaN^kha chakragadaadharaH** = wielding a couch; a disc and a mace; **shriivatsa vakShaaH** = wearing the 'Srivatsa' mark on his chest; **nitya shriiH** = of lasting beauty; **ajayyaH** = incapable of being conquered; **shaashvataH** = a perpetual person; **dhruvaH** = being constant; **paramaatmaa** = soul of the universe; **satya paraakramaH** = truly mighty; **sarva lokeshvaraH** = the lord of all the worlds; **shriimaan** = the prosperous one; **mahaadyutiH** = having a great splendour; **viShNuH** = and Vishnu the lord of maintenance of the world; **hitakaamyayaa** = with a wish for the benefit; **lokaanaam** = of the worlds; **aasthaaya** = assuming; **maanushaM ruupam** = a human form; **parivR^itaH** = surrounded; **sarvaiH daivaiH** = by all the gods; **upaagataiH** = who assumed; **vaanaratvam** = the form of monkeys; **(Rama) hatavaan** = killed; **tvaam** = you; **saraakShapariivaaram** = surrounded with demons.

"This Rama is certainly a great ascetic, an eternal person, having no beginning middle or end, greater than distinguished universal spirit like Brahma, the one beyond ignorance, the nourisher, wielding a conch, a disc and a mace, wearing the 'Srivatsa' mark on his chest, of lasting beauty, incapable of being conquered, a perpetual one, being the constant soul of the universe, truly mighty, the lord of all the worlds, the prosperous one having a great splendour and Vishnu, the lord of maintenance of the world with a wish to benefit the worlds, assuming a human form surrounded by all the gods in the form of monkeys, Rama killed you, surrounded by demons.

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इन्द्रियाणि पुरा जित्वा जितन् त्रिभुवणं त्वया ।
स्मरद्भिरिव तद्वैरमिन्द्रियैरेव निर्जितः ॥ ६-१११-१८

18. **puraa** = in the past **indriyaaNi** = the senses; conquered; **tvayaa** = by you; **tribhuvanam** = the three worlds; **jitam** = were conquered; **smaradbhiH iva** = as though revenging; **tat vairam** = that enmity; **tvam** = you; **nirjitaH** = were conquered; **indriyaireva** = by those very senses.

"In the past, by performing a great penance, you conquered the senses and conquered the three worlds. Now, as if revenging that enmity, those very senses conquered you."

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यदैव हि जनस्थाने राक्षसैर्बहुभिर्वृतः ।
खरस्तव हतो भ्राता तदैवासौ न मानुषः ॥ ६-१११-१९
यदैव नगरीन् लङ्कान् दुष्प्रवेशं सुरैरपि ।
प्रविष्टो हनुमान्वीर्यात्तदैव व्यथिता वयम् ॥ ६-१११-२०

19-20. **tadaiva tava bhraataa** = the moment your brother; **kharaH** = Khara; **hataH** = was killed; **asau** = by Rama; **janasthaane** = in Janasthana; **vR^itaH** = though surrounded; **bahubhiH raakShasai** = by a multitude of demons; (it became evident that) **na maanuShaH** = Rama was really no mortal.

"The moment your brother Khara was killed by Rama in Janasthana, though surrounded by a multitude of demons, it became evident that Rama was really no mortal. We felt perturbed, the moment Hanuma penetrated, by dint of his prowess, deeply into the City of Lanka, which was difficult to be entered even for gods."

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क्रियतामविरोधश्च राघवेणेति यन्मया ।
उच्यमानो न गृह्णासि तस्येयन् व्युष्टिरागता ॥ ६-१११-२१

21. **iyam vYuShTiH** = this evil result; **aagataa** = has come; (upon you); **tasya yat** = since; **na gR^ihNaasi** = you did not heed to; **uchyamaanam mayaa** = my advice; **iti** = that; **avirodhaH** = no hostility; **kriyataam** = should be entered into; **raaghaveNa** = with Rama.

"This evil result has come upon you, since you did not heed to my advice, saying that no hostility should be entered into with Rama."

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अकस्माच्चाभिकामोअसि सीतान् राक्षसपुङ्गव ।
ऐश्वर्यस्य विनाशाय देहस्य स्वजनस्य च ॥ ६-१११-२२

22. **raakShasapungava** = O the foremost of demons!; **vinaashaaya** = for the annihilation; **aishvaryasya** = of your power; **dehasya** = of your body; **svajanasya** = and of your own people; **asi** = you were; **abhikaamaH** = having a desire; **akasmaat** = suddenly; **siitaam** = for Seetha.

"O the foremost of demons! For the annihilation of your power, your body and your own people, you conceived a desire for Seetha suddenly."

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अरुन्धत्या विशिष्टान् तान् रोहिण्याश्चापि दुर्मते ।
सीतान् धर्षयता मान्यां त्वया ह्यसदृशं कृतम् ॥ ६-१११-२३

23. **durmati** = O the foolish one!; **asadR^isham** = an unworthy act; **kR^itam hi** = was indeed done; **tvayaa** = by you; **dharShayataa** = in offending; **siitaam** = Seetha; **vishiShTaam** = who was more distinguished; **maanyaam** = and more respectable; **arundhatyaaH** = than

Arundhati; (wife of Sage Vasishta); rohiNyaashchaapi = and Rohini (the principal spouse of moon-god).

"O the foolish one! An unworthy act was indeed done by you, in offending Seetha, who was more distinguished and more respectable than Arundhati (wife of sage Vasishta) and Rohini (the principal spouse of moon-god)."

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वसुधाया हि वसुधां श्रियः श्रीं भर्तृवत्सलाम् ।
सीतां सर्वानवद्याङ्गीमरण्ये विजने शुभाम् ॥ ६-१११-२४
आनयित्वा तु तां दीनां चद्वनात्मस्वदूषण ।
अप्राप्य तं चैव कामं मैथिलीसंगमे कृतम् ॥ ६-१११-२५
पतिव्रतायास्तपसा नूनं दग्धोऽसि मे प्रभो ।

24-25. me prabho = O my lord; aatma svaduuShaNa = who annihilated yourself and your people!; vasudhaam = Seetha is the model of forbearance; vasudhaayaaH = even to Goddess Earth; shriim = and model of grace; shriyaH = to Lakshmi; the goddess of fortune and charm; bhartR^ivatsalaam = she is extremely fond of her husband; chhadmanaa = by recourse to a fraud; anayitvaa = in bringing; taam siitaam = that Seetha; vijane araNye = who was living in a lonely forest; sarvaanavadyaaNgiim = who was faultless of every limb; shubhaam = and charming; diinaam = though miserable; aatma svaduuShaNa = due to your own fault; apraapyachaiva = and having failed to fulfill; tam kaamam = that desire; maithiliisamgame = cherished by you for union with Seetha; nuunam dagdhaH asi = you have surely been consumed; tapasaa = by the asceticism of that woman; pativrataayaaH = devoted to her husband.

"O my lord, who annihilated yourself and your people! Seetha is the model of forbearance even to the Goddess Earth and a model of grace to Lakshmi, the goddess of fortune and charm. She is extremely fond of her husband. By a recourse to a fraud in bringing that Seetha in a lonely forest, faultless in every limb as she was, and charming though miserable, and having failed to fulfill your desire for union with Seetha and due to your own fault you have been surely consumed by the asceticism of that woman, devoted as she was to her husband."

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तदैव यन्न दग्धस्त्वं धर्षयंस्तनुमध्यमाम् ॥ ६-१११-२६
देवा बिभ्यत ते सर्वे सेन्द्राः साग्निपुरोगमाः ।

26. (It is because) devaaH = the gods; sendraaH = together with Indra the ruler of gods; saagnipurogamaaH = including those headed by the fire-god; abhibhyata = fear; te = you; na dagdhaH iti yat = that you were not consumed; tadaiva = even while; tvam = you; dharShayan = were laying violent hands; tanu madhya maam = on Seetha; the slender-waisted woman.

"It is because, the gods together with Indra the ruler of gods including those headed by the fire-god fear you, that you were not consumed even while you were laying hands on Seetha, the slender-waisted woman."

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अवश्यमेव लभते फलं पापस्य कर्मणः ।
घोरं पर्यागते काले कर्ता नास्त्यत्र संशयः ॥ ६-१११-२७

27. atra naasti samshayaH = there is no doubt; kaale paryaagate = that when the time comes; kartaa = the doer; avashvameva = surely; labhate = reaps; ghoram = a harsh; phalam = fruit; paapasya karmaNaH = of his sinful deed.

"There is no doubt that when the time comes, the doer surely reaps a harsh fruit of his sinful deed."

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शुभकृच्छुभमाप्नोति पापकृत्पापमश्नुते ।

विभीषणः सुखं प्राप्तस्त्वं प्राप्तः पापमीदृशम् ॥ ६-१११-२८

28. **shubhakR^it** = the doer of an auspicious act; **aaproti** = obtains; **shubham** = happiness; **paapakR^it** = the doer of a sinful act; **ashnute** = reaps; **paapam** = misery; **vibhiishanaH** = (While) Vibhishana; **praaptaH** = has obtained; **sukham** = happiness; **tvam** = you; **praaptaH** = met; **iidR^isham paapam** = with such an evil destiny.

"The doer of an auspicious act obtains happiness, while the doer of a sinful act reaps misery. While Vibhishana has obtained happiness, you met with such an evil destiny."

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सन्त्यन्याः प्रमदास्तुभ्यं रूपेणाभ्यधिकास्ततः ।

अनङ्गवशमापन्नस्त्वं तु मोहान्न बुध्यसे ॥ ६-१११-२९

29. **santi** = there are; **anyaaH pramadaaH** = other women; **abhyadhikaaH** = more excellent; **ruupeNa** = in form; **tataH** = than Seetha; **tubhyam** = for you; **aapannah** = Having got into; **anN^ga vasham** = the power of passion; **mohaata** = and from ignorance; **tvam tu** = you; however; **na budhyase** = could not know it.

"There are other women, more excellent in form than Seetha for you in your gynaecium. Having fallen a prey to the power of passion, you did not know it through ignorance."

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न कुलेन न रूपेण न दाक्षिण्येन मैथिली ।

मयाधिका वा तुल्या वा त्वन् तु मोहान्न बुध्यसे ॥ ६-१११-३०

30. **maithili** = Seetha; **na tulyaa** = is no match; **mayaa** = for me; **kulena vaa** = in birth; **na adhikaavaa** = much less superior to me; **rupeNa** = in beauty of form; **na daakShiNyena** = nor in amiability; **tvam** = you; **na budhyase** = did not perceive; **tat** = this; **mohaata** = through infatuation.

"Seetha is no match for me either in birth or in beauty or in amiability. You did not perceive this through infatuation."

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सर्वथा सर्वभूतानां नास्ति मृत्युरलक्षणः ।

तव तावदयं मृत्युर्मैथिलीकृतलक्षणः ॥ ६-१११-३१

31. **sarvadaa** = at any time; **naasti** = there is no; **alakShaNaaH** = causeless; **mR^ityuH** = death; **sarva bhuutaanaam** = for any living being; **tava taavat** = as for you; **ayam maithiliikR^ita lakShaNaaH** = the cause is in the form of this Seetha.

"At any time, there is no causeless death for any living being. As for you, this Seetha has become a cause."

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सीतानिमित्तजो मृत्युस्त्वया दूरादुपाहतः ।

मैथिली सह रामेण विशोका विहरिष्यति ॥ ६-१११-३२

32. tvayaa = by you; mR^ityuH = the death; siitaanimittajaH = born from a cause in the form of Seetha; upaahR^itaH = was brought; duuraat = from a distance; maithilii = Seetha; vishokaa = free from sorrow; vihariShyati = will be enjoying herself; raameNa saha = with Rama.

"Death which was brought about on account of Seetha was invited by you from a far-off distance. Free from sorrow, Seetha will now be enjoying herself with Rama."

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अल्पपुण्या त्वहन् घोरे पतिता शोकसागरे ।
कैलासे मन्दरे मेरौ तथा चैत्ररथे वने ॥ ६-१११-३३
देवोद्यानेषु सर्वेषु विहृत्य सहिता त्वया ।
विमानेनानुरूपेण या याम्यतुलया श्रिया ॥ ६-१११-३४
पश्यन्ती विविधान्देशान्स्तान्तांश्चित्रस्रगम्बरा ।
भ्रंशिता कामभोगेभ्यः सास्मि वीरवधात्तव ॥ ६-१११-३५

33-35. aham tu = I; however; alpa puNyaa = whose stock of merit was deficient; patitaa = have fallen; ghore shoka saagare = into a terrific ocean of grief; yaa = I; who; vihR^itya = having enjoyed myself with you; kailaaseha = in Mount Kailasa; anurupena vimaanena = in suitable aerocar; mandare = Mount Mandara; merau = Mount Meru; chaitrarathe vane = in the grove named Chaitraratha; tathaa = and; sarveShu = in all; devodyaaneShu = celestial gardens; (decked as I was) chitrasragambaraa = with lovely garlands and clad in colourful robes; atulayaa shriyaa = and invested in matchless splendour; yaami = visiting and; pashyantii = seeing; taan taan vividhaan deshaan = various lands of every description; bhramshitaa asmi = have now been deprived; kaama bhogebhyaH = of all sense-enjoyments; tava vadhaat = because of your death; siava = though the same; samvR^ittaa asmi = I stand transformed; anyena = into another as it were; dhik = woe be; chaNchalaa = to the flickering; shriyaH = fortunes; raajJnaam = of kings!

"I, however, whose stock of merit was deficient, have fallen into a terrific ocean of grief. I, who having enjoyed myself with you in suitable aerial cars in Mount Kailasa, mount Mandara, Mount Meru and in a grove named Chaitraratha and in all celestial gardens, decked as was with lovely garlands and clad in colorful robes and invested in matchless splendour, visiting and seeing various lands of every description have now been deprived of all sense-enjoyments because of your death. Though the same, I stand transformed into another as it were. Woe be to the flickering fortunes of kings!"

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हा राजन् सुकुमारं ते सुभ्रु सुत्वक्समुन्नसम् ॥ ६-१११-३६
कान्तिश्रीद्युतिभिस्तुल्यमिन्दुपद्मदिवाकरैः ।
किरीटकूटोज्ज्वलितं ताम्रास्यं दीप्तकुण्डलम् ॥ ६-१११-३७
मदव्याकुललोलाक्षं भूत्वा यत्पानभूमिषु ।
विविधस्रग्धरं चारु वल्गुस्मितकथं शुभम् ॥ ६-१११-३८
तदेवाद्य तवैवं हि वक्त्रं न भ्राजते प्रभो ।
रामसायकनिर्भिन्नं रक्तं रुधिरविस्रवैः ॥ ६-१११-३९
वीशीर्णमेदोमस्तिष्कं रूक्षम् स्यन्दनरेणुभिः ।

36-39. haa! raajan = Alas; O king!; prabho = O lord!; yat vaktram = that face of yours; sukumaaram = which was so tender; subhru = and distinguished by charming eye-brows; sutvak = a glossy surface; samunnasam = having an exceptionally prominent nose; taamraasyam = coppery lips; diipta kuN^Dalam = and brilliant ear-rings; tulyam

indupadma divaakaraiH = which vied with the mood; the lotus and the sun; **kaanti shrīi dyutibhiH** = in loveliness light; and luster; **kirīiTakuuTojjvalitam** = was illumined by a number of diadems; **bhuutvaa madavyaakula lolaakSham** = which shone with its eyes wild and rolling through inebriety; **paana bhuumiShu** = in banqueting places; **vividha sragdharam** = bore garlands of various kinds; **chaaru** = was lovely and charming (in every way); **valgusmita shubham katham** = was lit with a captivating smile and indulged in a delightful talk; **tava tadeva** = that face of yours; **na bhraajate** = does not actually shine; **adya** = as before today;

"Alas, O king! That face of yours which was so tender, O lord, and distinguished by charming eye-brows, a gloss surface, having an exceptionally prominent nose, coppery lips and brilliant ear-rings, which vied with the moon the lotus and the sun in loveliness, light and luster, was illumined by a number of diadems, which shone with its eyes wild and rolling through inebriety in banqueting places, bore garlands of various kinds, was lovely and charming in every way, was lit with a captivating smile and indulged in a delightful talk - that face of yours does not actually shine as before today pierced with Rama's arrows, it lies dyed with streams of blood. It has its marrow shattered and has got soiled through the dust raised by the chariots."

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हा पश्चिमा मे संप्राप्त दशा वैधव्यदायिनी ॥ ६-१११-४०

या मयासीन्न संबुद्धा कदाचिदपि मन्दया ।

40. **haa** = Alas!; **pashchimaa dashaa** = the last stage of my life; **vaidhavya daayinii** = which conferred widow ship; **me** = on me; **sampraaptaa** = has come; **yaa** = and which was; **na asiit kadaachitapi** = never at any time; **sambuddhaa** = contemplated; **mayaa** = be me; **mandayaa** = a stupid woman (as I am).

"Alas! The last stage of my life, which conferred widow ship on me, has come and which was never contemplated me at any time; a stupid woman as I am."

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पिता दानवराजो मे भर्ता मे राक्षसेश्वरः ॥ ६-१११-४१

पुत्रो मे शक्रनि र्जेता इत्यहं गर्विता भृशम् ।

41. **aham** = I; **bhR^isham garvitaa** = was very much proud; **iti** = that; **me pitaa** = my father; **daanavaraajaH** = was a king of demons; **me bhartaa** = my husband; **raakShaseshvaraH** = was a lord of demons; **me putraH** = and my son; **shakra nirjetaa** = was a conqueror of Indra the lord of celestials.

"I was very much proud that my father was king of demons, my husband a lord of demons and my son, a conqueror of Indra the lord of celestials."

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दृप्तारिमर्दनाः शूराः प्रख्यातबलपौरुषाः ॥ ६-१११-४२

अकुतश्चिद्भया नाथा ममेत्यासीन्मतिर्दृढा ।

42. **dR^iDhaa** = the firm; **matiH** = conviction; **aasiit** = was there; **iti** = that; **mama naathaaH** = my guardians; **dR^iptaarimardanaaH** = were capable of crushing their arrogant adversaries; **shuuraaH prakhyaata bala paursuShaaH** = heroes as they were; renowned for their might and valour; **akutashchidbhayaaH** = and as such had no fear from any quarter.

"I had a firm conviction that my guardians were capable of crushing their arrogant adversaries, heroes as they were, renowned for their might and valour, and as such had no fear from any quarter."

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तेषामेवंप्रभावाणां युष्माकं राक्षसर्षभाः ॥ ६-१११-४३

कथं भयमसंबुद्धं मानुषादिदमागतम् ।

43. **katham** = how; **idam asambaddham bhayam** = did this unknown danger; **aagatam** = come; **maanushaat** = from a mortal; **yuShmaakam** = to you; **teShaam evam prabhaavaaNaam** = who were so powerful; **raakShasarShabhaaH** = O the foremost of demons!

"How did this unknown danger come from a mortal to you, who were so powerful?"

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स्निग्देन्द्रनीलनीलं तु प्रांशुशैलोपमं महत् ॥ ६-१११-४४

केयूराङ्गदवैदूर्यमुक्ताहारस्रगुज्ज्वलम् ।

कान्तं विहारेष्वधिकं दीप्तं संग्रामभूमिषु ॥ ६-१११-४५

भात्यभरणभाभिर्यद्विद्युद्भिरिव तोयदः ।

तदेवाद्य शरीरं ते तीक्ष्णैर्नैकशरैश्चितम् ॥ ६-१११-४६

पुनर्दुर्लभसंस्पर्शं परिष्वक्तुं न शक्यते ।

श्वाविधः शलकैर्यद्वद्भाणैर्लग्नैर्निरन्तरम् ॥ ६-१११-४७

स्वर्पितैर्मर्मसु भृशं संचिन्नस्नायुबन्धनम् ।

क्षितौ निपतितं राजन् श्यामं वै रुधिरच्छवि ॥ ६-१११-४८

वज्रप्रहाराभिहतो विकीर्ण इव पर्वतः ।

44-48. **raajan** = O king!; **te shariiram** = the very body of yours **snigdhendraniila nilam** = which was really dark as a glossy sapphire; **praamshu mahat shailopamam** = gigantic like a lofty mountain; **keyuuraaNgada vaiduurya muktaahaara sragujjvalam** = and resplendent with Keyuras and Angadas (two varieties of armlets); necklace of cat's eye-gems and pearls and wreaths of flowers; **adhikam kaantam** = which looked more charming; **vihaareShu** = during pleasure-walks; **diiptam** = and dazzling; **sangraama bhuumiShu** = in battle fields; **yat** = which; **bhaati** = shone; **aabharaNa abhiH** = with the lustre of jewels; **toyadaH iva** = as a rainy cloud; **vidyudbhiH** = with flashes of lightning; **chitam** = lies transfixed; **tiikShNaiH naikasharaiH** = with numerous sharp arrows; **adya** = today; **punaH durlabha samsparsham** = though it will be difficult for me to touch it again; **na shakyate** = it is no longer possible; **pariShvaktum** = to embrace; **tadeva** = it; **sambhinna snaayubandhanam** = it has tendons cut to pieces; **baaNaiH** = by arrows (of Rama); **svarpitaiH** = dug deep; **marmasu** = into your vital parts; **lagnaiH** = aim closely transfixed; **shalakaiH yadvat** = like the spines; **shvaavidhaH** = of a porcupine; **shyaam** = though spines; **shvaavidhaH** = of porcupine; **shyaam** = though dark of complexion; **rudhira chhavi** = it is now transformed into the colour of blood; **nipatitam** = and lies fallen; **kShitau** = on the ground; **parvataH iva** = like a mountain; **vikiiirNaH** = broken into pieces; **vajra prahaaraabhihataH** = when hit by a stroke of thunder-bolt.

"O king! The body of yours which was really dark as glossy sapphire, gigantic like a lofty mountain and resplendent with Keyuras and Angadas (two varieties of armlets) and necklace of cat's eye-gems and pearls and wreaths of flowers, which body looked more charming during your pleasure-walks and dazzling in battle-fields, which shone with luster of jewels as a rainy cloud with flashes of lightning lies transfixed in numerous sharp arrows today. Though it will be difficult for me to touch it again, it is no longer possible to embrace it. It has tendons cut to pieces, by arrows of Rama, dug deep into your vital parts and closely transfixed like the spines of a porcupine. Though dark of complexion, it is now transformed into the colour of blood and lies fallen on the ground like a mountain broken into pieces when hit by a stroke of thunder-bolt."

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हा स्वप्नः सत्यमेवेदं त्वं रामेण कथं हतः ॥ ६-१११-४९

त्वं मृत्योरपि मृत्युः स्याः कथं मृत्युवशं गतः ।

49. haa = Alas!; svapnaH = is it a dream?; idam = is it; satyameva = the reality?; katham = how; hataH = could you be killed; raameNa = by Rama?; syaaH = you were; mR^ityuH = death; mR^ityorapi = even to the death himself katham = how; gataH = did you depart from this world; mR^ityu vasham = falling under the sway of death?.

"Alas! Is it a dream? Is it the reality? But, how could you be killed by Rama? You were the death, even to Death himself. How did you depart from this world, falling under the sway of Death?"

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त्रैलोक्यवसुभोक्तारं त्रैलोक्योद्वेगदं महत् ॥ ६-१११-५०

जेतारं लोकपालानां क्षेप्तारं शंकरस्य च ।

50. trailokyavasubhortaaram = my husband enjoyed the wealth of all the three worlds; mahat trailokyodvegadam = he gave tremendous fear to the three worlds; jetaaram = he conquered; lokapaalaanaam = the guardians of the worlds; kSheptaaram = and lifted up; shankarasya = Lord Shiva (along with his seat; Mount Kailasa).

"My husband enjoyed the wealth of all the three worlds. He gave tremendous fear to the three worlds. He conquered the guardians of the worlds and lifted up Lord Shiva (along with his seat, Mount Kailasa)."

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दृप्तानां निग्रहीतारमाविष्कृतपराक्रमम् ॥ ६-१११-५१

लोकक्षोभयितारं च नादैर्भूतविराविणम् ।

51. nigrahiitaaram = (My husband) held down; dR^iptaanaam = the ones who were arrogant; aaviShkR^ita paraakramam = He manifested his prowess; loka kShobhayitaaram = and shook up the worlds; bhuuta viraaviNam = He caused the living beings to weep; naadaiH = with his roars.

"My husband held down those who were arrogant. He manifested his prowess and shook up the worlds. He caused the living beings to weep, with his roars."

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ओजसा दृप्तवाक्यानां वक्तारं रिपुसंनिधौ ॥ ६-१११-५२

स्वयूथभृत्यगोप्तारं हन्तारंभीमकर्मणाम् ।

52. vaktaaram = he used to utter; dR^iptavaakyaanaam = arrogant words; ojasaa = with vigours; ripusamnidhau = in the presence of his enemies; svayuuthabhR^ityagoptaaram = he was the protector for his troop and to his servants; hantaaram = he was the killer; bhiima karmaNaam = of those who indulged in terrible acts.

"He used to utter arrogant words with vigour in the presence of his enemies. He was the protector for his troop and his servants. He was the killer of those who indulged in terrible acts."

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हन्तारं दानवेन्द्राणाम् यक्षाणां च सहस्रशः ॥ ६-१११-५३

निवातकवचानां च संग्रहीतारमाहवे ।

53. hantaaram = He was the killer; daanavendraaNaam = of the lords of demons; yakShaNaam cha = and Yakshas the supernatural beings; sahasrashaH = in

thousands; **samgrahiitaaram** = he was drawing the demons called Nivatakavachas to himself; **aahave** = in battles.

"He was the killer of the lords of demons and Yakshas the super natural beings in thousands. He was drawing to himself, the demons called Nivatakavachas, in battles."

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नैकयज्ञविलोप्तारं त्रातारं स्वजनस्य च ॥ ६-१११-५४

धर्मव्यवस्थाभेत्तारं मायास्रष्टारमाहवे ।

54. **naikayaJNa viloptaaram** = my husband ruined several sacrificial performances; **traataaram** = he was the protector; **svajanasya cha** = of his own people; **dharmavyavasthaabhettaaram** = he violated the moral order; **maayaasraShTaaram** = he created conjuring tricks; **aahave** = on battle-field.

"My husband ruined several sacrificial performances. He was the protector of his own people. He violated the moral order. He violated the moral order. He created conjuring tricks on the battle-field."

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देवासुरनृकन्यानामाहर्तारं ततस्ततः ॥ ६-१११-५५

शत्रुस्त्रीशोकदातारं नेतारं स्वजनस्य च ।

55. **aahartaaram** = he used to bring; **devaasura nR^ikanyaanaam** = the virgin-daughters of gods; demons and human beings; **tatastataH** = from here and there; **shatrustriishoka daataaram** = he brought mourning to his enemy's wives; **netaaram** = he was the leader; **svajanasya** = of his own people.

"He used to bring the virgin-daughters of gods, demons and human beings from here and there. He brought mourning to his enemy's wives. He was the leader of his own people."

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लङ्काद्वीपस्य गोप्तारं कर्तारं भीमकर्मणाम् ॥ ६-१११-५६

अस्माकं कामभोगानां दातारं रथिनां वरम् ।

56. **laN^kaadviiipasya goptaaram** = he was the protector of the island of Lanka; **kartaaram** = he was the doer; **bhiima karmaNaam** = of terrible deeds; **daataaram** = he was the bestower; **kaama bhogaanaam** = of desires and sensual gratifications; **asmaakam** = to us; **varam** = he was excellent; **rathinaam** = among the chariot-warriors.

"He was the protector of the island of Lanka. He was the doer of terrible deeds. He was the bestower of desires and sensual gratifications to us. He was excellent among the chariot-warriors."

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एवंप्रभावं भर्तारं दृष्ट्वा रामेण पातितम् ॥ ६-१११-५७

स्थिरास्मि या देहमिमं धारयामि हतप्रिया ।

57. **dR^iShTvaa** = seeing; **bhartaaram** = my husband; **evam prabhaaram** = with such power; **paatitam** = struck down; **raameNa** = by Rama; **ya** = I; who; **hata priyaa** = having my husband killed; **sthiraa asmi** = an hard-heated; **dhaarayaami** = bearing; **imam** = this; **deham** = body.

"Seeing my husband with such power struck down by Rama, I, having my husband killed, am hard-hearted indeed, still bearing this body."

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शयनेषु महार्हेषु शयित्वा राक्षसेश्वर ॥ ६-१११-५८

इह कस्मात्प्रासुप्तोऽसि धरण्यां रेणुगुण्ठितः ।

58. raakShaseshvara = O the king of demons!; kasmaat = why; asi = are you; shayitvaa = who were reposing; mahaarSheSu shayaneShu = on very valuable coaches; prasuptaH = are lying; reNuguN^Thita = covered with dust; dharaN^jaam = on ground?

"Having reposed on very valuable coaches, O the king of demons, why are you lying buried in sleep slumber on the bare ground and shrouded in dust?"

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यदा ते तनयः शस्तो लक्ष्मणेनेन्द्रजिद्युधि ॥ ६-१११-५९

तदा त्वभिहता तीक्ष्णमद्य त्वस्मि निपातिता ।

59. yadaa indrajit = when Indrajit; te tanayaH = your son; shastaH = was killed; yudhi = in battle; lakShmaNena = by Lakshmana; tadaa = then; tiivram abhihataa = I was hard-hit; adyatu = and today of course; nipaatitaa asmi = I am completely beaten down.

"When Indrajit, your son was killed in battle by Lakshmana, I was hard-hit then and today, of course, I am completely beaten down."

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साहं बन्धुजनैर्हीना हीना नाथेन च त्वया ॥ ६-१११-६०

विहीना कामभोगैश्च शोचिष्ये शाश्वतीः समाः ।

60. hiinaa = bereft; bandhujanena = of kinsfolk; hiinaa = and forsaken; tvayaa cha = by you; naathena = my lord; vihiinaa = and deprived; kaamabhogaishcha = of desires and sensuous pleasures; saa aham = I; as such; shochiShye = shall lament; shashvatiiH samaah = for ever more years.

"Bereft of kinsfolk and forsaken by you, my lord, and deprived of desires and sensual enjoyments, I shall lament for ever more years."

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प्रपन्नो दीर्घमध्वानं राजन्नद्य सुदुर्गमम् ॥ ६-१११-६१

नय मामपि दुःखार्ता न वर्तिष्ये त्वया विना ।

61. raajan = O king!; adya = today; prasannaH = you obtained; diirgham adhvaanam = a long path; sudurgamam = very difficult to be traversed; naya = take; maamapi = me too; duHkhaartaam = tormented by grief as I am; tvayaa vinaa = without you = na vartiShy = I shall not survive.

"O king! Having embarked today on a long journey, which is very difficult to be traversed, take me too with you, tormented as I am with grief. I shall not survive without you."

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कस्मात्त्वं मां विहायेह कृपणाम् गन्तुमिच्छसि ॥ ६-१११-६२

दीनां विलपतीं मन्दां किं वा मां नाभिभाषसे ।

62. kasmaat = why; tvam ichchhasi = do you intend; gantum = to go; vihaaya = leaving; maam = me; iha = here; kR^ipaaNam = miserable as I am; kimva = why; maabhibhaaShase = you not speak; maam = to me; diinaam = the sad; vilaptiim = the lamenting; mandaam = and the unfortunate one?.

"Why do you intend to go, leaving me here, miserable as I am? Why do you not speak to me, a sad and lamenting creature, and unfortunate as I am?"

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दृष्ट्वा न खल्वभिक्रुद्धो मामिहानवगुण्ठिताम् ॥ ६-१११-६३
निर्गतां नगरद्वारात्पद्भ्यामेवागतां प्रभो ।

63. **prabho** = O; **Lord!**; **na abhikruddhaH khalu** = are you not indeed enraged; **dR^iShTvaa** = in seeing; **maam** = me; **iha** = here; **nirgagataam** = having come out; **nagara dvaaraat** = through the City-gate; **aagataam padbhyaameva** = coming on foot; **anavaguNThitaam** = unveiled; **eva** = in this way?

"O Lord! Are you not indeed enraged, in seeing me on foot in this way out through the city-gate, unveiled and come on foot in the way?"

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पश्येष्टदार दारांस्ते भ्रष्टलज्जावगुण्ठनान् ॥ ६-१११-६४
बहिर्निष्पतितान् सर्वान् कथं दृष्ट्वा न कुप्यसि ।

64. **iShTadaara** = O lover of your consorts!; **pashya** = look at; **te sarvaan daaraan** = all your spouses; **niShpatitaan** = who came; **bahiH** = out bhraShTa lajjaavaguNThanaan = with their veils dropped off; **katham na kupyasi** = why are you not getting enraged; **dR^iShTvaa** = in seeing this?

"O lover of your consorts! Look at all your spouses, who came out, with their veils dropped off. Why are you not getting enraged in seeing this?"

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अयम् क्रीडासहायस्तेऽनाथो लालप्यते जनः ॥ ६-१११-६५
न चैनमाश्वासयसि किं वा न बहुमन्यसे ।

65. **ayam janaH** = this Mandodari; **kriiDaasahaayaH** = who was helping in your sport; **te** = with you; **laalapyaate** = is weeping; **anaathaH** = with helplessness; **na cha aashvaasayasi** = you are not consoling; **enam** = her; **na bahumamyase kim vaa** = do you not have a high esteem of her?.

"This Mandodari, who was helping in your sport with you, is weeping with helplessness. You are not consoling her. Do you not have a high esteem of her?"

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यास्त्वया विधवा राजन् क्लृप्ता नैकाः कुलस्त्रियः ॥ ६-१११-६६
पतिव्रता धर्मरता गुरुशुश्रूषणे रताः ।
ताभिः शोकाभितप्ताभिः शप्तः परवशं गतः ॥ ६-१११-६७
त्वया विप्रकृताभिर्यत्तदा शप्तं तदागतम् ।

66-67. **paravasham gataH** = you have fallen under the sway; **taabhiH** = of your enemies; **shaptaH** = in that you were cursed; **naikaaH** = by the numerous; **kulastriyah** = women of noble lineage; **yaah pativrataaH** = who though devoted to their husband; **dharmarataaH** = fond of piety; **rataaH guru shuShruuShaNe** = and intent on the service of their elders; **kR^itaH vidhavaaH** = had been widowed; **tvayaa** = by you; **raajan** = had been widowed; **tvayaa** = by you; **raajan** = O king; **shokaabhataptaabhiH** = and were accordingly tormented with grief; **yat shaptam** = that curse which was pronounced; **viprakR^itaabhiH** = by those woman; **tadaa** = at that time; **tvaya** = on their having been wronged by you; **tat** = that aagatam = has fallen (on you).

"You have fallen under the sway of your enemies in that you were cursed by the numerous women of noble lineage, who, though devoted to their husband, fond of piety and intent on the service of their elders, had been widowed by you, O king, and were accordingly tormented with grief. That curse which was pronounced at that time by those aggrieved women on their having been wronged by you, has fallen on you."

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प्रवादः सत्य एवायं त्वां प्रति प्रायशो नृप ॥ ६-१११-६८

पतिव्रतानां नाकस्मात्पतन्त्यश्रूनि भूतले ।

68. **praayashaH** = probably; **ayam** = this; **pravaadaH** = popular saying; (that) **ashruuNi** = the tears; **pativrataanaam** = of virtuous wives; **na patanti** = do not generally fall; **bhuutale** = on the ground; **akasmaat** = in avain; **satya eva** = has come out true; **tvaam prati** = in your case; **nR^ipa** = O king!.

"The popular saying that the tears of virtuous wives d not generally fall on the ground in vain' has come out probably true in your case O king!"

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कथं च नाम ते राजन् लोकानाक्रम्य तेजसा ॥ ६-१११-६९

नारीचौर्यमिदं क्षुद्रं कृतं शौण्डीर्यमानिना ।

69. **katham cha naama** = how; **idam** = this; **kShudram** = mean; **naariichauryam** = act of abducting a lady; **kR^itam** = was done; **shauN^Diiryamaaninaa** = by you who were proud of your prowess; **aakramya** = invading; **lokaam** = the worlds; **te tejasaa** = with your vital power; **raajan** = O; king!

"How was this mean act of abducting a lady, done by you, who having invaded the three worlds, were proud f your prowess?"

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अपनीयाश्रमाद्रामं यन्मृगच्चक्ष्णना त्वया ॥ ६-१११-७०

आनीता रामपत्नी स तत्ते कातर्यलक्षणम् ।

70. **tat** = that; **te kaatarya lakShaNam** = was a mark of your cowardice; **aashramaat** = (that) from a hermitage; **saa** = that; **raamapatnii** = Rama's consort yat **aamiitaa** = was a = by you; **borne away tvayaa** = by you; **mR^igachchhadmanaa** = in the pretext of a deer; **apaniia** = by luring away; **raamam** = Rama; **aashramaat** = from his hermitage.

"It was indeed a mark of your cowardice that Rama's consort was borne away by you, after luring away Rama from his hermitage in the pretext of deer"

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कातर्यं न च ते युद्धे कदाचित्संस्मराम्यहम् ॥ ६-१११-७१

तत्तु भाग्यविपर्यासान्नूनं ते पक्वलक्षणम् ।

71. **aham** = I; **na samsmaraami** = do not recall; **te kaataryaami** = your faint-heartedness; **kadaachit** = at any time; **yuddhe** = on the battle-field; **tattu** = that abduction of Seetha; however; **bhaagya viparyaasaat** = was due to your ill-luck; **te pakva lakShaNam** = as the result of your sins; **muunam** = certainly.

"I do not recall your faint-heartedness at any time on the battle-field. That case of abduction of Seetha, however, was due to your ill-luck and certainly as the result of your sins."

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अतीतानागतार्थज्ञो वर्तमानविचक्षणः ॥ ६-१११-७२

मैथिलीमाहताम् दृष्ट्वा ध्यात्वा निःश्वस्य चायतम् ।

सत्यवाक्स महाबाहो देवरो मे यदब्रवीत् ॥ ६-१११-७३

अयन् राक्षसमुख्यानां विनाशः पर्युपस्थितः ।

कामक्रोधसमुत्थेन व्यसनेन प्रसङ्गिना ॥ ६-१११-७४

72-74. **mahaabaaho** = O the mighty armed one!; **saH me devaraH** = (Whatever) my younger brother-in-law; **vibhishana**; **atiitaanaagataarthajjNaH** = who knows matters relating to the past and of the future; **vartamaana vichakShaNah** = and also conversant with the present; **abraviit** = said; **dhyaatvaa** = after reflecting; **niHshvashvasya** = and sighing; **aayatam** = for long; **dr^iShTvaa** = on seeing; **maithiliim** = Seetha; **aahR^itaam** = abducted (by you); **vinaashaH** = the destruction; **ayam raakShamukhyanaam** = of the chiefs among the demons; **paryupasthitaH** = is now imminent; **saH satyavaak** = have become true words; **kaama krodha samuthena** = had come from the lust; wrath; **prasaNginaa vyasanena** = and addiction to the vice of deep attachment.

"O the mighty armed one! Whatever my younger brother-in-law, Vibhishana who knows matters relating to the past and of the future and also conversant with the present said after reflecting and sighing for long, on seeing Seetha abducted by you: 'The destruction of the chiefs among the demons now is imminent, have become true words. This misfortune had come from the lust, wrath and addiction to the vice of deep attachment.'"

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निर्वृत्तस्त्वत्कृतेऽनर्थः सोऽयं मूलहरो महान् ।

त्वया कृतमिदन् सर्वमनाथं रक्षसान् कुलम् ॥ ६-१११-७५

75. **saH ayam** = this; **mahaan anarthaH** = major disaster; **nirvR^ittaH** = occurred; **muulaharaH** = destroying our very root; **tvatnimittam** = because of you; **idam** = this; **sarvam** = entire; **raakShasam kulam** = race of demons; **kR^itam anaatham** = has been deprived of its protector; **tvayaa** = by you.

"This major disaster occurred, destroying our very root, because of you. This entire race of demons has been deprived of its protector, by you."

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न हि त्वन् शोचितव्यो मे प्रख्यातबलपौरुषः ।

स्त्रीस्वभावात्तु मे बुद्धिः कारुण्ये परिवर्तते ॥ ६-१११-७६

76. **prakhyaate bala pauruShaH** = having illustrious strength; **nahi** = are indeed not; **shochitavyaH** = do not deserve to be lamented for; **me** = by me; **striisvabhaavaat** = but; because of feminine nature; **me buddhiH** = my mind; **parivartate** = is learning; **kaaruNye** = towards melancholy.

"You, who were far illustrious for your strength and prowess, do not deserve to be lamented for by me. But, because of feminine nature, my mind is leaning towards melancholy."

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सुकृतन् दुष्कृतं च त्वं गृहीत्वा स्वां गतिं गतः ।

आत्मानमनुशोचामि त्वद्वियोगेन दुःखिताम् ॥ ६-१११-७७

77. **gR^ihiitvaa** = by taking away; **sukR^itam** = merit; **duShkR^itam cha** = and sin; **tvam** = you; **gataH** = obtained; **svaam** = your; **gatim** = course of fate; **tvadvinaashena** = by your death; **anushochaami** = I am mourning; **aatmaanaam** = about my own self; **duHkhitaam** = so afflicted as I am.

"By taking away your merit and sin, you obtained your course of fate. I, however, mourn for my own self, so afflicted as I am, by your death."

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सुहृदां हितकामानां न श्रुतं वचनं त्वया ।
भ्रातृङ्गणां चैव कात्स्न्येन हितमुक्तं दशानन ॥ ६-१११-७८

78. **dashaananaa** = O Ravana!; **vachanam** = the advice; **suhR^idaam** = of your friends; **hita kaamaanaam** = who wish for your welfare; **na shrutam** = was not heard; **tvayaa** = by you; **na** = nor; **hitam** = the words of welfare; **uktam** = spoken; **bhraatR^iiNaam cha** = by your brothers; **kaartsnyana** = completely.

"O Ravana! You did not hear the advice of your friends, who wish for your welfare. Nor did you hear the words of your brothers completely."

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हेत्वर्थयुक्तं विधिवच्छ्रेयस्करमदारुणम् ।
विभीषणेनाभिहितं न कृतं हेतुमत्त्वया ॥ ६-१११-७९

79. **abhitam** = the counsel offered; **vibhiiShaNena** = by Vibhishana; **hatvarthayuktam** = which was endowed with reason and meaning; **vidhivat** = according to rule of conduct; **shreyaskaram** = wholesome; **adaaruNam** = gentle; **hetumat** = and well-founded; **na kR^itam** = was not implemented; **tvayaa** = by you.

"The counsel offered by Vibhishana, which was endowed with reason, meaning, rule of conduct, wholesome, gentle and well-founded, was not implemented by you."

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मारीचकुम्भकर्णाभ्यां वाक्यं मम पितुस्तथा ।
न श्रुतं वीर्यमत्तेन तस्येदं फलमीदृशम् ॥ ६-१११-८०

80. **maariichakumbhakarNaabhyaam** = the advices offered by Mareecha and Kumbhakarna; **tathaa** = and; **mama** = my advice; **pitruH vaakyam** = the words of my father; **na shrutam** = have not been heeded; **viiryamattena** = by you; who were arrogant of your prowess; **tasya iidR^isham** = what is followed; **idam phalam** = is a bitter consequence (of your perversity).

"The advices offered by Mareecha, Kumbhakarna, myself and my father have not been heeded by you, who were arrogant of your prowess. What is followed is a bitter consequence of your perversity."

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नीलजीमूतसंकाश पीताम्बर शुभाङ्गद ।
स्वगात्राणि विनिक्षिप्य किं शेषे रुधिराप्लुतः ॥ ६-१११-८१

81. **niilajiimuuta samkaasha** = my lord; resembling a dark cloud in hue; **piitaambara** = clad in yellow; **shubhaaN^gada** = and decked with brilliant armlets!; **kim** = why; **sheShe** = are you lying; **svagaatraaNi** = with your limbs; **vinikShipya** = cast away on the ground; **rudhiraaplutaH** = and anointed with blood?

"My lord, resembling a dark cloud in hue, clad in yellow and decked with brilliant armlets, why are you lying with your limbs, cast away on the ground and bathed in blood?"

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प्रसुप्त इव शोकार्ता किं मां न प्रतिभाषसे ।

महावीर्यस्य दक्षस्य संयुगेष्वपलायिनः ॥ ६-१११-८२

यातुधानस्य दौहित्र किं मां न प्रतिभाषसे ।

82. prasuptaH iva = as though fast asleep; kim = why; na pratibhaaShase = are you not replying; maam = to me; dauhitriim = the granddaughter; yaatudhaanasya = of Sumali; the demon; dakShasya = who was clever; mahaaviirasya = endowed with extraordinary prowess; apalaayinaH = and never retreated; samyugeShu = in battle; shokaartam = tormented with grief as I am.

"As though fast asleep, why are you not replying to me, the granddaughter of Somali the demon who was clever, endowed with extraordinary prowess and never retreated in battles, tormented with grief as I am?"

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उत्तिष्ठोत्तिष्ठ किं शेषे नवे परिभवे कृते ॥ ६-१११-८३

अद्य वै निर्भया लङ्कां प्रविष्टाः सूर्यरश्मयः ।

83. uttiShTha; uttiShTha = arise; arise!; kR^ite = after getting; nave paraabhave = a fresh insult; kim = why; sheShe = are you lying down?; suuryarashmayaH = the sun's rays; praviShTaaH = have entered; laN^kaam = Lanka; adya = today; nirbhayaaH = without any fear.

"Arise, arise! Why are you lying down, though subjected to a fresh insult? The sun's rays have penetrated deep into Lanka today, without any fear."

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येन सूदयसे शत्रून् समरे सूर्यवर्चसा ॥ ६-१११-८४

वज्रं वज्रधरस्येव सोऽयं ते सततार्चितः ।

रणे बहुप्रहरणो हेमजालपरिष्कृतः ॥ ६-१११-८५

परिघो व्यवकीर्णस्ते बाणैश्छिन्नः सहस्रधा ।

84-85. chhinnaH = torn; sahasradhaa = into thousand pieces; aam parigham = that very iron bludgeon; te = of yours; suurya varcasaa = which was brilliant as the sun; vajram iva = like a thunderbolt; vajradharasya = of Indra; yena = with which; suodayase = you killed; shatruun = your enemies; samare = in the battle-field; satataarchitaH = which was constantly honoured by you; bahupraharaNaH = which had struck many; raNe = in battle; hemajaalapariShkR^itaH = and which was decked with gold; vyavakiirNaH = lies scattered.

"Torn into thousand pieces, that iron bludgeon of yours, which was brilliant as the sun, like a thunderbolt of Indra, with which you killed your enemies in the battle-field, which was constantly honoured by you, which had struck many in battle and which was decked with gold, lies scattered."

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प्रियामिवोपसंगृह्य किम् शेषे रणमेदिनीम् ॥ ६-१११-८६

अप्रियामिव कस्माच्च मां नेच्छस्यभिभाषितुम् ।

86. kim = why; sheShe = are you lying down; upasamgR^ihya = embracing; raNa mediniim = the battle-ground; priyaamiva = as one would embrace a loved one?; kasmaat = why; nechchhasi = do you not feel inclined; abhibhaaShitum = to reply; maan = to me; apriyaamiva = as though I were abhorrent (to you)?

Why are you lying down, embracing the battle-ground, as one would embrace a loved one? Why do you not feel inclined to reply to me, as though I were abhorrent to you?"

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धिगस्तु हृदयन् यस्या ममेदं न सहस्रधा ॥ ६-१११-८७
त्वयि पञ्चत्वमापन्ने फलते शोकपीडितम् ।

87. **dhik astu** = woe be to me; **yasyaaH** = that; **idam hR^idayam** = this heart; **mama** = of mine; **na phalate** = is not burst asunder; **sahasradhaa** = into thousand pieces; **shoka piiDitam** = tormented as I am with grief; **tvayi aapanne** = now that you have returned; **paN^chatvam** = to the five elements.

"Woe be to me, that my heart is not bursting into pieces, tormented as I am with grief, now that you have returned to the five elements."

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इत्येवं विलपन्ती सा बाष्पपर्याकुलेक्षणा ॥ ६-१११-८८
स्नेहोपस्कन्नहृदया तदा मोहमुपागमत् ।

88. **vilapantii** = lamenting; **ityevam** = in this way; **saa** = that Mandodari; **baaShpa paryaakulekShaNaa** = with her eyes filled with tears; **snehopaskannahR^idayaa** = and her heart moistened with love; **tadaa** = at that time; **upaagamat** = fell into; **moham** = a swoon.

Lamenting thus, with her eyes filled with tears and her heart moistened with love, Mandodari, at that time, fell into a swoon.

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कश्मलाभिहता सन्ना बभौ सा रावणोरसि ॥ ६-१११-८९
संध्यानुरक्ते जलदे दीप्ता विद्युदिवोज्ज्वला ।

89. **raavaNorasi** = (Fallen on) the breast of Ravana; **saa sannaa** = the dispirited Mandodari; **kashmalaabhihataa** = stricken as she was with grief; **babhau** = shone; **diiptaa ujjvalaa vidyut iva** = like a vivid flash of lightning; **jalade** = across a rainy cloud; **samdhyaanurakte** = reddened by the glow of twilight.

Fallen on the breast of Ravana, that dispirited Mandodari, stricken as she was with grief, shone like a vivid flash of lightning across a rainy cloud, reddened by the glow of twilight.

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तथागतां समुत्थाप्य सपत्न्यस्तां भृशातुराः ॥ ६-१११-९०
पर्यवस्थापयामासू रुदन्त्यो रुदतीं भृशम् ।

90. **samutthaapya** = raising up; **taam** = Mandodari; **tathaagatam** = who was in that condition; **bhR^isham rudantiim** = bitterly weeping; **sapatnyaiH** = her co-wives; **rudantyaH** = who were also weeping; **bhR^ishaaturaaH** = very much distressed as they were; **paryavasthaapayaamaasuH** = consoled her.

Raising up Mandodari, who was in that condition bitterly weeping, her co-wives who were also weeping, very much distressed as they were, began to console her (as follows):

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किं ते न विदिता देवि लोकानां स्थितिरध्रुवा ॥ ६-१११-९१
दशाविभागपर्याये राज्ञां वै चञ्चलाः श्रियः ।

91. *te na viditaa kim* = don't you know; *adhruvaa sthitiH* = the uncertain state; *lokaanaam* = of the worlds; *devi* = O queen! *raajJNaam shriyaH* = that wealth of kings; *chaNchalaH* = is unsteady; *dashaavibhaagaparyaaye* = when there is a change in the tide of their fate?

"Don't you know the uncertain state of the worlds, O queen, that the wealth of kings is unsteady, when there is a change in the tide of their fate?"

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इत्येवमुच्यमाना सा सशब्दं प्ररुदोद ह ॥ ६-१११-९२
स्नापयन्ती तदासेन स्तनौ वक्त्रं सुनिर्मलम् ।

92. *uchyamaanaa* = while they were consoling; *ityevam* = thus; *saa* = she; *asreNa* = with her tears; *snaapayantii* = moistening; *sunirmalam vaktram* = her very pure face; *stanau* = and breasts; *praruroda ha* = wept; *sushabdam* = very loudly; *tadaa* = at that moment.

While they were consoling thus, Mandodari, moistening her breasts and her spotless face in tears, wept aloud at that moment.

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एतस्मिन्नन्तरे रामो विभीषणमुवाच ह ॥ ६-१११-९३
सन्स्कारः क्रियतां भ्रातुः स्त्रियश्चैता निवर्तय ।

93. *etasmin antare* = In the meanwhile; *raamaH* = Rama; *uvaacha ha* = spoke; *vibhiiShaNam* = to Vibhishana (as follows): *bhraatuH* = samskaaraH = let the obsequies of your brother; *kriyataan* = be performed; *strigaNaaH* = let these crews of women; *parisaantvyataam* = be consoled.

In the meanwhile, Rama spoke to Vibhishana as follows: "Let the obsequies of your brother be performed and let these crews of women be consoled."

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तमुवाच ततो धीमान् विभीषण इदं वचः ॥ ६-१११-९४
विमृश्य बुद्ध्या धर्मज्ञो धर्मार्थसहितं हितम् ।

94. *tataH* = thereupon; *dhiimaan vibhiiShaNaaH* = the intelligent Vibhishana; *dharmajJNaH* = the knower of virtue; *vimR^ishya* = reflecting; *buddhyaa* = with his intellect; *uvaacha* = spoke; *idam vachaH* = the following words; *dharmarthasahitam* = which were in conformity with righteousness; *hitam* = and self-interest.

Reflecting with his intellect, the intelligent Vibhishana, the knower of virtue, thereupon, spoke to Rama, the following words, which were in conformity with righteousness and self-interest.

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त्यक्तधर्मव्रतन् क्रूरं नृशन्समनृतं तथा ॥ ६-१११-९५
नाहमर्होऽस्मि सन्स्कर्तुं परदाराभिमर्शकम् ।

95. *aham* = I; *arhaH na asmi* = am not obliged; *samskartum* = to perform the obsequies; *tyaktadharmavratam* = to him; who had abandoned the vow of virtue; *kruram* = who was cruel; *nR^ishamsam* = who killed human beings; *tathaa* = and; *anR^itam* = who was cheating; *paradaaraa bhimarshinam* = and who was longing for others' wives.

"I am not obliged to perform the obsequies to him, who had abandoned the vow of virtue, who was cruel, who killed human beings, who was a cheater and who had longed for others' wives."

भ्रातृरूपो हि मे शत्रुरेष सर्वाहिते रतः ॥ ६-१११-९६

रावणो नार्हते पूजां पूज्योऽपि गुरुगौरवात् ।

96. eShaH raavaNaH = this Ravana; rataH = who was interested; sarvaahite = in wishing evil to all; pujoyo.api = though venerable; gurugauravaat = as a respectable elder; na arhate = is not fit; puujaam; for honour; me shatruH = he is my enemy; braatR^iruupaH = in the form of a brother.

"This Ravana, who was interested in wishing evil to all, though venerable as a respectable elder, is not fit for honour. He is my enemy, in the guise of a brother."

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नृशन्स इति मान् राम वक्ष्यन्ति मनुजा भुवि ॥ ६-१११-९७

श्रुत्वा तस्य गुणान्सर्वे वक्ष्यन्ति सुकृतं पुनः ।

97. raama = O Rama!; maanujaaH = the human beings; bhuvi = on this earth; vakShyanti = may speak; maam = about me; nR^ishamsaH iti = as ruthless (if I do not perform obsequies); punaH = again; shrutvaa = after hearing; tasyaaguNaan = about is bad qualities; sarve = all of them; vakShyanti = will speak of it; sukR^itam = as a good act.

"If I do not perform obsequies, O Rama, the human beings on earth will speak about me as ruthless. But, on hearing about his bad qualities all of them will speak of it as a good act."

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तच्छ्रुत्वा परमप्रीतो रामो धर्मभृतान् वरः ॥ ६-१११-९८

विभीषणमुवाचेदन् वाक्यज्ञो वाक्यकोविदम् ।

98. shrutvaa = hearing; tat = those words; raamaH = Rama; varaH = the best; dharmabhR^itaam = among the supporters of virtue; vaakya kovidaH = and skilled in speech; parama priitaH = was very much pleased; uvaacha = and spoke; idam = the following words; vibhiiShaNam = to Vibhishana; vaakyajJNam = the intelligent one in speech.

Hearing those words, Rama the best among the supporters of virtue and skilled in speech, was very much pleased and spoke the following words to Vibhishana, the intelligent one in his speech.

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तवापि मे प्रियन् कार्यं त्वत्प्रभवाच्च मे जितम् ॥ ६-१११-९९

अवश्यन् तु क्षमन् वाच्यो मया त्वं राक्षसेश्वर ।

99. raakShaseshvara = O king of demons!; priyam = a favourite act; kaaryam = is to be done; tava = to you; me api = by me too; jitam = (the battle) was won; mayaa = by me; tvatprabhaavaat = because of you; avashyam = certainly; kShamam = an appropriate advice; vaachyaH = is to be told; mayaa = by me.

"O king of demons! I too have to do a favour to you. I won the battle because of you. Certainly I have to give you an appropriate advice."

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अधर्मानृतसन्युक्तः काममेष निशाचरः ॥ ६-१११-१००

तेजस्वी बलवाञ्शूरः सङ्ग्रामेषु च नित्यशः ।

100. eShaH = this; nishaacharaH = demon; adharmaaNR^ta samyuktaH = may be full of unrighteous and falsehood; tu = but; tejasvii = (he was) brilliant; balavaan = strong; nityashaH shuraaH cha = and ever a brave warrior; samgraameShu = in battles.

"This demon may be full of unrighteousness and falsehood. But, he was brilliant, strong and ever a brave warrior in battles."

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शतक्रतुमुखैर्देवैः श्रूयते न पराजितः ॥ ६-१११-१०१

महात्मा बलसम्पन्नो रावणो लोकरावणः ।

101. shruuyate = it is heard that; raavaNaH = Ravana; mahaatmaa = who was mighty; balasampannaH = endowed with strength; lokaraavaNaH = and who was causing people to cry; na paraajitaH = was not conquered; viiraiH = by the chiefs; shatakratumukhaiH = like Indra and others.

"It is heard that Ravana who was mighty, endowed with strength and who was causing people to cry, was not conquered by the chiefs like Indra and others."

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मरणान्तानि वैराणि निर्वृत्तं नः प्रयोजनम् ॥ ६-१११-१०२

क्रियतामस्य सन्स्कारो ममाप्येष यथा तव ।

102. vairaani = hostilities; maraNaantaani = end with death; naH = our; prayojanam = purpose; nirvR^ittam = has been accomplished; asya samskaaraH = let his funeral rites; kriyataam = be performed; eShaH = he; maam api = is as good mine also; yathaa tava = as yours.

"Hostilities end with death. Our purpose has been accomplished. Let his funeral rites be performed. He is even as good mine also, as yours."

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त्वत्सकाशान्महाबाहो सन्स्कारन् विधिपूर्वकम् ॥ ६-१११-१०३

पाप्नु मर्हति धर्मेण त्वं यशोभाग्भविष्यसि ।

103. vidhipuurvakam = according to rule; dashagriivaH = Ravana; arhati = is eligible; praaptum = to get; samskaaram = obsequies; tvatsakaashaat = from you; dharmeNa = by usage; tvam = you; bhaviShyasi = will become yashobhaak = fit for glory.

"According to rule, Ravana is eligible to get the last rites on his dead body from you, by usage. You will also become fit for glory."

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राघवस्य वचः श्रुत्वा त्वरमाणो विभीषणः ॥ ६-१११-१०४

सन्स्कारेणानुरूपेण भ्रातरं रावणम् हतम् ।

104. shrutvaa = having heard; vachaH = the words; raaghavasya = of Rama; vibhiiShaNaaH = Vibhishana; tvaramaaNaH = in haste; aarebhe = began; samskaarayitum = to do obsequies; hatam bhraataram = to his dead brother; raavaNam = Ravana.

Having heard the words of Rama, Vibhishana in haste began to do obsequies to Ravana, his dead brother.

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स प्रविश्य पुरीं लङ्कां राक्षसेन्द्रो विभीषणः ॥ ६-१११-१०५

रावनस्याग्निहोत्रं तु निर्यापयति सत्वरम् ।

105. pravishya = entering; laN^kaam puriim = the City of Lanka; saH vibhiiShaNah = that Vibhishana; raakShasendraH = the lord of demons; satvaram = quickly; niryaapayati = concluded; agnihotram = the Agnihotra (act of poring oblations into the sacred fire); raavaNasya = carried on by Ravana.

Entering the City of Lanka, that Vibhishana, the lord of demons, quickly concluded the Agnihotra (the act of pouring oblations into the sacred fire) carried on by Ravana.

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शकटान् दारुरूपाणि अग्नीन् वै याजकांस्तथा ॥ ६-१११-१०६

तथा चन्दनकाष्ठानि काष्ठानि विविधानि च ।

अगरूणि सुगन्धीनि गन्धांश्च सुरभींस्तथा ॥ ६-१११-१०७

मणिमुक्ताप्रवाळानि निर्यापयति राक्षसः ।

106-107. raakShasaH = Vibhishana; niryaatayati = actually caused to be brought together; shakaTaan = carts; daaruruupaaNi = excellent varieties of firewood; agniin = the three sacred fires; tathaa = and; yaajajaan = the priests required to officiate at the obsequies; tathaa = and; chandanakaaShThaani = logs of sandalwood; vividhaani kaaShThaani = various types of fire wood; sugandhiini agaruuNi = pieces of fragrant aloe-wood; gandhaamshcha = odorous; surabhiin = perfumes; tathaa = and; maNimuktaapravaaLaani = gems; pearls and corals.

Vibhishana actually caused to be brought together, carts, excellent varieties of firewood, the three sacred fires and the priests required to officiate at the obsequies, logs of sandalwood, various types of firewood, pieces of fragrant aloe-wood, odorous perfumes, as well as gems, pearls and corals.

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आ जगाम मुहूर्तेन राक्षसैः परिवारितः ॥ ६-१११-१०८

ततो माल्यवता सार्धं क्रियामेव चकार सः ।

108. parivaaritaH = surrounded; raakShasaiH = with demons; aajagaama = (he) came back; muhurtena = for a while; tataH = thereupon; saH = he; maalyavataasaartham = together with Malyavan (the father of his own mother); chakaara kriyaam = initiated the obsequies.

Surrounded with demons, he came back for a while and thereupon, Vibhishana along with malyavan (the father of his own mother) initiated the obsequies.

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सौवर्णीं शिबिकां दिव्यामारोप्य क्षौमवाससम् ॥ ६-१११-१०९

रावणं राक्षसाधिशमश्रुपूर्णमुखा द्विजाः ।

तूर्यघोषैश्च विविधैः स्तुवद्भिश्चाभिनन्दितम् ॥ ६-१११-११०

पताकाभिश्च चित्राभिः सुमनोभिश्च चित्रिताम् ।

उत्क्षिप्य शिबिकां तां तु विभीषणपुरोगमाः ॥ ६-१११-१११

दक्षिणाभिमुखाः सर्वे गृह्य काष्ठानि भेजिरे ।

109-111. aaropya = placing; raavaNam = Ravana; kShauma vaasanam = who was covered with linen; tuuryaghoShaiH = hailed with blasts of various musical instruments; stuvadbhiH = as well as panegyrist; raakShasaadhiisham = the lord of demons; divyaam = in a

beautiful; **sauvarNiim shibikaam** = golden palanquin; **sarve dvijaaH** = all Brahmanas (forming part of the demon's race; which was apparently divided into four classes; like human beings) **ashrupuurNamukhaah** = (stood round him) with their faces filled with tears; **utkShipya** = lifting up; **taam shibikaam** = that palanquin; **chitritaam** = which had been decorated; **chitraahiH pataakaabhishcha** = chitritaam = which had been decorated; **chitraabhiH pataakaabhishcha** = with colourful flags; **sumanobhiH** = and flowers; **gR^ihya** = and taking up; **kaaShThaani** = blocks of wood; **vibhiShaNa purogamaaH** = all the demons for their part with Vibhishana in front; **bhejire** = proceeded; **dakShiNaabhimukhaaH** = with their faces turned towards the south.

Placing Ravana, the lord of demons, who was covered with linen, accompanied by blasts of various musical instruments as well as panegyrists singing his the Brahmanas (forming part of the demon's race, which was apparently divided into four classes, like human beings) stood around him with their faces filled in tears. Lifting up that palanquin, which had been decorated with colorful flags and flowers and taking up blocks of wood, all the demons for their part, with Vibhishana in front, proceeded with their face turned towards the south.

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अग्नयो दीप्यमानास्ते तदाध्वर्युसमीरिताः ॥ ६-१११-११२
शरणाभिगताह् सर्वे पुरस्तत्तस्य ते ययुः ।

112. **te** = those; **agnayaH** = sacrificial fires; **diipyamaanaaH** = were ignited; **adhvaryu samiiritaH** = and re-animated; as they were; by Adhvaryu priests the performers of the sacrificial act; **tadaa** = at that time; **te** = those fires; **sharaNaabhigataaH** = were contained in earthen pots; **yayuH** = went; **purastaat** = in front; **tasya** = of Ravana's body.

Those sacrificial fires were ignited and re-animated, as they were, by Adhvaryu priests, the performers of the sacrificial act, at that time. Those sacrificial fires were contained in earthen pots and went in front of Ravana's body.

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अन्तःपुराणि सर्वाणि रुदमानानि सत्वरम् ॥ ६-१११-११३
पृष्ठतोऽनुययुस्तानि प्लवमानानि सर्वतः ।

113. **taani sarvaaNi** = all those; **antaHpuraaNi** = women of the gynaecium; **rudamaanaani** = while weeping; **annyayuH pR^iShThataH satvanam** = followed at his heels with quick paces; **plavamaanaani sarvataH** = stumbling as they were; on all sides.

All those women of the gynaecium, while weeping, followed at his heels with quick paces, stumbling, as they were, on all sides.

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रावणम् प्रयते देशे स्थाप्य ते भृशदुःखिताः ॥ ६-१११-११४
चितां चन्दनकाष्ठैश्च पद्मकोशीरसंवृताम् ।
ब्राह्म्या संवर्तयामासू राङ्कवास्तरणावृताम् ॥ ६-१११-११५
वर्तते वेदविहितो राज्ञो वै पश्चिमः क्रतुः ।

114-115. **sthaapya** = keeping; **raavaNam** = (the body of) Ravana; **prayate deshe** = on a consecrated spot; (Vibhishana and others); **bhR^isha duHkhitaH** = who were very much afflicted with grief; **samvartayaamaasuH chitaam** = piled up a pyre; **braahmyaa** = which was sacred; **chandana kaaShThaishcha** = with logs of sandalwood; **padma koshiira samvR^itaam** = moistened with perfumes called Padmaka and Koshira; **raaNka vaastaraNaavR^itam** = covered with the skin of black antelopes; **vartate** = turned about; **pashchima kratuH** = to perform the obsequies; **vedavihitaH** = in accordance = with the Vedic rites; **raajJNaH** = in honour of the king.

Keeping the body of Ravana on a consecrated spot, Vibhishana and others, who were very much afflicted with grief, piled up a sacred pyre, with logs of sandalwood, moistened with perfumes called Padmaka and Koshira and covered with the skin of black antelopes, turned about to perform the obsequies in accordance with Vedic rites in honour of the king.

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प्रचक्रू राक्षसेन्द्रस्य पितृ^१मेधमनुत्तमम् ॥ ६-१११-११६

वेदिं च दक्षिणप्राच्यां यथास्थानं च पावकम् ।

116. **prachakruH** = (They) performed; **pitR¹imedham** = the ancestral oblations; **raavaNasya** = to Ravana; **anuttamam** = in a superb way; **vedimcha** = (They constructed) an altar; **dakShiNapraachyaam** = in the south-east (of the funeral pile); **paavakam yathaasthaanam** = and placed the sacred fire in its proper place.

They performed the ancestral oblations to Ravana in a superb way. They constructed an altar in the south-east the funeral pile) and placed the sacred fire in its proper place.

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पृषदाज्येन संपूर्णं स्रुवं स्कन्धे प्रचिक्षिपुः ॥ ६-१११-११७

पादयोः शकटं प्रादुरूर्वोश्चोलूखलं तदा ।

117. **prachikShipuH** = (They) poured; **sruvam** = a small wooden ladle; **sampuurNam** = full; **vR¹iShadaajyena** = of ghee mixed with curds; **skande** = on his shoulders; **praaduH** = and placed; **shakaTam** = a cart; **paadayaH** = at his feet; **tadaa** = and then; **uluukhalam** = a wooden mortar; **uurvoH cha** = at his thighs.

They poured a ladle-full of ghee mixed with curds on his shoulders, placed a cart at his feet and then a wooden mortar at his thighs.

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दारुपात्रानि सर्वाणि अरणिं चोत्तरारणिम् ॥ ६-१११-११८

दत्त्वा तु मुसलं चान्यं यथास्थानं विचक्रमुः ।

118. **dattvaa** = having set; **sarvaaNi** = all; **daarupaatraaNi** = the wooden vessels; **araNim** = the lower piece of wood used for kindling fire at a sacrifice; **uttaraaraNim** = and the upper wood (which is rotated at great speed; on to lower one; to produce fire by friction); **musalam** = the wooden pestle used in the sacrifice; **anyamcha** = and other things; **yathaasthaanam** = at their proper place; **vichakramuH** = they circled around the funeral pyre.

Having set at their proper place, all the wooden vessels (used in Agnihotra), the lower piece of wood used for kindling fire at a sacrifice and the upper piece of wood (which is rotated at great speed on to lower one, to produce fire by friction), the wooden pestle and other things used in the sacrifice, they circled around the funeral pyre.

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शास्त्रदृष्टेन विधिना महर्षिविहितेन च ॥ ६-१११-११९

तत्र मेध्यं पशुं हत्वा राक्षसेन्द्रस्य राक्षसाः ।

परिस्तरणीकां राज्ञोघृताक्तां समवेशयन् ॥ ६-१११-१२०

119-120. **vidhena maharShivihitena** = according to ordinance laid down by eminent sages; **shaastradR¹iShTena** = and according to the rules viewed in the Vedas; **hatvaa** = having sacrificed; **medhyam pashum** = a goat fit for sacrifice; **tatra** = at that spot; **raakShasaaH** = the demons; **samaveshayan paristaraNikaam** = spread the limbs of the dead goat; **ghR¹itaaktaam** = dampened with ghee; **raajjNaH** = on Ravana; **raakShasendrasya** = the king of demons.

According to ordinance laid down by eminent sages and according to the rules viewed in Vedas, having sacrificed a goat fit for sacrifice at that spot, the demons dampened with ghee on Ravana the King of demons.

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गन्धैर्माल्यैरलंकृत्य रावणं दीनामानसाः ॥ ६-१११-१२१

विभीषणसहायास्ते वस्त्रैश्च विविधैरपि ।

लाजैरवकिरन्ति स्म बाष्पपूर्णमुखास्तथा ॥ ६-१११-१२२

121-122. **alamkR^itya** = having decorated; **raavaNam** = the body of Ravana; **gandhaiH** = with perfumes; **maalyaiH** = garlands; **tathaa vividhaiH vastraiH** = and various kinds of clothes; **te** = those demons; **vibhiiShaNaa sahaayaaH** = accompanied by Vibhishana; **diinamaanasaaH** = who were distressed in mind; **tathaa** = and who were distressed in mind; **tathaa** = and **baaShpapurNa mukhaaH** = and with their faces bathed in tears; **avaakirantisma** = poured; **laajaiH** = parched grains of rice.

Having decorated the body of Ravana with perfumes, garlands and various kinds of clothes; those demons accompanied by Vibhishana, distressed as they were in their minds, poured parched grains of rice, with their faces bathed in tears.

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स ददौ पावकन् तस्य विधियुक्तन् विभीषणः ।

स्नात्वा चैवार्द्रवस्त्रेण तिलान् दर्भविमिश्रितान् ॥ ६-१११-१२३

उदकेन च संमिश्रान् प्रदाय विधिपूर्वकम् ।

प्रदाय चोदकं तस्मै मूर्ध्ना चैनं नमस्य च ॥ ६-१११-१२४

ताः स्त्रियोऽनुनयामास सान्त्वमुक्त्वा पुनः पुनः ।

गम्यतामिति ताः सर्वा विविशुर्नगरं ततः ॥ ६-१११-१२५

123-125. **saH vibhiishaNah** = that Vibhishana; **dadau paavakam** = set fire; **tasya** = to Ravana; **vidhiyuktam** = according to the rules in scriptures; **snaatvaa** = washing himself; **pvadaaya** = and offering; **aardravastreNa** = in his wet clothes; **vidhipuurvakam** = according to scriptural ordinance; **tilaan** = sesame seeds; **sammishritaan** = mixed; **udakena cha** = with water; **darbha mishritaan** = as well as blades of sacred Kusha grass; **namasyacha** = and offering salutation; **enam** = to Ravana; **muurdhanaa** = with his head; **anunayaamaasa** = and entreated; **taaH striyaH** = those women; **gamyataam iti** = to return; **saantvayitvaa** = consoling them; **punaH punaH** = again and again; **tataH** = then; **taaH sarvaaH** = all of them; **nagaram vivashuH** = returned to the city.

That Vibhishana set fire to Ravana, according to the rules in the scriptures. Washing himself and offering in his wet clothes, according to scriptural ordinance, sesame seeds mixed with water, as well as blades of Kusha grass and offering obeisance to Ravana by bowing his head, Vibhishana entreated those women to return, consoling them again and again. Then, all of the returned to the City.

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प्रविष्टासु च सर्वासु राक्षसीषु विभीषणः ।

रामपार्श्वमुपागम्य तदातिष्ठद्विनीतवत् ॥ ६-१११-१२६

126. **striiShu** = (While) those women; **praviShTaasu** = were re-entering; **puriim** = the city; **vibhiiShaNaaH** = Vibhishana; **raakShasendraH** = the lord of demons; **upaagamya** = on approaching; **raamapaarshvam** = Rama's vicinity; **atiShThat** = remained standing; **tadaa** = then; **viniiitavat** = with humility.

When those women were re-entering the City, Vibhishana the lord of demons on approaching Rama's vicinity then remained standing there with humility.

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रामोअपि सह सैन्येन ससुग्रीवः सलक्ष्मणः ।
हर्षन् लेभे रिपुं हत्वा यथा वृत्रं वज्रधरो यथा ॥ ६-१११-१२७

127. **hatvaa** = having destroyed; **ripum** = the enemy; **ramo.api** = Rama too; **lebhe harSham** = experience happiness; **sainyena saha** = along with his army; **sasugriivah** = as well as with Sugreeva; **salakShmanaH** = and Lakshmana; **vajradhara yathaa** = even as Indra; the wielder of thunderbolt; **vR^itram** = did on destroying Vritra the demon.

Having destroyed the enemy, Rama too experienced happiness, along with his army as well as with Sugreeva and Lakshmana, even as Indra the wielder of thunderbolt did on destroying Vritra the demon.

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ततो विमुक्त्वा सशरं शरासनं ।
महेन्द्रदत्तं कवचं च तन्महत् ।
विमुच्य रोषं रिपुनिग्रहात्ततो ।
रामः सुसौम्यत्वमुपागतोऽरिह ॥ ६-१११-१२८

128. **tataH** = thereupon; **vimuchya** = taking off; **sharaasanam** = his bow; **sasharam** = along with his arrows; **mahat tat kavacham** = and that great armour; **mahendradattam** = endowed to him by Indra; **saH raamaH** = that Rama; **arihaa** = the annihilator of his enemies; **vimuktvaa** = abandoning; **roSham** = his anger; **ripunigrahaat** = because of the defeat of his enemy; **tataH** = then; **upaagataH** = obtained; **susaumyatvam** = charming benevolence.

Thereupon, taking off his bow and arrows as also that great armour endowed to him by Indra, Rama the annihilator of his enemies, taking off his anger too, because of the enemy's defeat, then obtained a charming benevolence.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये युद्धकाण्डे एकादशाधिकशततमः सर्गः

Thus, this is the 111th chapter in Yuddha Kanda of Valmiki Ramayana, the First Epic poem of India.

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Book VI : Yuddha Kanda - Book Of War

Chapter [Sarga] 112 Verses converted to UTF-8, Nov 09

Introduction

Matali, Indra's charioteer leaves the battle-field and returns to his heaven. Then, Rama instructs Lakshmana to arrange for the installation of Vibhishana on the throne of Lanka. Lakshmana arranges to get sea-water from some monkey-chiefs and sprinkles it on vibhishana, to instal him as the King of Lanka, in the presence of the demons there. Then, Rama sends his message to Seetha through Hanuma.

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ते रावणवधं दृष्ट्वा देवगन्धर्वदानवाः ।
जग्मुः स्वैः स्वैर्विमानैस्ते कथयन्तः शुभाः कथाः ॥ ६-११२-१

1. dR^iShTvaa = Having seen; raavaNa vadham = the destruction of Ravana; te = those; devagandharvadaanavaaH = gods; Gandharvas the celestial musicians and the demons; jagmuH = went away; svaiH svaiH vimaanaiH = in their respective aerial cars; te kathayantaH = narrating as they were; shubhaaH kathaH = about the auspicious narratives.

Having seen the destruction of Ravana, those gods, celestial musicians and demons, while chatting about the auspicious narrative, went away in their respective aerial cars.

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रावणस्य वधं घोरं राघवस्य पराक्रमम् ।
सुयुद्धं वानराणां च सुग्रीवस्य च मन्त्रितम् ॥ ६-११२-२
अनुरागं च वीर्यं च सौमित्रे लक्ष्मणस्य च ।
पतिव्रतात्वम् सीताया हनूमति पराक्रमम् ॥ ६-११२-३
कथयन्तो महाभागा जग्मुर्हृष्ट यथागतम् ।

2-3. kathayantaH = chatting themselves about; ghoram vadham = the awful destruction; raavaNasya = of Ravana; raaghavasya paraakramam = the prowess of Rama; vaanaraaNaam suyuddham = the admirable combat of the monkeys; sugrivasya mantritam = the counsel of Sugreeva; anuraagam cha viiryam cha = the affection and the valour; lakShmaNasya = of Lakshmana; saumitreH = the son of Sumitra; pativrataatvam siitaayaaH = the loyalty of Seetha to her husband; hanumati paraakramam = and the strength; mahaabhaagaaH = the illustrious gods and others; of Hanuma; hR^iShTaaH = were rejoiced; jagmuH = and returned; yathaagatam = as they had come.

Chatting themselves about the awful destruction of Ravana, the terrific prowess of Rama, the admirable combat of the monkeys, the counsel tendered by Sugreeva, the affection and valour of Lakshmana; the son of Sumitra; the loyalty of Seetha to her husband and about the strength of Hanuma, the illustrious celestials and others rejoicingly returned as they had come.

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राघवस्तु रथं दिव्यमिन्द्रदत्तं शिखिप्रभम् ॥ ६-११२-४

अनुज्ञाय महाबाहुर्मतलिं प्रत्यपूजयत् ।

4. anujJNaaya = taking leave; divyam ratham = of the celestial chariot; indradattam = which had been given by Indra the lord of celestials; shikhiprabham = and which = shone like fire; mahaabaahuH = the mighty armed; raaghavastu = Rama; pratyapauijayat = respectfully saluted; maatalim = Matali.

Taking leave of the celestial chariot, which had been given by Indra the lord of celestials and which shone like fire, the mighty armed Rama respectfully saluted Matali.

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राघवेणाभ्यनुज्ञातो मातलिः शक्रसारथिः ॥ ६-११२-५

दिव्यं तं तथमास्थाय दिवमेवोत्पपात ह ।

5. abhyanujJNaataH = as assented; raaghavaNa = by Rama; maataliH = Matali; shakrasaarathiH = Indra's charioteer; aasthaaya = mounting; divyam tam ratham = that celestial chariot; utpapaata = ascended; diNameva = to the heaven itself.

As assented by Rama, Matali Indra's charioteer, mounting that celestial chariot, ascended to the heaven itself.

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तस्मिंस्तु दिवमारुढे सरथे रथिनां वरः ॥ ६-११२-६

राघवः परमप्रीतः सुग्रीवं परिष्वजे ।

6. tasmin = when that matali; aaruuDhe = ascended; divam = to heaven; sarathe = along with his chariot; raaghavaH = Rama; varaH = the foremost one; rathinaam = among the chariot-warriors; paramapriitaH = was extremely pleased; pariShasvaje = and embraced; sugriivam = Sugreeva.

When Matali ascended to heaven along with his chariot, Rama, the foremost one among the chariot-warriors was highly rejoiced and embraced Sugreeva.

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पर्वज्य च सुग्रीवं लक्ष्मणेनाभिवादितः ॥ ६-११२-७

पूज्यमानो हरिगणैराजगाम बलालयम् ।

7. pariShvajya cha = having embraced; sugriivam = Sugreeva; abhivaaditaH = and having been greeted; lakShmaNena = by Lakshmana; puujyamaanaH = and having been honoured; harigaNaiH = by the monkey-troops; aajagaama = (Rama) came; balaalayam = to the camp where the army had been stationed.

Having embraced Sugreeva greeted by Lakshmana and having been honoured by the monkey-troops. Rama came to the camp where the army had been stationed.

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अथोवाच स काकुत्स्थः समीपपरिवर्तिनम् ॥ ६-११२-८

सौमित्रिं सत्त्वसंपन्नं लक्ष्मणं शुभलक्षणम् ।

8. atha = then; saH kaakutthsaH = Rama; uvaacha = spoke; (as follows) lakShmaNam = to Lakshmana; saumitrim = the son of Sumitra; sattva sampannam = endowed as he was with strength; shubhalakShaNam = and having auspicious marks; samiipa parivartanam = who stayed nearby.

Then, Rama spoke (as follows) to Lakshmana, son of Sumitra, who was endowed with strength and having auspicious marks, who stayed nearby.

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विभीषणमिमं सौम्य लङ्कायामभिषेचय ॥ ६-११२-९
अनुरक्तं च भक्तं च तथा पूर्वोपकारिणम् ।

9. **saumya** = O the benevolent Lakshmana!; **abhiShechaya** = consecrate; **laN^kaayaam** = on the throne of Lanka; **imam vibhiiShaNam** = this Vibhishana; **anuraktam** = to whom everyone is attached; **bhaktam cha** = a loyal person; **tathaa** = and; **puurvopakaariNam** = the one who has formerly done a service to us.

"O the benevolent Lakshmana! Consecrate on the throne of Lanka, this Vibhishana to whom everyone is attached, a loyal person as he is and the one who has formerly done a service to us."

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एष मे परमः कामो यदिमं रावणानुजम् ॥ ६-११२-१०
लङ्कायां सौम्य पश्येयमभिषिक्तं विभीषणम् ।

10. **saumya** = O gentle one! **eShaH** = this; **me** = is my; **paramaH** = paramount; **kaamaH** = desire; **yat** = that; **pashyeyam** = I should see; **imam vibhiiShaNam** = this Vibhishana; **raavaNaanujam** = the brother of Ravana; **abhiShiktam** = being consecrated for throne; **laN^kaayaam** = in Lanka.

"O gentle one! This s my paramount desire that I should see this Vibhishana, the brother of Ravana being consecrated for throne in Lanka."

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एवमुक्तस्तु सौमित्री राघवेण महात्मना ॥ ६-११२-११
तथेत्युक्त्वा सुसंहृष्टः सौवर्णम् घटमाददे ।

11. **evam** = thus; **uktaH** = spoken; **mahaatmanaa** = by the great souled; **raaghavaNa** = Rama; **saumitriH** = Lakshmana; **uktvaa tatheti** = saying; "so it be"; **susamhR^iShTaH** = and rejoicingly; **aadade** = procured; **sauvarNam** = a golden; **ghaTam** = pot.

Hearing the words of the great soled Rama, Lakshmana replied, 'so it be' and rejoicingly procured a golden pot.

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तं घटं वानरेन्द्राणाम् हस्ते दत्त्वा मनोजवान् ॥ ६-११२-१२
व्यादिदेश महासत्त्वः समुद्रसलिलं तदा ।

12. **mahaasattvaH** = that mighty Lakshmana; **tadaa** = then; **dattvaa** = placing; **tam** = that; **ghaTam** = pot; **haste** = in the hands; **vaanerendraaNam** = of the monkey-chiefs; **vyaadidesha** = instructed; **manojavaan** = them; who were as swift as thought; **samudra salilam** = (to bring) sea-water.

That mighty Lakshmana, then placing that pot in the hands of the monkey-chiefs, instructed them, who were as swift as thought, to bring sea-water.

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अतिशीघ्रम् ततो गत्वा वानरास्ते मनोजवाः ॥ ६-११२-१३
आगतास्तु जलं गृह्य समुद्राद्धानरोत्तमाः ।

13. **tataH** = thereupon; **te vaanarottamaaH** = those excellent monkeys; **manojavaaH** = with the swiftness of thought; **gattvaa** = moving; **atishiighram** = very quickly; **aagataaH** = returned; **gR^ihya** = having obtained; **jalam** = the water; **samudraat** = from the sea.

Thereupon, those excellent monkeys, with the swiftness of thought, moving very quickly from that place, returned, having obtained the water from the sea.

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ततस्त्वेकं घटं गृह्य संस्थाप्य परमासने ॥ ६-११२-१४

घटेन तेन सौमित्रिरभ्यषिञ्चद्विभीषणम् ।

लङ्कायां रक्षसां मध्ये राजानं रामशासनात् ॥ ६-११२-१५

विधिना मन्त्रदृष्टेन सुहृद्गणसमावृतः ।

14-15. **tataH** = thereafter; **saumitriH** = Lakshmana; **suhR^idgaNa samaavR^itaH** = together with his friends; **gR^ihya** = taking; **ekam** = one; **ghaTam** = pot; **vibhiishaNam samsthaapya** = making Vibhishana to sit; **paramaasane** = on the throne; **abhyaShiN^chat** = sprinkled (him); **tena ghaTena** = (with sea-water) from that pot; **vidhinaa** = in accordance with the rule (in Vedic scriptures); **rakShasaam madhye** = in the middle of the demons; **raajaanaam** = to make him the king; **laN^kaayaam** = for the kingdom of Lanka; **raama shaasanaat** = as directed by Rama.

Thereupon, Lakshmana together with his friends, taking one pot and making Vibhishana to sit on the throne, sprinkled him with sea-water from that pot in accordance with the rule prescribed in Vedic scriptures, while the demons were witnessing the ceremony, to make him the king for Lanka, as directed by Rama.

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अभ्यषिञ्चंस्तदा सर्वे राक्षसा वानरास्तथा ॥ ६-११२-१६

प्रहर्षमतुलं गत्वा तुष्टुवू राममेव ह ।

16. **tadaa** = then; **sarve raakShasaaH** = all the demons; **tathaa** = as well as; **vaanaraaH** = the monkeys; **abhyaShiN^chan** = consecrated; (Vibhishana); **gatvaa** = having obtained; **atulam praharSham** = extra ordinary delight; **tuShTuvuH** = (they) eulogized; **raameva hi** = Rama indeed.

Then, all the demons as well as the monkeys consecrated Vibhishana. Having gained extra ordinary delight, they indeed eulogized Rama.

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तस्यामात्या जहृषिरे भक्ता ये चास्य राक्षसाः ॥ ६-११२-१७

दृष्ट्वाभिष्टं लङ्कायां राक्षसेन्द्रं विभीषणम् ।

17. **dR^iShTvaa** = seeing; **vibhiiShaNam** = Vibhishana; **raakShasendram** = the lord of demons; **abhShiktam** = consecrated; **laN^kaayaam** = for the throne of Lanka; **tasya** = his; **amaatyaaH** = (four) counsellors; **ye raakShasaaH** = and those demons; **asya bhaktaaH** = who were devoted to him; **jahR^iShire** = were rejoiced.

Seeing Vibhishana the lord of demons consecrated for the throne of Lanka, his four counsellors who were always together with him and such of those demons who were devoted to him, were rejoiced.

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राघवः प्रमां प्रीतिं जगाम सहलक्ष्मणः ॥ ६-११२-१८

स तद्राज्यं महत्प्राप्य रामदत्तं विभीषणः ।

18. **raaghavaH** = Rama; **saha lakShmaNaH** = together with Lakshmana; **jagaama** = obtained; **paramaam** = great; **priitim** = delight; **saH** = that; **vibhiiShaNaH** = Vibhishana; **praapya** = having gained; **tat mahat raajyam** = that great kingdom; **raama dattam** = bestowed on him by Rama; (was also greatly delighted).

Rama together with Lakshmana were greatly delighted. That Vibhishana, having gained that great kingdom bestowed on him by Rama, was also greatly delighted.

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प्रकृतीः सान्त्ययित्वा च ततो राममुपागमत् ॥ ६-११२-१९

दध्यक्षतान् मोदकांश्च लाजाः सुमनसस्तथा ।

आजह्रथ संतुष्टाः पौरास्तस्मै निशाचराः ॥ ६-११२-२०

19-20. **saantvayitvaa** = after consoling; **prakR^itiiH** = his people; **tataH** = (Vibhishana) then; **upaagamat** = approached; **raamam** = Rama; **tataH** = then; **nishaacharaaH** = the demons; **pauraaH** = who were residing in the city; **samtuShTaaH** = were quite delighted; **aajahruH** = and brought; **tasmaiH** = to him; (by way of presents) **dadhi** = curds; **akShataan** = unbroken grains of rice; **modakaamshcha** = sweets shaped like balls; **laajaaH** = parched grains of unhusked rice; **tathaa** = and; **sumanasaH** = flower also.

After consoling his people, Vibhishana then sought to presence of Rama. Now, the demons who were residing in the city were quite delighted and brought to him (by way of presents) curds, unbroken grains of rice, sweets shaped like balls, parched grains of unhusked rice and flowers too.

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स तान् गृहीत्वा दुर्धर्षो राघवाय न्यवेदयत् ॥ ६-११२-२१

माङ्गल्यं मङ्गलं सर्वं लक्ष्मणाय च वीर्यवान् ।

21. **gR^ihiitvaa** = accepting; **taan** = them; **viiryavaan** = the valiant; **saH** = Vibhishana; **durdharShaH** who was unconquerable; **nyavedayat** = offered; **sarvam** = all; **maan^galyam** = those auspicious objects; **raaghavaaya** = to Rama; **lakShmaNaaya** = and to Lakshmana; **mangalam** = happily.

Accepting them, the valiant and unconquerable Vibhishana happily offered all those auspicious objects to Rama and Lakshmana.

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कृतकार्यं समृद्धार्थं दृष्ट्वा रामो विभीषणम् ॥ ६-११२-२२

प्रतिजग्राह तत्सर्वं तस्यैव प्रियकाम्यया ।

22. **dR^iShTvaa** = seeing; **vibhiiShaNam** = Vibhishana; **kR^ita kaaryam** = who had accomplished his act; **samR^iddhaartham** and increased his resources; **raamaH** = Rama; **pratijagraaha** = accepted; **tat** = it; **sarvam** = all; **tasya priya kaamyayaa eva** = with a sole desire to show gracefulness to him.

Seeing Vibhishana, who had accomplished his act and increased his resources, Rama accepted it all, with a sole desire to show gratefulness to him.

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ततह् शैलोपमं वीरं प्राञ्जलिं प्रणतं स्थितम् ॥ ६-११२-२३

उवाचेदं वचो रामो हनूमन्तं प्लवङ्गमम् ।

23. **taaH** = thereupon; **raamaH** = Rama; **uvaacha** = spoke; **idam vachaH** = the following words; **viira hanuumantam** = to the valiant; **plavaN^gamam** = the monkey; **shailopamam** = who

was equal in size to a mountain; **sthitam** = and who was standing; **praNatam** = humbly; **praaN^jalim** = with his palms joined together for salutation.

Thereupon, Rama spoke the following words to the valiant Hanuma the monkey who was equal in size to a mountain and who was standing in humility, with his hands joined in salutation.

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अनुज्ज्ञाप्य महाराजमिमं सौम्य विभीषणम् ॥ ६-११२-२४

प्रविश्य नगरीं लङ्कां कौशलं ब्रूहिमैथिलीम् ।

24. **saumya** = O the benevolent one!; **anujJNaapya** = taking permission from; **imam vibhiiShaNam** = this Vibhishana; **maahaaraajam** = the great king; **praveshya** = and entering into; **laN^kaam nagarim** = the City of Lanka; **bruuhi** = inform; **kaushalam** = about our welfare; **maithiliim** = to Seetha.

"O the benevolent one! Taking permission from this Vibhishana, the great king and entering into the City of Lanka, inform about our welfare to Seetha."

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वैदेह्यै मां कुशलिनं सुग्रीवं च सलक्ष्मणम् ॥ ६-११२-२५

अचक्ष्व वदतां श्रेष्ठ रावणं च हतं रणे ।

25. **shreShTha vadataam** = O Hanuma; the proficient one in speech!; **aachakShva** = tell; **vaidehyai** = Seetha; (that); **maam** = myself; **sa lakShmaNam** = along with Lakshmana; **sugriivam cha** = and Sugreeva; **kushalinam** = are well; **raavaNam** = and that Ravana; **hatam** = had been killed; **raNe** = in battle.

"O Hanuma, the proficient one in speech! Inform Seetha that myself together with Lakshmana and Sugreeva are well and that Ravana had been killed in battle."

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प्रियमेतदुदाहृत्य वैदेह्यस्त्वं हरीश्वर ॥ ६-११२-२६

प्रतिगृह्य च संदेशमुपावर्तितुमर्हसि ।

26. **hariishvara** = O the master of monkeys!; **udaahR^itya** = making clear; **etat** = this; **priyam** = favourite news; **vaidehyaaH** = to Seetha; **arhasi** = you ought; **upaavartitum** = to return; **pratigR^ihya** = taking back; **samdesham** = her message.

"O Hanuma the master of monkeys! Making clear this favourite news to Seetha, you ought to return, taking back her message."

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये युद्धकाण्डे द्वादशाधिकशततमः सर्गः

Thus, this is the 112th chapter in Yuddha Kanda of Valmiki Ramayana, the First Epic poem of India.

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Book VI : Yuddha Kanda - Book Of War

Chapter [Sarga] 113 Verses converted to UTF-8, Nov 09

Introduction

Matali, Indra's charioteer leaves the battle-field and returns to his heaven. Then, Rama instructs Lakshmana to arrange for the installation of Vibhishana on the throne of Lanka. Lakshmana arranges to get sea-water from some monkey-chiefs and sprinkles it on Vibhishana, to install him as the King of Lanka, in the presence of the demons there. Then, Rama sends his message to Seetha through Hanuma.

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इति प्रतिसमादिष्टो हनूमान्मारुतात्मजः ।
प्रविवेश पुरीं लङ्कां पूज्यमानो निशाचरैः ॥६-११३-१॥

1. iti prati samaadiShTaH = thus directed; (by Rama); hanuman = Hanuma; maarutaatmajaH = the son of wind-god; pravivesha = entered; laN^kaam puriim = the City of Lanka; puujyamaanaH = being respectfully received; nishaacharaiH = by the demons.

Thus directed by Rama, Hanuma the son of wind-god, entered deeply into the City of Lanka, being respectfully received by the demons.

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प्रविश्य च पुरीं लङ्कामनुङ्ग्य विभीषणम् ।
ततस्तेनाभ्यनुज्ञातो हनूमान् वृक्षवाटिकाम् ॥६-११३-२॥
संप्रविश्य यथान्यायम् सीताया विदितो हरिः ।
ददर्श शशिना हीनां सातङ्कामिव रोहिणीम् ॥६-११३-३॥
वृक्षमूले निरानन्दां राक्षसीभिः परीवृताम् ।
निभृतः प्रणतः प्रह्वः सौअभिगम्याभिवाद्य च ॥६-११३-४॥

2-4. saH = that; hanuumaan = Hanuma; hariH = the monkey; viditaH = known; siitaayaaH = to Seetha; pravishya = having entered; laN^kaam puriim = the City of Lanka; anujJNaasya = seeking permission; vibhiiShaNam = from Vibhishana; abhyanujJNaataH = obtaining permission; tena = from him; sampravishya = and entering; yathaa nyaayam = as per the regulation; vR^ikShavaaTikam = the grove of trees; dadarsha = saw; vR^ikShamuule = at the foot of a tree; (Seethe); hiinaam = bereft of; mR^ijayaa = freshness; saataNkaam rohiNiimiva = like a frightened cow; niraandaam = joyless; parivR^itaam = and surrounded; raakShasiibhiH = with female-demons; abhigamya = approaching; (her) praNataH = humbly; abhivaadya cha = offering his salutation; prahvaH = by bending his head; saH = he; nibhR^itaH = kept silent.

That Hanuma, the monkey, known to Seetha, having entered the City of Lanka, seeking permission from Vibhishana, getting approval from him and entering Ashoka grove as per the prevailing regulation, saw at the foot of a tree, Seetha, who was bereft of freshness, looking

joylessly like a frightened cow and surrounded with female-demons. Approaching her humbly by offering salutation to her in bending his head, he stood there silently.

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दृष्ट्वा समागतं देवी हनूमन्तं महाबलम् ।
तूष्णीमास्त तदा दृष्ट्वा स्मृत्वा हृष्टाभवत्तदा ॥६-११३-५॥

5. dR^iShTvaa = on seeing; mahaabalam = the mighty; hanuumantam = Hanuma; samaagatam = who came there; devii = Seetha; tadaa = then; aasta = kept herself; tuuShNiim = silent; dR^iShTvaa = seeing; smR^itvaa = and recollecting (him); tadaa = then; abhavat hR^iShTaa = se became rejoiced.

Even after seeing the mighty Hanuma who came there, Seetha kept herself silent. Then, seeing and recollecting him, she became rejoiced.

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सौम्यं तस्या मुखं दृष्ट्वा हनूमान् प्लवगोत्तमः ।
रामस्य वचनं सर्वमाख्यातुमुपचक्रमे ॥६-११३-६॥

6. dR^iShTvaa = seeing; tasyaa = her; saumyam = cool; mukham = face; hanuumaan = Hanuma; plavagottamaH = the excellent monkey; upachakrame = began; aakhyaatum = to narrate; sarvam = the entire; vachanam = message; raamasya = of Rama.

Seeing her cool face, Hanuma the excellent monkey began to narrate the entire message of Rama.

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वैदेहि कुशली रामः ससुग्रीवः सलक्ष्मणः ।
विभीषणसहायश्च हरीणां सहितो बलैः ॥६-११३-७॥

7. vaidehi = O Seetha!; raamaH = Rama; saha suriiva lakShmaNaH = together with Sugreeva lakShmaNaH = together with Sugreeva and Lakshmana; vibhiiShaNa sahaayashcha = along with vibhishana as his supporter; hariiNaam balaiH sahitaH = and collectively with the army of monkeys; kushalii = is well.

"O Seetha! Rama is well, together with Sugreeva and Lakshmana, along with Vibhishana as his supporter and collectively with the army of monkeys."

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कुशलं चाह सिद्धार्थो हतशत्रुरिन्दमः ।
विभीषणसहायेन रामेण हरिभिः सह ॥६-११३-८॥
निहतो रावणो देवि लक्ष्मणस्य नयेन च वीर्यवान् ।

8. devi = O the divine lady!; hata shatruH = having destroyed his enemy; amitrajit = Rama; the annihilator of his adversaries; siddhaarthah = having accomplished his object; aaha = is informing; tvaa = you; kushalam = about his welfare; raameNa = by Rama; lakShmaNena = and by Lakshmana; vibhiShaNa sahaayena = with the support of Vibhishana; haribhiH saha = along with the monkeys; viiryavaan raavaNaH = the valiant Ravana; nihataH = has been killed.

"O the divine lady! Having destroyed his enemy, Rama the annihilator of his adversaries, having accomplished his object, is informing you about his welfare. Rama and Lakshmana, with the support of Vibhishana and the monkeys, killed the valiant Ravana."

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प्रियमाख्यामि ते देवि भूयश्च त्वां सभाजये ॥६-११३-९

तव प्रभावाद्धर्मज्ञे महान् रामेण संयुगे ।

लब्धोऽयं विजयः सीते स्वस्था भव गतज्वरा ॥६-११३-१०

9-10. **devi** = O the divine lady!; **aakhyaami** = I am telling; **priyam** = a pleasant news; **bhuuyaH** = and again; **tvaam** = sabhaajaye = eulogizing you; **siite** = O Seetha; **dharmajJNe** = knowing what is right!; **tava prabhaavaat** = because of your power; **ayam** = this; **mahaan** = great; **vijayaH** = victory; **labhdaH** = has been accomplished; **raamena** = by Rama; **samyuge** = in battle; **bhava** = be; **svasthaa** = comfortable; **gatajvavaa** = free from grief.

"O the divine lady! I am telling a pleasant news and again eulogizing you. O Seetha, the knower of righteousness! Rama accomplished this great victory in the battle, because of your power. Be free from your grief and be comfortable."

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रावणश्च हतः शत्रुर्लङ्का चैव वशीकृता ।

मया ह्यलब्धनिद्रेण धृतेन तव निर्जये ॥६-११३-११

प्रतिज्ज्ञैषा विनिस्तीर्णा बद्ध्वा सेतुं महोदधौ ।

11. **raavaNashcha** = Ravana; **shatruH** = the enemy; **hataH** = was killed; **laN^kaachaiva** = even the Lanka too; **vashiikR^itaa** = has been subdued; **dhR^itena** = with a firm determination; **nirjaye** = to win you back; **mayaa** = by me; **alabdha nidreNa** = who have had no sleep; **baddhvaa** = having constructed; **setum** = a bridge; **mahodadhe** = across the great ocean; **ehhaa** = this; **pratiJJnaa** = vow (of winning you back); **vinistiirNaa** = has been redeemed.

"Ravana, the enemy was killed. Even the Lanka has been subdued. With a firm determination to win you back, by me who have had no sleep, a bridge has been constructed across the great ocean and this vow (of winning you back) has been fulfilled."

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संभ्रमश्च न कर्तव्यो वर्तन्त्या रावणालये ॥६-११३-१२

विभीषणविधेयं हि लङ्कैश्वर्यमिदं कृतम् ।

12. **sambhramaH cha na kartavyaH** = you ought not to fear; **vartyantyyaa raavaNaalaya** = for having stayed in Ravana's abode; **idam** = this; **laN^kaishvaryaam** = kingdom of Lanka; **kR^itam hi** = has been placed indeed; **vibhiiShana vidheyam** = under the dominion ship of Vibhishana.

"You ought not to have any fear, living as you do in Ravana's abode. This kingdom of Lanka has now been placed indeed under the dominion ship of Vibhishana."

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तदाश्चसिहि विस्रब्धं स्वगृहे परिवर्तसे ॥६-११३-१३

अयं चाभ्येति संहृष्टस्त्वद्दर्शनसमुत्सुकः ।

13. **tat** = that is why; **aashvasi hi** = console yourself; **visrabddham** = complacently; **parivartase** = you are staying; **svagR^ihe** = in your own house; **ayam cha** = this Vibhishana too; **abhyeti** = is coming; **tvaddarshana samutsakaH** = so eager as he is; **to see you.** **samhR^iShTaH** = with rejoice.

"That is why, console yourself complacently. You are staying in your own house. This Vibhishana too is coming to you with a rejoice, as he is so eager to see you."

एवमुक्ता तु सा देवी सीता शशिनिभानना ॥६-११३-१४

प्रहर्षेणावरुद्धा सा व्यहर्तुं न शशाक ह ।

14. **saa siitaa** = that Seetha; **devii** = the divine lady; **shashi nibhaananaa** = with her face resembling the moon; **evam** = thus; **uktaa** = spoken; **na shashaaka ha** = was not able; **vyaahartum** = to speak; **avaruddhaa** = tongue-tied as she was; **praharSheNa** = with a thrill of delight.

Hearing these words, that Seetha the divine lady, whose face resembled the moon, could not speak, tongue-tied as she was with a thrill of delight.

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ततोऽब्रवीद्धरिवरः सीतामप्रतिजल्पतीम् ॥६-११३-१५

किं त्वं चिन्तयसे देवि किं च मां नाभिभाषसे ।

15. **tataH** = thereupon; **harivaraH** = Hanuma; **abraviit** = spoke; **siitaam** = to Seetha; **apratijalpatiim** = who was not making any answer; (as follows); **devii** = O divine lady!; **kim** = what; **tvam** = are you; **chintayase** = reflecting upon?; **kim** = why; **naabhibhaaShase** = don't you speak; **maam** = to me?

Thereupon, Hanuma spoke to Seetha, who was not making any answer (as follows): "O divine lady! What are you reflecting upon? Why don't you speak to me?"

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एवमुक्ता हनुमता सीता धर्मपथे स्थिता ॥६-११३-१६

अब्रवीत्परमप्रीता बाष्पगद्गदया गिरा ।

16. **evam** = thus; **uktaa** = asked; **hanuumataa** = by Hanuma; **siitaa** = Seetha; **sthitaa** = who was established; **dharmapathe** = in a righteous path; **paramapriitaa** = was very much delighted; **abraviit** = and spoke; **giraa** = in a voice; **baShpagadgadaya** = choked with tears.

Thus asked by Hanuma, Seetha, who was ever established in a righteous path, was very much delighted and spoke (as follows) in a voice choked with tears.

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प्रियमेतदुपश्रुत्य भर्तुर्विजयसंश्रयम् ॥६-११३-१७

प्रहर्षवशमापन्ना निर्वक्त्यास्मि क्षणान्तरम् ।

17. **upashrutya** = hearing; **etat priyam** = this pleasant news; **vijaya samshrayam** = about the victory; **bhartuH** = of my husband; **asmi** = I became; **nirvaakyaa** = speechless; **kShaNaantaram** = for a while; **aapanna praharShavasham** = overpowered as I was by extreme joy.

"Hearing these pleasant tidings about the victory of my husband, I became speechless for a while, overpowered as I was, by extreme joy."

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न हि पश्यामि सदृशं चिन्तयन्ती प्लवङ्गम ॥६-११३-१८

मत्प्रियाख्यानकस्येह तव प्रत्यभिनन्दनम् ।

18. **plavamgame** = O Hanuma!; **na pashyaami hi** = I do not indeed see; **sadR^isham** = any appropriate thing; **iham** = here; **pratyabhinandanam** = which pleases you in return; **matpriyaakhaanakasya** = to; you; who have announced these tidings; pleasant to me; **chintayantii** = even after enervating my brain.

"O, Hanuman! I indeed do not see any appropriate thing here, which pleases you in return, to offer you, who have announced these tidings pleasant to me, even after enervating my brain."

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न च पश्यामि तत्सौम्य पृथिव्यामपि वानर ॥६-११३-१९
सदृशं मत्प्रियाख्याने तव दातुं भवेत्समम् ।

19. na cha pashyaami = nor; do I perceive; sadR^isham kimchana = anything worthy of you; pR^ithivyaam = on this earth; priyaakhyena sadR^isham = or comparable to the act of conveying this agreeable news (to me); dattvaa yat = and on bestowing which; tava = on you; sukham = happiness; bhavet = may come to me.

"Nor, do I perceive anything worthy for you on this earth for you act of conveying this agreeable news to me and on bestowing which on you, happiness may come to me."

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हिरण्यं वा सुवर्णं वा रत्नानि विविधानि च ॥६-११३-२०
राज्यं वा त्रिषु लोकेषु नैतदर्हति भाषितुम् ।

20. naarhati = nothing is worthy; etat = of this; bhaShitam = message; hiraNyam vaa = nor gold; vividhaani ratnaani = nor the different diamonds; raajyam vaa = nor the sovereignty; triShu lokeShu = of the three worlds.

"Neither silver, nor gold nor even diamonds nor the sovereignty of the three worlds, can be worthy of this message."

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एवमुक्तस्तु वैदेह्या प्रत्युवाच प्लवङ्गमः ॥६-११३-२१
प्रगृहीताज्जलिर्वाक्यं सीतायाः प्रमुखे स्थितः ।

21. evam = thus; uktaH = spoken; vaidehyaa = by Seetha; plavangamaH = hnuma; sthitaH = standing; pramukhe = with his face turned; siitaayaaH = towards Seetha; pragR^ihiitaaN^jaliH = and with his hands joined in salutation; pratyuvaacha = replied; harShaata = joyfully (as follows):

Hearing the words of Seetha, Hanuma standing with his face turned towards Seetha and with his hands joined in salutation, joyfully replied as follows:

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भर्तुः प्रियहिते युक्ते भर्तुर्विजयकाङ्क्षिणि ॥६-११३-२२
स्निग्धमेवंविधं वाक्यं त्वमेवार्हसि भाषितुम् ।

22. anindite = O faultless lady; yukte = interested; priyahite = in things which are agreeable and beneficial; bhartuH = to husband; vijayakaaN^kShiNi = and wishing for his victory!; tvameva = you alone; arhasi = deserve (to speak); evamvidham = such; vaakyam = words; snigdham = endowed with affection.

"O faultless lady, interested in things agreeable and beneficial to husband and wishing for his victory! You alone deserve to speak such words filled with affection."

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तवैतद्वचनं सौम्ये सारवत्स्निग्धमेव च ॥६-११३-२३
रत्नौघाद्विविधाच्चापि देवराज्याद्विशिष्यते ।

23. **saumye** = O gentle lady!; **etat tava vachanam** = these words of yours; **saaravat** = with preciousness; **snigdhamevacha** = and affection; **vishiShyate** = are better than; **vividhaat ratnaughaat** = various kinds of heaps of diamonds; **devaraajyaat** = or the sovereignty over the gods.

"O gentle lady! These words of yours, endowed with preciousness and affection, are better than various kinds of collection of diamonds or the sovereignty over the celestials."

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अर्थतश्च मया प्राप्ता देवराज्यादयो गुणाः ॥६-११३-२४

हतशत्रुं विजयिनं रामं पश्यामि यत्स्थितम् ।

24. **pashyaami** = I am seeing; **raamam** = Rama; **susthitam** = in good condition; **hatashatrum** = he having killed the enemies; **vijayinam** = and having attained victory; **arthataH** = that is to say; **devaraajyaadayaH** = sovereignty over the celestial and other; **guNaH** = good qualities; **praaptaaH** = have been obtained; **mayaa** = by me.

"I see Rama victorious and happy, he having killed the enemies and having obtained victory. That is to say, I have attained the blessing like the sovereignty over the celestials and other good qualities."

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तस्य तद्वचनं श्रुत्वा मैथिली जनकात्मजा ॥६-११३-२५

ततः शुभतरं वाक्यमुवाच पवनात्मजम् ।

25. **shrutvaa** = hearing; **tat vachanam** = those words; **tasya** = of Hanuma; **maithilii** = Seetha; **janakaatmajaa** = the daughter of Janaka; **tataH** = thereupon; **uvaacha** = spoke; **shubhataram vaakyam** = the following most auspicious words; **pavanaatmajam** = to Hanuma.

Hearing those words of Hanuma, Seetha the daughter of Janaka thereupon spoke the following auspicious words to Hanuma.

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अतिलक्षणसंपन्नं माधुर्यगुणभूषितम् ॥६-११३-२६

बुद्ध्या ह्यष्टाङ्गया युक्तं त्वमेवार्हसि भाषितम् ।

26. **tvameva** = you alone; **arhasi** = are worthy; **bhaaShitum** = can utter; (these words); **atilakShaNa sampannam** = endowed with exceedingly good attributes; **maadhurya guNa bhuuShitam** = embellished with a grace of style; **yuktam** = filled; **buddhyaa** = with an intelligence; **aShTaaNgayaa** = consisting of eight excellences.*

"You alone can utter these words, endowed with exceedingly good attributes, embellished with a grace of style and filled with an intelligence, consisting of eight excellences.*"

*1) Keenness to hear discourse on the Spirit 2) readiness to hear such discourses, 3) receptivity, 4) retentive power, 5) reasoning for and 6) against a proposition, 7) the faculty of comprehension and 8) realization of truth: These are the eight characteristics of good intelligence, according to Neetisara Kamandaka, often quoted by the commentators in Sanskrit: shushruShaa shravaNaM chaiva | ghruhaNaM dhaaraNaM tathaa | uuhoapehoarthavijjNaanaM | tattvajjNaanaM cha dhiiguNaaH | |

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श्लाघनीयोऽनिलस्य त्वं सुतः परमधार्मिकः ॥६-११३-२७

बलं शौर्यं श्रुतं सत्त्वं विक्रमो दाक्ष्यमुत्तमम् ।

तेजः क्षमा धृतिः स्थैर्यं विनीतत्वं न संशयः ॥६-११३-२८

27-28. tvam = you; shlaaghaniya = are a praiseworthy; paramadhaarmikaH = and supremely virtuous; sutaH = son; anilasya = of the wind-god; bahavaH = Numerous; shobhanaaH = good; guNaaH = qualities; tvayyeva = are there in you alone; etc = they are here; anye = along with others; balam = strength; shauryam = valour; shrutam = knowledge of scriptures; sattvam = vigour; vikramaH = prowess; daakShyam uttamam = superlative skill (in action); tejaH = spirit; kShamaa = forbearance; dhR^itiH = firmness; sthairyam = stability; viniitavm = and humility; na samshayaH = there is no doubt (about it).

"You are a praiseworthy and supremely virtuous son of the wind-god. Numerous good qualities are there in you along (as follows, along with others): strength, valour, knowledge of scriptures, vigour, prowess, superlative skill (in action), spirit, forbearance, firmness, stability and re is no humility. There is no doubt about it."

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अथोवाच पुनः सीतामसंभ्रातो विनीतवत् ॥६-११३-२९

प्रगृहीताज्जलिर्हर्षात् सीतायाः प्रमुखे स्थितः ।

29. atha = thereafter; (Hanmua); pragR^ihiitaaN^jaliH = having joined his hands together in salutation; sthitaH = having stood; purataH = in front; siitaayaaH = of Seetha; asambhraantaH = free from flurry; viniitavat = and with humility; punaH = again; uvaacha = spoke; siitaam = to Seetha (as follows):

Thereafter, having joined his hands together in salutation, standing in front of Seetha in humility and free from flurry, Hanuma again spoke to Seetha (as follows):

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इमास्तु खलु राक्षस्यो यदि त्वमनुमन्यसे ॥६-११३-३०

हन्तुमिच्छामि ताः सर्वा याभिस्त्वं तर्जिता पुरा ।

30. imaaH = these women; puraa = earlier; yaabhiH = by whom; tvam = you; tarjitaa = have been frightened; (those are); raakShasya khalu = indeed the female demons; tvam anumasyase yadi = if you permit me; ichchhaami = I wish; hantum = to kill; taaH sarvaaH = all of them.

"If you permit me, I wish to kill of all these notorious female-demons, by whom you have been frightened earlier."

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क्लिश्यन्तीं पतिदेवां त्वामशोकवनिकां गताम् ॥६-११३-३१

घोररूपसमाचाराः क्रूराः क्रूरतरेक्षणाः ।

इह श्रुता मया देवि राक्षस्यो विकृताननाः ॥६-११३-३२

असकृत्परुषैर्वाक्यैर्वदन्त्यो रावणाज्ञया ।

31-32. kruuraaH raakShasyaH = (These) cruel female-demons; ghoraruupa samaacharaaH = of terrific form and behavior; kruuratarekShaNaaH = with still more cruel eyes; vikrutaananaa = having ugly faces; shrutaaH = were heard; maya = by me; iha = here; vadantyaH = speaking; paruShaiH = harsh; vaakayiH = words; tvaam = to you; patidevaam = who are so devoted to your husband; asakR^it = again and again; raavaNaajJNayaa = at Ravana's command gataam klishyantiim = when you were getting hardships; ashokavanikaam = in the Ashoka grove; devii = O divine lady!

"These cruel female-demons of terrific form and behavior, with still more cruel eyes, having ugly faces, were heard by me here speaking again and again harsh words to you, who are so devoted to your husband, at Ravana's command, when you were suffering hardships in the Ashoka grove, O divine lady!"

विकृता विकृताकाराः कृताः क्रूरकचेक्षणाः॥६-११३-३३

इच्छामि विविधैर्घातैर्हन्तुमेताः सुदारुणाः ।

राक्षस्यो दारुणकथा वरमेतं प्रयच्छ मे ॥६-११३-३४

33-34. **ichchhami** = I wish; **hantum** = to kill; **vividhaiH ghaataiH** = with various kinds of strokes; **kruuraaH** = these cruel; **sudaaruNaaH** = extremely rough; **raakShasasya vikR^itaaraaH** = deformed female-demons; **vikR^itaaH** = with distorted features; **kruurakachakShaNaaH** = and terrific hairs and eyes; **daaruNakathaaH** = talking together roughly; **prayachchha** = (Pray) grant; **etat** = this; **varam** = boon; **me** = to me.

"I wish to kill with various kinds of strokes, these cruel, extremely rough and deformed female-demons, with distorted features and terrific hairs and eyes, talking together roughly. (Pray) grant this boon to me."

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मुष्टिभिः पाणिभिश्चैव चरणैश्चैव शोभने ।

जङ्घाजानुप्रहारैश्च दन्तानां चैव पीडनैः ॥६-११३-३५

भक्षणैः कर्णनासानां केशानां लुञ्चनैस्तथा ।

भृशं शुष्कमुखीभिश्च दारुणैर्लङ्घनैर्हतैः ॥६-११३-३६

विभिन्नशङ्कुग्रीवांशपार्श्वकैश्च कलेवरैः ।

निपात्य हन्तुमिच्छामि तव विप्रियकारिणीः ॥६-११३-३७

35-37. **ichchhaami** = I wish; **hantum** = to kill; **tava vipriyakaariNiiH** = (the female-demons) who have spoken harsh words to you and = wronged you; **nipaatyaa** = striking them down; **muShTibhiH** = with my fists; **paaNighaataishcha** = hand-blows; **vishaalaiH baahuH** = long arms; **jaJNaa jaanujaanuprahaaraishcha** = the blows of my shanks and knees; **dantaanaam piiDanaiH** = by causing pain to their teeth; **karNa naasaanaam bhakShanaiH** = biting off their ears and nose; **tathaa** = and; **keshaanaam luN^chhanaiH** = pulling out their hair; **bhR^isham shuShkamukhaishcha** = making them very much dry-mouthed; **daaranaiH** = tearing them off; **laN^ghanaiH** = leaping over them; **hataiH** = encountering them; **kalevaraiH nipaatyaa** = and throwing down their bodies; **vibhinna shaN^kugriivaamsa paarshvakaiH** = with their burst cheeks; necks; shoulders and ribs.

"I wish to kill the female-demons, who have spoken harsh words to you and wronged you, striking them down with my fists, hand-blows, long arms, blows of my shanks and knees, by causing pain to their teeth, biting off their ears and nose and pulling out their hair, making them severely dry-mouthed, tearing them off, leaping over them, encountering them and throwing down their bodies, with their burst cheeks, necks, shoulders and ribs."

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एवम्प्रकारैर्बहुभिर्विप्रकारैर्यशस्विनि ।

घातये तीव्ररूपाभिर्याभिस्त्वं तर्जिता पुरा ॥६-११३-३८

38. **yashasvini** = O illustrious lady!; **samprahaarya** = striking them; **bahubhiH prahaaraiH** = with several blows; **evam** = in this way; **ghaataye** = I would destroy; **tiivraruupaabhiH** = the female demons of terrible form; **yaabhiH** = by whom; **tarjitaa** = you have been threatened; **puraa** = in the past.

"O illustrious lady! Striking them with several blows in this way, I would destroy the female-demons of terrible form, by whom you have been threatened in the past."

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इत्युक्ता सा हनुमता कृपणा दीनवत्सला ।

हनुमन्तमुवाचेदं चिन्तयित्वा मिमृश्य च ॥६-११३-३९

39. **chintayitvaa** = reflecting; **vimR^ishacha** = and pondering (for a while); **uktaa** = when spoken; **iti** = thus; **hanumataa** = by Hanuma; **saa kR^ipaNaa** = the compassionate Seetha; **diina vatsalaa** = who was kind to the miserable; **uvaacha** = spoke; **hanumantam** = to Hanuma; **idam** = as follows:

Reflecting as pondering for a while, when spoke thus by Hanuma, the compassionate Seetha, who was kind to the miserable, spoke to Hanuma as follows:

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राजसंश्रयवश्यानां कुर्वतीनां पराजया ।

विधेयानां च दासीनां कः कुप्येद्वानरोत्तम ॥६-११३-४०

40. **vaanarottama** = O the foremost of monkeys!; **kaH** = who; **kupyet** = will be angry; **daasiinaam** = with servant maids; **raja samshrayavashyanaam** = who are dependent on the command of their king; **kurvatiinaam vidheyaanaam** = and work; **paraajJNayaa** = in obedience to the orders of others.

"O the foremost of monkey! Who will be angry with servant-maids, who are dependent on their king's command and work in obedience to the orders of others?"

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भाग्यवैषम्य योगेन पुरा दुश्चरितेन च ।

मयैतेत्प्राप्यते सर्वं स्वकृतं ह्युपभुज्यते ॥६-११३-४१

41. **etat sarvam** = all this; **praapyate** = is reaped; **mayaa** = by me; **bhaagya vaiShamya doSheNa** = as a consequence of my bad fortune; **duShkR^itena** = or by a misdeed committed by me; **purastaat** = in the past; **saakR^itam** = the fruit of one's own making; **upabhujyte hi** = is indeed experienced (in one's life).

"All this is reaped by me, as a consequence of my bad fortune or an account of a misdeed committed by me in the past. The fruit of one's own making is indeed experienced (in one's life)."

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मैवं वद महाबाहो दैवी ह्येषा परा गतिः ।

प्राप्तव्यं तु दशा योगान्मयैतदिति निश्चितम् ॥६-११३-४२

दासीनां रावणस्याहं मर्षयामीह दुर्बला ।

42. **mahaabaaho** = O the great armed!; **maavada** = do not speak; **evam** = like this; **eShaa** = this; **paraa hi** = is indeed great; **daivii gatiH** = divine strategy; **nishchitam** = it was decided; **iti** = that; **idam** = this situation; **praaptavyam** = is to be obtained; **mayaa** = by me; **dashaayogaat** = due to the application of fate; **durbalaa** = feeble; **aham** = (as) I am; **marShayaami** = I am forgiving; **daasiinaam** = the servant-maids; **raavaNasya** = of Ravana; **iha** = here.

"O the great-armed Hanuma! Do not speak like this. This is indeed a great divine strategy. It was ordained that this type of situation is to be obtained by me, due to the application of fate. Feeble as I am in these matters, I am forgiving the servant-maids of Ravana here."

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आज्ञप्ता रावणेनैता राक्षस्यो माम् अतर्जयन् ॥६-११३-४३

हते तस्मिन्न कुर्युर्हि तर्जनं वानरोत्तम ।

43. **maarutaatmaja** = O Hanuma!; Ravana the demon; **iha** = here; **raakShasyaH** = the female-demons; **tarjayanti** = threatened; **kurvanti** = they will not do; **tarjanam** = the threatening.

"O Hanuma! As commanded by Ravana the threatened me. As he is dead now, they will not do the threatening."

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अयं व्याघ्रसमीपे तु पुराणो धर्मसंहितः ॥६-११३-४४

ऋक्षेण गीतः श्लोको मे तं निबोध प्लवङ्गम ।

44. **plavangama** = O Hanuma!; **asti** = there is; **puraaNaH** = an old; **shlokaH** = axim; **dharma samhitaH** = possessed of merit; **giitaH** = actually uttered; **R^ikSheNa** = by a bear; **vyaghrasamiipe** = in the presence of a tiger; **nibodha** = hear; **tam** = it (from me).

"O Hanuma! There is an old axim possessed of merit, actually uttered by a bear in the presence of a tiger. Hear it from me."

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न परः पापमादत्ते परेषां पापकर्मणाम् ॥६-११३-४५

समयो रक्षितव्यस्तु सन्तश्चारित्रभूषणाः ।

45. **samayaH** = a doctrine; (indicating that) **paraH** = a superior person; **naadatte** = does not undertake; **paapam** = a wicked deed; **pareShaam** = towards others; evil-doer; **rakShitavyaH tu** = is indeed to be protected; **santaH** = virtuous persons; **chaaritra bhuuShaNaaH** = have their good conduct as an ornament.

"A superior person does not take into account the sin of those who have committed an offence evil for evil must be carried out at all costs virtuous persons account good conduct as an ornament."

Formerly a tiger ran in pursuit of a hunter. The latter climbed up a tree. There was bear already preached on a bough of the tree. Making to the foot of the tree, the tiger addressed the following words to the bear: "Look here, both of us are denizens of the forest. The hunter is our common enemy. Therefore, knock him down from the tree." The bear, however, replied: "Having reached my abode, the hunter has in a way sought asylum with me. I am therefore not going to hurl him down; I would be deviating from my duty if I do so." Saying so, the bear laid himself down to sleep. The tiger now turned to the hunter and said, "Push the bear down. I shall afford protection to you." The hunter thereupon pushed the sleeping bear. The bear, however, clutched at another bough and thus escaped from falling down. The tiger now addressed the following appeal to the bear: "The hunter sought to hurl you down and has thus wronged you. Therefore push him down." Though pressed by the tiger again and again, the bear refused to hurl him down and repeated the above quoted verse in support of his attitude.

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पापानां वा शुभानां वा वधार्हानां प्लवङ्गम ॥६-११३-४६

कार्यं कारुण्यमार्येण न कश्चिन्नापराध्यति ।

46. **kaarunyam** = kindness; **kaaryam** = is to be shown; **aaryeNa** = by a noble person; **paapaanaam vaa** = either towards a sinner; **shubhaanaam vaa** = or a virtuous person; **athaapivaa** = or even; **vadhaarhaaNaam** = to person deserving to be killed; **na kashchit** = (for) There is none; **naaparaadhyati iti na** = who never commits a wrong.

"Kindness is to be shown by a noble person either towards a sinner or to a virtuous person or even to a person who deserves death, for, there is none who never commits a wrong."

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47. **ashobhanam** = evil; **kaaryam** = act; **na kaaryam** = is not to be done; **paapani kurvataamapi** = even to those who do evil-deeds; **loka himsaavihaaraaNaam** = in taking pleasure to harm people; **kruuraaNaam** = the cruel ones; **paapakarmaNaam** = who do evil deeds.

"No evil is to be done, even to those cruel persons of sinful deeds, who take pleasure to harm the life of others and continue to perpetrate their sinful acts."

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एवमुक्तस्तु हनुमान्सीतया वाक्यकोविदः ॥६-११३-४८

प्रत्युवाच ततः सीतां रामपत्नीं यशस्विनीम् ।

48. **evam** = thus; **uktaH** = spoken; **siitayaa** = by Seetha; **hanuman** = Hanuma; **vaakyakovidah** = who was skilled in speech; **tataH** = then; **pratyuvaacha** = replied; **aninditaam siitaam** = to the faultless Seetha; **raamapatriim** = the consort of Rama.

Hearing the words of Seetha, Hanuma who was skilled in speech, then replied to the faultless Seetha, Rama's consort (as follows):

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युक्ता रामस्य भवती धर्मपत्नी यशस्विनी ॥६-११३-४९

प्रतिसन्दिश मां देवि गमिष्ये यत्र राघवः ।

49. **devii** = O divine lady!; **bhavatii** = you; **guNaanvitaa** = endowed with virtue; **yuktaa** = are the apt; **dharmapatnii** = wife; **raamasya** = of Rama; **pratisamdesha** = give a message in return; **maam** = to me; **gamiShye** = I will go yatra = to the place where; **raaghavaH** = Rama is.

"O divine lady! You are the apt wife of Rama, full of virtue. Give me a message in return. I will go to the place where Rama is."

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एवमुक्ता हनुमता वैदेही जनकात्मजा ॥६-११३-५०

अब्रवीद्द्रष्टुमिच्छामि भर्तारं वानरोत्तम ।

50. **evam** = thus; **uktaa** = spoken; **hanumataa** = by Hanuma; **saa** = that; **vaidehii** = Seetha; **janakaatmajaa** = the daughter of Janaka; **abraviit** = spoke (as follows); **vaanarottama** = O the foremost of monkeys!; **ichchhaami** = I long; **draShTum** = to see; **bhartaaram** = my husband.

Thus spoken by Hanuma, that Seetha the daughter of Janaka spoke as follows: "O the foremost of monkeys! I long to see my husband."

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तस्यास्तद्वचनं श्रुत्वा हनुमान्पवनात्मजः ॥६-११३-५१

हर्षयन्मैथिलीं वाक्यमुवाचेदं महाद्युतिः ।

51. **shrutvaa** = hearing; **tat vachanam** = those words; **tasyaaH** = of Seetha; **mahaamatiH** = the highly intelligent; **maarutaatmajaH** = Hanuma; the son of wind-god; **harShayan maithiliim** = bringing delight to Seetha; **uvaacha** = spoke; **idam vaakyam** = the following words:

Hearing those words of Seetha, the highly intelligent Hanuma, the son of wind-god, bringing delight to Seetha, spoke the following words:

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पूर्णचन्द्राननं रामं द्रक्ष्यस्यार्ये सलक्ष्मणम् ॥६-११३-५२
स्थिरमित्रं हतामित्रं शचीव त्रिदशेश्वरम् ।

52. **drakShyasi** = you shall see; **adya** = today; **raamam** = Rama; **puurNachandramukham** = whose countenance is like a full moon; **sthitamitram** = whose friends (like Sugreeva and Vibhishana) are alive; **hataamitram** = whose enemies have been killed; **salakShmaNam** = along with (the consort of Indra); (would see); **tridasheshwaram** = Indra; the lord of gods.

"You shall see today, Rama whose countenance is like a full moon, whose friends (like Sugreeva and Vibhishana) are alive, whose enemies have been killed along with Lakshmana, as Shachi (the consort of Indra) would see Indra the lord of gods."

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तामेवमुक्त्वा राजन्तीं सीतां साक्षादिव श्रियम् ॥६-११३-५३
आजगाम महावेगो हनूमान्यत्र राघवः ।

53. **evam** = thus; **uktvaa** = speaking; **taam** = to that Seetha; **raajantiim** = who appeared radiant; **saakShaata shriyamiva** = before his eyes as Lakshmi the goddess of prosperity; **hanuman** = Hanuma; **mahaatejaaH** = a great splendor; **aajagaama** = came; **yatra** = to the place where; **raaghavaH** = Rama was.

Thus speaking to that Seetha, who appeared radiant before his eyes as Lakshmi the goddess of prosperity, Hanuma of great splendor, came to the place where Rama was.

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सपदि हरिवरस्ततो हनूमान् ।
प्रतिवचनं जनकेश्वरात्मजायाः ।
कथितमकथयद्यथाक्रमेण ।
त्रिदशवरप्रतिमाय राघवाय ॥६-११३-५४

54. **tataH** = thereafter; **hanuumaan** = Hanuma; **harivaraH** = the excellent of monkeys; **akathayat** = narrated; **sampadi katham** = speedily; **yathaakrameNa** = in order of sequence; **prativachanam** = the reply given; **janakeshvaraatmajaayaaH** = by Seetha the daughter of Janaka the king; **raaghavaaya** = to Rama; **tridashavarapratimaaya** = who was equal to Indra the chief of celestials.

Then, Hanuma the excellent of monkeys speedily narrated, in order of sequence, the message given by Seetha, to Rama who was equal to Indra the chief of celestials.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये युद्धकाण्डे त्रयोदशाधिकशततमः सर्गः

Thus, this is the 113th chapter in Yuddha Kanda of Valmiki Ramayana, the First Epic poem of India.

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Book VI : Yuddha Kanda - Book Of War

Chapter [Sarga] 114 Verses converted to UTF-8, Nov 09

Introduction

Rama sends Vibhishana to bring Seetha to his presence. Vibhishana brings Seetha to Rama's presence. Seetha casts her looks on the moon-like face of Rama, her beloved husband.

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तमुवाच महाप्रज्ञमभिगम्य प्लवङ्गमः ।
रामं वचनमर्थज्ञो वरं सर्वधनुष्मताम् ॥ ६-११४-१

1. saH mahaapraajJNaH = that highly intelligent; plavangamaH = Hanuma; abhivaadya = having offered his salutation; uvaacha = spoke; tam raamam = to that Rama; varam sarvadhanuShmataam = who was excellent among all the wielders of the bow; kamala patraakSham = and whose eyes resembled the louts-petals.

Having offered his salutation to that Rama, who was excellent among all the wielders of the bow and whose eyes resembled the lotus-petals, that highly intelligent Hanuma spoke to him as follows:

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यन्निमित्तोऽयमारम्भः कर्मणां च फलोदयः ।
तां देवीं शोकसन्तप्तां मैथिलीं द्रष्टुमर्हसि ॥ ६-११४-२

2. arhasi = you ought; draShTum = to see; taam deviim = that divine lady; shoka samaptaam = who is consumed by grief; yannimittaH = for whose sake; ayam = this; aarambhaH = undertaking; karmaNaam = of acts (was done); yaH = and which; phalodayaH = has borne fruit.

"You ought to see Seetha that divine lady who is consumed by grief, for whose sake this course of actions was undertaken and which has (now) borne fruit."

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सा हि शोकसमाविष्टा बाष्पपर्याकुलेक्षणा ।
मैथिली विजयं श्रुत्वा तव हर्षमुपागमत् ॥ ६-११४-३

3. shrutvaa = hearing; vijayam = the news of your victory; saa maithilii = that Seetha; shoka samaaviShTaa = stricken as she was with grief; abhikaaNkShati = is (now) longing; draShTum = to see; tvaam = you; baaShpa paryaakulekShaNaa = her eyes filled with tears of joy.

"Hearing the news of your victory, that Seetha, stricken as she was with grief, is now longing to see you, her eyes filled with tears of joy."

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पूर्वकात्प्रत्ययाच्चाहमुक्तो विश्वस्तया तया ।

भर्तारं द्रष्टुमिच्छामि कृतार्थं सहलक्ष्मणम् ॥ ६-११४-४

4. **tayaa** = by her; **vishvastayaa** = who has trust (in me); **pratyayaat** = because of confidence which had been inspired by me; **puurvakaat** = on a former occasion; **aham** = I; **uktaH** = was spoken (as follows); **'ichchhaami** = I desire; **draShTum** = to see; **bhartaaram** = my husband; **kR^itaartham** = who has accomplished his purpose; **saha lakShmaNam** = together with Lakshmana.

"By her, who has trust in me because of confidence which has trust in me because of confidence which had been inspired me on a former occasion, I was spoken as follows: 'I desire to see my husband, who has accomplished his purpose, together with Lakshmana.'"

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एवमुक्तो हनुमता रामो धर्मभृतां वरः ।

अगच्छत्सहसा ध्यानमासीद्वाष्पपरिप्लुतः ॥ ६-११४-५

5. **evam** = thus; **uktaH** = spoken; **hanumataa** = by Hanuma; **raamaH** = Rama; **varaH** = who was the foremost; **dharmabhR^itaam** = among the supporters of righteousness; **iiShat baaShpa pariplutaH** = was shightly overwhelmed with tears; **sahasaa** = and suddenly; **aagachchhat dhyaanam** = became a bit thoughtful.

Hearing Hanuma's words, Rama who was the foremost among the supporters of righteousness, was a little over whelmed with tears and suddenly became a bit thoughtful.

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दीर्घमुष्णं च निश्वस्य मेदिनीम् अवलोकयन् ।

उवाच मेघसङ्काशं विभीषणमुपस्थितम् ॥ ६-११४-६

6. **viniiH shvasya diirgham uShNam** = Drawing a deep and warm breath; **avalokayam** = and casting his looks; **jagatiim** = on the ground; **uvaacha** = he spoke (as follows); **vibhiiShaNam** = to Vibhishana; **meghasamkaasham** = who closely resembled a cloud in hue; **upasthitan** = and who was standing nearby.

Drawing a deep and warm breath and casting his looks on the ground, he spoke (as follows) to Vibhishana, who closely resembled a cloud in hue and who was standing nearby.

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दिव्याङ्गरागां वैदेहीं दिव्याभरणभूषिताम् ।

इह सीतां शिरःस्नातामुपस्थापय माचिरम् ॥ ६-११४-७

7. **upasthaapaya** = bring; **iha** = here; **siitaam** = Seetha; **shiraH snaanam** = after she has bathed her head; **divyaaN^garaagaam** = has been anointed with charming cosmetics; **divyaabharaNa bhuuShitaam** = and adorned with beautiful jewels; **maa chiram** = let there be no delay.

"Bring here Seetha, after she has bathed her head, has been anointed with charming cosmetics and adorned with beautiful jewels. Let there be no delay."

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एवमुक्तस्तु रामेण त्वरमाणो विभीषणः ।

प्रविश्यान्तःपुरं सीतां स्त्रीभिः स्वाभिरचोदयत् ॥ ६-११४-८

8. **evam** = thus; **uktaH** = spoken; **raamena** = by Rama; **vibhiiShaNam** = Vibhishana; **pravishya** = entering; **antaHpuram** = the gyaecium; **tvaramaaNaH** = in

haste; **achodayat** = communicated his presence; **siitaam** = to Seetha; **svaabhiH striibhiH** = through his own women.

Hearing the words of Rama, Vibhishana, after entering the gynaecium in haste, communicated his presence to Seetha, through his own women.

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ततः सीतां महाभागां दृष्ट्वावाच विभीषणः ।
मूर्ध्नि बद्धाञ्जलिः श्रीमान्विनीतो राक्षसेश्वरः ॥ ६-११४-९

9. **tataH** = then; **shriimaan** = the glorious; **vibhiiShaNah** = Vibhishana; **raakShaseshvaraH** = the king of demons; **dR^iShTvaa** = after seeing; **maahaabhaagaam** = the highly fortunate; **siitaam** = Seetha; **baddhaaN^jaliH** = with his palms joined; **muurdhni** = over his head; **viniitaH** = humbly; **uvaacha** = spoke (as follows):

Then, the glorious Vibhishana the king of demons, after seeing the highly fortunate Seetha, with his palms joined over his head, humbly spoke to her as follows:

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दिव्याङ्गरागा वैदेही दिव्याभरणभूषिता ।
यानमारोह भद्रं ते भर्ता त्वां द्रष्टुमिच्छति ॥ ६-११४-१०

10. **vaidehi** = O Seetha!; **divyaaNgaraagaaH** = anointed with charming cosmetics; **divyaabharaNa bhuuShitaaH** = and adorned with beautiful jewels; **bhadram te** = if you please; **aaroHa** = mount; **yaanam** = on the vehicle; **bhartaa** = your husband; **ichchhati** = wants; **draShTum** = to see; **tvaam** = you.

"O Seetha! Anointed with charming cosmetics and adorned with beautiful jewels if you please, mount on the vehicle. Your husband wants to see you."

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एवमुक्ता तु वैदेही प्रत्युवाच विभीषणम् ।
अस्नाता द्रष्टुमिच्छामि भर्तारं राक्षसाधिप ॥ ६-११४-११

11. **evam** = thus; **uktaa** = spoken; **vaidehii** = Seetha; **pratyuvaacha** = replied; **vibhiiShaNam** = to Vibhishana (as follows); **raakShaseshvara** = O king of demons!; **ichchhaami** = I wish; **draShTum** = to see; **bhartaaram** = my husband; **asnaatvaa** = even without taking the bath.

Hearing the words of Vibhishana, replied as follows: "O king of demons! I wish to see my husband, even without taking my bath."

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तस्यास्तद्वचनं श्रुत्वा प्रत्युवाच विभीषणः ।
यथाहं रामो भर्ता ते तत्तथा कर्तुमर्हसि ॥ ६-११४-१२

12. **shrutvaa** = hearing; **tat vachanam** = those words; **tasyaaH** = of Seetha; **vibhiiShaNah** = Vibhishana; **pratyuvaacha** = replied; **arhasi** = you ought; **kartum** = to do; **yathaa tathaa** = in whatever manner; **raamaH** = Rama; **te bhartaa** = your husband; **aaha** = mentioned; **tat** = that.

Hearing those words of Seetha, Vibhishana replied as follows: "You ought to do the bidding of Rama, your husband, as he has enjoined you to do."

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तस्य तद्वचनं श्रुत्वा मैथिली भ्रातृदेवता ।

भर्तृभक्तिव्रता साध्वी तथेति प्रत्यभाषत ॥ ६-११४-१३

13. **shrutvaa** = hearing; **tat rachanam** = those words; **tasya** = of Vibhishana; **saadhvii** = the virtuous; **maithilii** = Seetha; **patidevataa** = regarding her husband as a divinity; **vR^itaa** = endowed as she was; **bhartR^i bhaktyaa** = with a devotion to her husband; **pratyabhaaShata** = replied; **tatheti** = "so it be!"

Hearing those words of Vibhishana, the virtuous Seetha, regarding her husband as a divinity, endowed as she was with a devotion to her husband, said in reply, "So t be!"

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ततः सीतां शिरःस्नातां युवतीभिरलङ्कृताम् ।

महार्हाभरणोपेतां महार्हाम्बरधारिणीम् ॥ ६-११४-१४

आरोप्य शिबिकां दीप्तां परार्ध्याम्बरसंवृताम् ।

रक्षोभिर्बहुभिर्गुप्तामाजहार विभीषणः ॥ ६-११४-१५

14-15. **tataH** = then; **vibhiiShaNaaH** = Vibhishana; **aajahaara** = brought; **siitaam aaropya** = prevailing upon Seetha to ascend; **diiptaam shibikaam** = a shining palanquin; **paraarghyaambaraa samvR^itaam** = covered with an exceedingly valuable cloth; **guptaam** = and guarded; **bahubhiH raakShasaiH** = by numerous demons; **shiraasnaataam** = after she has bathed her head; **samyuktaam pratikarmaNaa** = after making use of toilet and other cleansing facilities; **mahaarhaambaradhaaraNiim** = had put on very costly robes; **mahaarhaabharaNopetaam** = and had been adorned with exceedingly valuable jewels.

Prevailing upon Seetha to ascend a shining palanquin, covered with an exceedingly valuable cloth and guarded by numerous demons, after she had bathed her head and cleansed her body, had put on costly robes and had been adorned with exceedingly valuable jewels, Vibhishana then brought her to the presence of Rama.

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सोऽभिगम्य महात्मानं ज्ञात्वाभिध्यानमास्थितम् ।

प्रणतश्च प्रहृष्टश्च प्राप्तां सीतां न्यवेदयत् ॥ ६-११४-१६

16. **abhigamya** = approaching; **mahaatmaanam** = the great-souled Rama; **aasthitam** = who was absorbed in thought; **jJNaataapi** = even after coming to know that Seetha had arrived; **saH** = vibhishana; **praNataH cha** = offered his obeisance; **prahR^iShTashcha** = and with full of great joy; **nyavedayat** = announced to him; **siitaam praaptaam** = that Seetha had arrived.

Approaching the great-souled Rama, who was absorbed in thought, even after coming to know that Seetha had arrived, Vibhishana offered his obeisance and with full of great joy, announced to him that Seetha had arrived.

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तामागतामुपश्रुत्य रक्षोगृहचिरोषिताम् ।

हर्षो दैन्यं च रोषश्च त्रयं राघवमाविशत् ॥ ६-११४-१७

17. **upashrutya** = hearing; **taam aagataam** = that Seetha had arrived; **rakShogR^iha chiroShitaam** = after living long in the abode of a demon; **raaghavam** = Rama; **aavishat** = was filled; **harShaH** = with joy; **roShashcha** = indignation; **danyam** = and felt miserable (too); **trayam** = all the three (at once).

Hearing that Seetha had arrived after living long in the abode of a demon, Rama was filled with joy, indignation and felt miserable too all the three emotions at the same time.

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ततः पार्श्वगतं दृष्ट्वा सविमर्शं विचारयन् ।
विभीषणमिदं वाक्यमब्रवीत् ॥ ६-११४-१८

18. ahR^iShTaH = feeling unhappy; vichaarayan = on considering; savimarsham = with deep thought; (the question of Seetha having come in a palanquin; all the way); raaghavaH = Rama; tataH = then; abraviit = spoke; idam vachaH = the following words; dR^iShTvaa = looking at; vibhiiShaNam = Vibhishana; paarshvagatam = who was by his side.

Feeling unhappy on considering with deep thought, the question of Seetha having come in a palanquin, all the way, Rama then spoke the following words, looking at Vibhishana who was beside him.

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राक्षसाधिपते सौम्य नित्यं मद्विजये रत ।
वैदेही संनिकर्षं मे शीघ्रं समुपगच्छतु ॥ ६-११४-१९

19. saumya raakShasaadhipate = O the gentle king of demons; nityam rata = who is forever intent; madvijaya = on my victory! vaidehii = (Let) Seetha; samupagachchhatu = duly seek; me samnikaSham = my presence; shiighram = quickly.

"O the gently king of demons, who is forever intent on my victory! Let Seetha duly seek my presence quickly."

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स तद्वचनमाज्ञाय राघवस्य विभीषणः ।
तूर्णमुत्सारणे यत्नं कारयामास सर्वतः ॥ ६-११४-२०

20. shrutvaa = hearing; tat vachanam = those words; tasya raaghavasya = of that Rama; vibhiiShaNaH = Vibhishana; dharmavit = who knew what was right; utsaaraNam kaarayaamaasa = began to disperse the people; tatra = there; tuuNam = quickly.

Hearing those words of that Rama, Vibhishana, who knew what was right, began to disperse the crowd there quickly.

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कञ्चुकोष्णीषिणस्तत्र वेत्रझर्झरपाणयः ।
उत्सारयन्तः पुरुषाः समन्तात्परिचक्रमुः ॥ ६-११४-२१

21. kaN^chakoShNiiShiNaH = demons wearing jackets and turbans; vetrajarjana paaNayaH = their hands carrying staffs which made a jingling sound; samantaat parichakramuH = walked all round; tatra = there; utsaarayantaH = dispersing; taan = those; yodhaan = warriors.

Demons wearing jackets and turbans, their hands carrying staffs which made a jingling sound, walked there all round, dispersing those warriors.

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ऋक्षाणां वानराणां च राक्षसानां च सर्वतः ।
वृन्दान्युत्सार्यमाणानि दूरमुत्सृजुस्ततः ॥ ६-११४-२२

22. **vR^indaani** = crowds; **R^ikShaaNaam** = of bears; **vaanaraaNaam cha** = monkeys; **raakShasaanaam cha** = and demons; **utsaarya maaNaani** = dispersed; **sarvashaH** = on all sides; **utthasthuH** = bounced; **duuram** = for a distance; **antataH** = from their nearness (to the palanquin).

Crowds of bears, monkeys and demons, dispersed on all sides, bounced for a distance, from their nearness to the palanquin.

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तेषामुत्सार्यमाणानां सर्वेषां ध्वनिरुत्थितः ।

वायुनोद्धर्तमानस्य सागरस्येव निस्वनः ॥ ६-११४-२३

23. **teShaam utsaaryamaaNaanaam** = while they were being dispersed (in that way); **abhuut** = there was; **sumahaan svanaH** = a very great sound; **saagarasya niHsvanaH** = resembling the roar of sea; **uddhuuyamaanasya** = lashed; **vaayunaa** = by a storm.

While those warriors were being driven away, there was a very great sound, resembling the roar of a sea, lashed by a storm.

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उत्सार्यमाणांस्तान्दृष्ट्वा समन्ताज्जातसम्भ्रमान् ।

दाक्षिण्यात्तदमर्षाच्च वारयामास राघवः ॥ ६-११४-२४

24. **dR^iShTyaa** = seeing; **utsaaryamaaNaan** = them being dispersed on all sides; **jaatasambhramaan** = excited; **raamaH** = Rama; **atha** = then; **vaarayaamaasa** = stopped; **tat** = it; **daakShiNyaat** = out of kindness (for those who were being driven away); **amarShaata** = and resentment (at the behaviour of the demons who were dispersing them).

Seeing them being dispersed on all sides excited, Rama then stopped that operation of those who were dispersing them, out of kindness (for those who were being driven away) and resentment (at the behaviour of the demons who were dispersing them).

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संरब्धश्चाब्रवीद्रामश्चक्षुषा प्रदहन्निव ।

विभीषणं महाप्राज्ञं सोपालम्भमिदं वचः ॥ ६-११४-२५

25. **raamaH** = Rama; **samrabdhaH cha** = enraged as he was; **chakShuShaa pradahanniva** = with his looks as though burning; **abraviit** = spoke idam vachaH = the following words; **sopaalambham** = with a reproach; **mahaapraajjNam vibhiiShaNam** = to the highly intelligent Vibhishana.

The enraged Rama, consuming the demons with his looks as it were, Rama spoke the following reproaching words to the highly intelligent Vibhishana

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किमर्थं मामनादृत्य कृश्यतेऽयं त्वया जनः ।

निवर्तयैनमुद्योगं जनोऽयं स्वजनो मम ॥ ६-११४-२६

26. **kimartham** = why; **ayam janaH** = these people; **klishyate** = are harassed; **tvayaa** = by you; **anaadR^itya** = disregarding; **maam** = me?; **nivartaya** = stop; **udyogam** = this exertion; **ayam** = these; **janaH** = people; **svajanaH** = are my own people.

"Why disregarding me, are these people harassed by you? Stop this exertion. They are my own people."

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न गृहाणि न वस्त्राणि न प्राकारास्तिरस्त्रियाः ।

नेदृशा राजसत्कारा वृत्तमावरणं स्त्रियः ॥ ६-११४-२७

27. gR^ihaaNi = An apartment; na = is not; aavaraNam = a thing that protects; striyaaH = a woman; na = nor; vastraaNi = robes; na = nor; praakaaraaH = compound-walls; na = nor; tiraskR^iyaa = the concealments; na = nor; iidR^ishaaH = such; raaja satkaaraaH = royal honours; vR^ittam = Her character is her shield.

"An apartment is not a thing that protects a woman, nor robes, nor compound-walls, nor concealments nor such royal honours. Her character is her shield."

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व्यसनेषु न कृच्छ्रेषु न युद्धे न स्वयं वरे ।

न क्रतौ नो विवाहे च दर्शनं दुष्यते स्त्रियः ॥ ६-११४-२८

28. stiyaaH = A woman; darshanam = becoming visible; vyasaneShu = in times of a calamity; na duuShyate = is not condemned; na = nor; kR^ichchheShu = in battles; svayamvare = in self-choosing of a husband by a princess at a public assembly of suitors; na = nor; kratua = in sacrificial ceremonies; na vaa = nor; vivaaha = in marriage functions.

"A woman becoming visible to public in times of a calamity is not condemned in difficult situations, nor in battles, nor in self-choosing of a husband by a princess at a public assembly of suitors, nor in sacrificial ceremonies nor in marriage-functions."

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सैषा युद्धगता चैव कृच्छ्रे महति च स्थिता ।

दर्शनेऽस्या न दोषः स्यान्मत्समीपे विशेषतः ॥ ६-११४-२९

29. saa eShaa = the yonder Seetha; vipadgataa chaiva = is in distress; sthita = and beset; mahati = with a great; kR^ichchhre = difficulty; naasti = there is no; doShaH = fault; ayaaH darshane = in her becoming visible in public; visheShaataH = particularly; matsamiipe = in my presence.

"The yonder Seetha is in distress and beset with a great difficulty. There is no fault in her appearance in public, particularly in my presence."

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विसृज्य शिबिकां तस्मात्पद्भ्यामेवोपसर्पतु ।

समीपे मम वैदेहीं पश्यन्त्वेते वनौकसः ॥ ६-११४-३०

30. tasmaat = that is why; upasarpatu = let her come; padbhyaameva = on foot alone; utsR^ijya = leaving; shibikaam = the palanquin; vanaukasaH = let these monkeys; pashyantu = see; vaidehiim = Seetha; mama samiipe = in my presence.

"That is why, let her come on foot alone, leaving the palanquin there. Let these monkeys see Seetha in my presence."

[Verse Locator](#)

एवमुक्तस्तु रामेण सविमर्शो विभीषणः ।

रामस्योपानयत्सीतां संनिकर्षं विनीतवत् ॥ ६-११४-३१

31. evam = thus; uktaH = spoken; raameNa = by Rama; savimarshaH = the intelligent; vibhiiShaNah = Vibhishana; viniitavat = with decency; upaanayat samnikarSham siitaam = brought Seetha to the vicinity; raamasya = of Rama.

Hearing the words of Rama the intelligent Vibhishana, with decency, brought Seetha to Rama's vicinity.

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ततो लक्ष्मणसुग्रीवौ हनूमांश्च प्लवङ्गमः ।
निशम्य वाक्यं रामस्य बभूवुर्व्यथिता भृशम् ॥ ६-११४-३२

32. nishamya = hearing; vaakyam = the words; raamasya = of Rama; lakShmaNa sugriivau = Lakshmana; Sugreeva; hanuumaamshcha = and Hanuma; plavangamaH = the monkey; tataH = then babhuuvuH = became; bR^isham = very much; vyatitau = perturbed.

Hearing the words of Rama, Lakshmana Sugreeva and Hanuma the monkey then felt very much perturbed.

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कलत्रनिरपेक्षैश्च इङ्गितैरस्य दारुणैः ।
अप्रीतमिव सीतायां तर्कयन्ति स्म राघवम् ॥ ६-११४-३३

33. daaruNaiH iN^gitaiH = from the pitiless facial features; asya = of Rama; kalatra nirapekShaiH = showing indifference to his consort; tavkayanti sma = they conjectured; raaghavam iva = as if Rama; apriitam = had a displeasure; siitaayaam = towards Seetha.

From the pitiless facial features of Rama, showing indifference to his consort, they conjectured as if Rama had some displeasure towards Seetha.

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लज्जया त्ववलीयन्ती स्वेषु गात्रेषु मैथिली ।
विभीषणेनानुगता भर्तारं साभ्यवर्तत ॥ ६-११४-३४

34. saa = that; maithilii = Seetha; for her part; avaliiyanti = shrinking; gaatreShu sveShu = into her limbs; lajjayaa = with modesty; abhyavartata = approached; bhartaaram = her husband; anugataa = followed; vibhiiShaNena = by Vibhishana.

Seetha, for her part, shrinking into her limbs with modesty, approached her husband, duly followed by Vibhishana.

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विस्मयाच्च प्रहर्षाच्च स्नेहाच्च परिदेवता ।
उदैक्षत मुखं भर्तुः सौम्यं सौम्यतरानना ॥ ६-११४-३५

35. saumya taraananaa = the pleasant faced Seetha; patidevataa = who considered her husband as the divinity; udaikShata = saw; saumyam = the charming; mukham = face; bhartuH = of her husband; vismayaachcha = with a surprise; praharShaachcha = with a surprise; praharShaachcha = rejoice; snehaachcha = and affection.

The pleasant-faced Seetha, who considered her husband as the divinity, saw the charming face of her husband, with a surprise, rejoice and affection.

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अथ समपनुदन्मनःक्लमं सा ।
सुचिरमदृष्टमुदीक्ष्य वै प्रियस्य ।

36. **atha** = then; **saa** = that Seetha; **vimala shashaaN^kanibhaananaa** = with her face resembling the bright moon; **tadaaniim** = at that time; **udiikShya** = seeing; **vadanam** = the face; **priyasya** = of her beloved husband; **adR^iShTam** = which had not been seen; **suchiram** = for a long time; **uditachandra puurNa kaantam** = and which was charming like the rising full-moon; **apanudat** = and dispelled; **manaH klamam** = her mental fatigue.

Seeing the face of her beloved husband, which had not been seen for a long time and which was charming like the rising full moon, she forth dispelled her mental fatigue.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये युद्धकाण्डे चतुर्दशाधिकशततमः सर्गः

Thus, this is the 114th chapter in Yuddha Kanda of Valmiki Ramayana, the First Epic poem of India.

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Book VI : Yuddha Kanda - Book Of War

Chapter [Sarga] 115 Verses converted to UTF-8, Nov 09

Introduction

Rama informs Seetha that the dishonour meted out to him and the wrong done to her by Ravana have been wiped off, by his victory over the enemy with the assistance of Hanuma, Sugreeva and Vibhishana. However, regarding with suspicion the character of Seetha, Rama disowns her and asks her to seek shelter elsewhere.

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तां तु पार्श्वे स्थितां प्रह्वां रामः संप्रेक्ष्ये मैथिलीम् ।
हृदयान्तर्गतं भावं व्याहर्तुमुपचक्रमे ॥ ६-११५-१

1. samprekShya = seeing; taam maithiliim = that Seetha; sthitaam = who stood; paarshve = at his vicinity; prahvaam = bowing low; raamaH = Rama; upachakrame = began; vyaahartum = to tell; bhaavam = his feeling; hR^idayaantargatam = hidden in his heart (as follows).

Seeing that Seetha, who stood at his vicinity bowing low, Rama began to tell his feeling hidden in his heart (as follows):

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एषासि निर्जिता भद्रे शत्रुं जित्वा रणाजिरे ।
पौरुषाद्यदनुष्ठेयं मयैतदुपपादितम् ॥ ६-११५-२

2. bhadre = my dear lady!; eShaa = you; asi = are; nirjitaa = won back (by me); jitvaa = after conquering; shatrum = the enemy; raNaajire = in the battle-field; tat yat = that which; anuShTheyam = is to be done; pauruShaata = through human effort; upapaaditam = has been accomplished; mayaa = by me.

"You are won back by me, after conquering the enemy in the battle-field, my dear lady! That which is to be done through human effort, has been accomplished by me."

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गतोऽस्म्यन्तममर्षस्य धर्षणा संप्रमार्जिता ।
अवमानश्च शत्रुश्च युगपन्निहतौ मया ॥ ६-११५-३

3. gataH asmi = I have come to; antam = the end; amarShasya = of my indignation; dharShaNa = and my outrage; sampramaarjitaa = has been completely requited; shatrushcha = and the enemy; anumaanashcha = as well as the contempt; nihatau = have been wiped out; yugavat = all at once; mayaa = by me.

"I have come to the end of my indignation and my outrage has been completely requited as also the contempt against the enemy have been wiped out, all at once, by me."

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अद्य मे पौरुषं दृष्टमद्य मे सफलः श्रमः ।

अद्य तीर्णप्रतिज्ञोऽहं प्रभवाम्यद्य चात्मनः ॥ ६-११५-४

4. adya = now; me = my; pauruSham = manly strength; dR^iShTam = has been seen (by all); adya = today; me = my; shramaH = toil; saphalaH = has borne fruit; adya = now; aham = I; tiirNa pratijNaH = have fulfilled my promise; adya = today; prabhavaami = I am the master; aatmanaH = of myself.

"Now, my manly strength has been seen by all. Today, my toil has borne fruit. Now, I have fulfilled my promise. Today, I am the master of myself."

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या त्वं विरहिता नीता चलचित्तेन रक्षसा ।

दैवसंपादितो दोषो मानुषेण मया जितः ॥ ६-११५-५

5. yaa tvam = you; who; virahitaa = became deserted from me; niitaa = was taken away; chalachittena rakShasaa = by a fickle-minded demon; doShaH = the wrong; daivasampaaditaH = brought about by the destiny jitaH = has been corrected; mayaa = by me; maanuSheNa = a human being.

"The wrong done to you, when you were deserted from me, in that you were taken away by a fickle-minded demon, which was ordained by the destiny, has been corrected by me as a human being."

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संप्राप्तमवमानं यस्तेजसा न प्रमार्जति ।

कस्तस्य पौरुषेणार्थो महताप्यल्पचेतसः ॥ ६-११५-६

6. kaH arthaH = what is the use; pauruSheNa = of a prowess; tasya mahataapi alpachetasH = of a weak-minded man; even if it is mighty; yaH na pramaarjati = who does not wipe out; samp्राप्तam avamaanam = the insult fallen to his lot; tejasaa = by means of his energy?

"What is the use of a prowess, however great, of that weak-minded man who does not wipe out, by his energy, the insult fallen to his lot?"

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लङ्घुनं समुद्रस्य लङ्कायाश्चापि मर्दनम् ।

सफलं तस्य च श्लाघ्यमद्य कर्म हनूमतः ॥ ६-११५-७

7. shlaaghya = the praise-worthy; karma = act; tasya hanuumataH = of that Hanuma; laN^ghanam = (namely) the crossing; samudrasya = of the ocean; mardanam cha = and the destroying; laN^kaayaaH = of Lanka; the destroying; laN^kaayaaH = of Lanka; adya = today; saphalam = has borne fruit.

"The praise-worthy act of Hanuma in the form of crossing of the ocean and the destroying of Lanka, has borne fruit today."

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युद्धे विक्रमतश्चैव हितं मन्त्रयतस्तथा ।

सुग्रीवस्य ससैन्यस्य सफलोऽद्य परिश्रमः ॥ ६-११५-८

8. parishramaH = the endeavour; sugriivasya = of Sugreeva; sa sainyashcha = together with his army; vikramataH = for his attack; yuddhe = in the battle; tathaa = and; mantrayataH = his counsel; hitam = of a good advice; saphalah = is fruitful; adya = today.

"The endeavour of Sugreeva, who exhibited his prowess on the battle-field with his army and tendered a good advice, is fruitful today."

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विभीषणस्य च तथा सफलोऽद्य परिश्रमः ।
विगुणं भ्रातरं त्वक्त्वा यो मां स्वयमुपस्थितः ॥ ६-११५-९

9. **tathaa** = furthermore; **parishramashcha** = the exertion; **vibhiiShaNashcha** = of Vibhishana; **yaH** = who; **tyaktvaa** = after abandoning; **bhraataram** = his brother; **viguNam** = who was void of good qualities; **svayam** = and personall; **upasthitaH** = reached; **maam** = me; **saphalaH** = is fruitful; **adya** = today.

Furthermore, the exertion of Vibhishana, who after deserting his brother who was void of good qualities, sought my presence, is fruitful today.

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इत्येवं वदतः श्रुत्वा सीता रामस्य तद्वचः ।
मृगीवोत्फुल्लनयना बभूवाश्रुपरिप्लुता ॥ ६-११५-१०

10. **shrutvaa** = hearing; **tat** = those; **vachaH** = words; **vadataH** = spoken; **tiyevam** = thus; **raamasya** = by Rama; **siitaa** = Seetha; **utphullanayananaa** = her eyes wide open; **mR^igiiva** = like those of a female-deer; **babhuvaa** was; **ashrupariplutaa** = filled with tears.

Hearing those words spoken thus by Rama, Seetha with her eyes wide open like those of a female-deer, was bathed in tears.

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पश्यतस्तां तु रामस्य समीपे हृदयप्रियाम् ।
जनवादभयाद्राज्ञो बभूव हृदयं द्विधा ॥ ६-११५-११

11. **hR^idayam** = the heart; **raajJNaH raamasya** = of King Rama; **pashyataH** = as he saw; **taam** = Seetha (**hR^idaya priyaam** = the beloved of his heart); **samiipe** = near him; **babhuvaa dvidha** = was torn; **janavaada bhayaat** = for fear of the talk of the public.

The heart of King Rama, as he saw Seetha, (the beloved of his heart) near him, was torn for fear of public scandal.

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सीतामुत्पलपत्राक्षीं नीलकुञ्चितमूर्धजाम् ।
अवदद्वै वरारोहां मध्ये वानररक्षसाम् ॥ ६-११५-१२

12. **madhye** = in the midst; **vaanara raakShasaam** = of monkeys and demons; **avadat vai** = Rama spoke; **siitaam** = to Seetha; **utpala patraakShiim** = whose eyes resembled the petals of a lotus; **niila kuN^jitu muurdhajaam** = hair; dark in hue as also curled; **vanaarohaam** = and hips; excellent.

In the midst of monkeys and demons, Rama spoke (as follows) to Seetha, whose eyes resembled the petals of a lotus, who wore dark curly hair and was endowed with fine hips.

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यत्कर्तव्यं मनुष्येण धर्षणां प्रतिमार्जता ।
तत्कृतं रावणं हत्वा मयेदं मानकाङ्क्षिणा ॥ ६-११५-१३

13. **mayaa** = by me; **maanakaaN^kShiNa** = wanting for an honour; **tat idam** = this particular act; **yat** = which; **kartavyam** = ought to be done; **manuShyeNa** = by a man; **kR^itam** =

has been done; **hataava** = in killing; **raavanaNam** = Ravana; **pratimaarjita** = and thus wiping away; **dharShaNam** = the insult.

"I, wanting for an honour, have done this particular act, which ought to be done by a man, in killing Ravana and thus wiping away the insult meted out to me."

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निर्जिता जीवलोकस्य तपसा भावितात्मना ।
अगस्त्येन दुराधर्षा मुनिना दक्षिणेव दिक् ॥ ६-११५-१४

14. **nirjita** = (you have been) won by me; **bhaavitaatmanaa** = whose mind stands purified; **tapasaa** = by asceticism; **dakShiNa dik iva** = as the southern quarter; **duraadharShaa** = which was difficult to be approached; **jiivalokasya** = by the world of mortals; **(was conquered by) agastyena** = by the Sage Agastya.

"You have been won by me, whose mind stands purified by asceticism as the southern quarter, which was difficult to be approached by the world of mortals, was conquered by the Sage Agastya."

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विदितश्चास्तु भद्रं ते योऽयं रणपरिश्रमः ।
सुतीर्णः सुहृदां वीर्यान्न त्वदर्थं मया कृतः ॥ ६-११५-१५
रक्षता तु मया वृत्तमपवादम् च सर्वतः ।
प्रख्यातस्यात्मवंशस्य न्यङ्गं च परिमार्जता ॥ ६-११५-१६

15-16. **viditaH astu** = let it be known (to you); **ayam yuddhaparishramaH** = that this endeavour in the shape of war; **sutiirNaH** = which has been successfully carried through; **viiryaat** = due to the strength; **suhR^idaam** = of my friends; **na kR^itaH** = was not undertaken; **tvadartham** = for your sake; **te bhadram astu** = let there be happiness to you!; **mayaa** = (this was done) by me; **rakShataa** = in order to keep up; **vR^itam** = my good conduct; **parimaarjita** = and wipe off; **apavaadam cha** = the evil-speaking; **sarvataH** = from all sides; **nyaNgam** = as well as the insinuation; **prakhyaatasya aatmavamshasya** = on my own illustrious dynasty.

"Let it be known to you that this endeavor in the shape of war, which has been successful carried through, due to the strength of my friends was not undertaken for your sake. Let there be prosperity to you! This was done by me in order to keep up my good conduct and to wipe off the evil-speaking from all sides as well as the insinuation on my own illustrious dynasty."

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प्राप्तचारित्रसंदेह मम प्रतिमुखे स्थिता ।
दीपो नेत्रातुरस्येव प्रतिकूलासि मे दृढम् ॥ ६-११५-१७

17. **praapta chaaritra sandehaa** = (You) with a suspicion arisen on your character; **sthitaa** = standing; **pratimukhe** = in front of; **mama** = me; **dR^iDham pratikuulaa api** = are extremely disagreeable; **me** = to me; **diipaH iva** = even as a light; **netraaturasya** = to one; who is suffering from a poor eye-sight.

"You, with a suspicion arisen on your character, standing in front of me, are extremely disagreeable to me, even as a light to one, who is suffering from a poor eye-sight."

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तद्गच्छ त्वानुजानेऽद्य यथेष्टं जनकात्मजे ।
एता दश दिशो भद्रे कार्यमस्ति न मे त्वया ॥ ६-११५-१८

18. **janakaatmaje** = O Seetha!; **tat** = that is why; **anujaane** = I am permitting; **tvaa** = you; **adya** = now; **gachchha** = go; **yatheShTam** = wherever you like; **tetaaH dasha dishaH** = to any of these ten directions; **naasti** = there is no; **kaaryam** = work to be done; **me** = to me; **tvayaa** = by you; **bhadre** = my dear lady!

"O Seetha! That is why, I am permitting you now. Go wherever you like. All these ten directions are open to you, my dear lady! There is no work to be done to me, by you."

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कः पुमांस्तु कुले जातह स्त्रियं परगृहोषिताम् ।
तेजस्वी पुनरादद्यात् सुहृल्लेख्येन चेतसा ॥ ६-११५-१९

19. **kaH tejasvii pumaan** = which noble man; **jaataH** = born; **kule** = in an illustrious race; **aadadyaat** = will take; **punaH** = back; **striyam** = a woman; **paragR^ihoShitaam** = who lived in another's abode; **suhR^illekhyena chetasaa** = with an eager mind?

"Which noble man, born in an illustrious race, will take back a woman who lived in another's abode, with an eager mind?"

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रावणाङ्कपरिक्लिष्टां दृष्टां दुष्टेन चक्षुषा ।
कथं त्वां पुनरादद्यां कुलं व्यपदिशन् महत् ॥ ६-११५-२०

20. **vyapadishan** = while mentioning about; **mahat kulam** = my great lineage; **katham** = how; **aadadyaam** = can I accept; **punaH** = again; **tvaam** = you; **raavaNaaN^ka parikliShTaan** = who were harassed in Ravana's lap while being borne away by him) **dR^iShTaam** = and who were seen (by him) **duShTena chakShuShaa** = with evil looks?

"While mentioning greatly about my lineage, how can I accept again, you who were harassed in Ravana's lap (while being borne away by him) and who were seen (by him) with evil looks?"

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तदर्थं निर्जिता मे त्वं यशः प्रत्याहृतं मया ।
नास्य मे त्वय्यभिष्वङ्गो यथेष्टं गम्यतामितः ॥ ६-११५-२१

21. **tvam nirjitaa** = you were won; **me** = by me; **tadartham** = for that end (viz. retrieval of my lost honour); **yashaH** = the honour; **pratyaahR^itam** = has been restored; **mayaa** = by me; **me** = for me; **na asti** = there is no; **abhiShvaN^gaH** = intense attachment; **tvayi** = in you; **gamyataam** = you may go; **yatheShTam** = wherever you like; **itaH** = from here.

"You were won by me with that end in view (viz. the retrieval of my lost honour). The honour has been restored by me. For me, there is no intense attachment in you. You may go wherever you like from here."

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तदद्य व्याहृतं भद्रे मयैतत् कृतबुद्धिना ।
लक्ष्मणे वाथ भरते कुरु बुद्धिं यथासुखम् ॥ ६-११५-२२

22. **bhadre** = O gracious lady!; **tat** = therefore; **etat** = this; **vyaahR^itam** = has been spoken; **mayaa** = by me; **adya** = today; **kR^ita buddhinaa** = with a resolved mind; **kuru buddhim** = set your mind; **lakShmaNe** = on Lakshmana; **atha** = or; **bharate** = on Bharata; **yathaa sukham** = as per your ease.

"O gracious lady! Therefore, this has been spoken by me today, with a resolved mind. Set your mind on Lakshmana or Bharata, as per your ease."

शत्रुघ्ने वाथ सुग्रीवे राक्षसे वा विभीषणे ।

निवेशय मनः सीते यथा वा सुखमात्मनः ॥ ६-११५-२३

23. **siite** = O Seetha!; **niveshaya** = set; **manaH** = your mind; **shatrughne vaa** = either on Shatrughna; **atha** = or; **sugriiva** = on Sugreeva; **vibhiiShaNe va** = or on Vibhishana; **raakShase** = the demon; **aatmanaH yathaa sukham** = or according to your own comfort.

"O Seetha! Otherwise, set your mind either on Shatrughna or on Sugreeva or on Vibhishana the demon; or according to your own comfort."

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न हि त्वां रावणो दृष्ट्वो दिव्यरूपां मनोरमाम् ।

मर्षयेत चिरं सीते स्वगृहे पर्यवस्थिताम् ॥ ६-११५-२४

24. **dR^iShTvaa** = seeing; **tvaam** = you; **divyaruupaam** = who are endowed with a beautiful form; **manoramaam** = and attractive to the sense; **paryavasthitaam** = detained; **chiram** = for long; **svagR^ihe** = in his abode; **raavaNaH** = Ravana; **na marShayetahi** = could not have endured (your separation).

"Seeing you, who are endowed with a beautiful form and attractive to the sense, detained for long in his abode, Ravana could not have endured your separation."

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ततः प्रियार्हश्रवणा तदप्रियं ।

प्रियादुपश्रुत्य चिरस्य मैथिली ।

मुमोच बाष्पं सुभृशं प्रवेपिता ।

गजेन्द्रहस्ताभिहतेव वल्लरी ॥ ६-११५-२५

25. **upashrutya** = hearing; **tat** = that; **apriyam** = unpalatable speech; **priyaat** = from her beloved husband; **maithilii** = Seetha; **priyaarha shravaNaa** = who used to hear pleasing words alone; **subhR^isham pravepitaa** = was very much trembled; **chirasya** = for long; **vallariiva** = like a creeper; **gajendra abhihataa** = attacked by the proboscis of an elephant; **mumocha** = and shed; **baaShpam** = tears.

Hearing that unpalatable speech of her beloved husband, Seetha who used to hear pleasing words alone, was very much trembled for long, like a creeper attacked by the proboscis of an elephant and thereupon shed tears.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये युद्धकाण्डे पञ्चदशाधिकशततमः सर्गः

Thus, this is the 115th chapter in Yuddha Kanda of Valmiki Ramayana, the First Epic poem of India.

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Book VI : Yuddha Kanda - Book Of War

Chapter [Sarga] 116 Verses converted to UTF-8, Nov 09

Introduction

Seetha gives a taunting reply to Rama, saying that why she was not abandoned by the latter, even at the time when Hanuma came to see her in Lanka. Then, Seetha requests Lakshmana to prepare a pile of fire for her to enter. When Lakshmana prepares a pyre, Seetha prays the fire-god and enters into it, in order to prove her conjugal fidelity.

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एवमुक्ता तु वैदेही परुषं लोमहर्षणम् ।
राघवेण सरोषेण भृशं प्रव्यथिताभवत् ॥ ६-११६-१

1. **shrutvaa** = hearing; **uktaa** = (the words) spoken; **evam** = thus; **saroSheNa** = with indignation; **paruSham** = and harshness; **raaghavNa** = by Rama; **roma harShaNaM** = which caused her hair to stand on end; **vaidehii** = Seetha; **abhavat** = became; **pravyathitaa** = very much perturbed.

Hearing the harsh words with indignation, spoken by Rama, which caused her hair to stand on end, Seetha became very much perturbed.

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सा तदश्रुतपूर्वं हि जने महति मैथिली ।
श्रुत्वा भर्तृवचो रूक्षं लज्जया व्रीडिताभवत् ॥ ६-११६-२

2. **shrutvaa** = hearing; **ghoram** = the terrific; **vachaH** = words; **bhartuH** = of her husband; **ashruta puurvam** = which were never heard by her before; **mahati jane** = amidst a large gathering of people; **saa maithilii** = that Seetha; **tadaa** = at that time; **abhavat** = became; **avanataa** = downcast; **lajjayaa** = with shame.

Hearing the terrific words of her husband, which were never actually heard by her before, amidst a large gathering of people, Seetha stood bent low with shame.

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प्रविशन्तीव गात्राणि स्वान्येव जनकात्मजा ।
वाक्षल्यैस्तैः सशल्येव भृशमश्रूण्यवर्तयत् ॥ ६-११६-३

3. **svaani gaatraaNi iva** = as though her own limbs; **pravishanti** = were pierced; **taiH vaaksharaiH** = by those arrow-like words; **sashalyena** = with pointed splinters; **saa janakaatmaaa** = that Seetha; **aavartayat** = shed; **ashruuNi** = tears; **bhR^isham** = profusely.

As though her own limbs were pierced by those words, which were arrow-like with pointed splinters, Seetha shed profuse tears.

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ततो बाष्पपरिक्लिष्टं प्रमार्जन्ती स्वमाननम् ।
शनैर्गद्गदया वाचा भर्तारमिदमब्रवीत् ॥ ६-११६-४

4. tataH = then; pramarjantii = wiping clean; swam aananam = her face; baaShpa pariklinnam = which was bathed in tears; abraviit = (she) spoke; dam = the following words; sharaiH = slowly; bhartaaram = to her husband; gadgadayaa vaachaa = in a stammering voice.

Then, wiping clean her face, which was bathed in tears, she spoke the following words slowly, in a stammering voice to her husband.

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किं मामसदृशं वाक्यमीदृशं श्रोत्रदारुणम् ।
रूक्षं श्रावयसे वीर प्राकृतः प्राकृताम् इव ॥ ६-११६-५

5. viira = O valiant one!; kim = why; shraarayase = are you causing me to hear; iidR^isham = such; ruukSham vaakyam = harsh words; shrotra daaruNam = which are violent to hear; maam = for me; praakR^itaH iva = like a common man; praakR^itaam = (speaking) to a common woman?

"O valiant Rama! Why are you speaking such harsh words, which are violent to hear for me, like a common man speaking to a common woman?"

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न तथास्मि महाबाहो यथा त्वमवगच्छसि ।
प्रत्ययं गच्छ मे स्वेन चारित्रेणैव ते शपे ॥ ६-११६-६

6. mahaabaaho = O the long-armed one!; na asmi = I am not; yathaa tathaa = the one in the way; avagachchhasi = you understand; maam = me; gachha = pick up; pratyayam = a trust; me = in me; shape = I swear; te = to you; svena chaaritreNa = by my own character.

"O the long-armed one! I am not the one in the way you understand me. Have a faith in me. I swear to you by my own character."

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पृथक्स्त्रीणां प्रचारेण जातिं त्वं परिशङ्कसे ।
परित्यजेमां शङ्कां तु यदि तेऽहं परीक्षिता ॥ ६-११६-७

7. prachaareNa = by the conduct; pR^ithak striiNaam = of vulgar women; tvam = you; parishaN^kase = distrust; jaatim = the entire race of women; parityaja = give up; enaam = this; shaN^kaam = doubt; yadi aham = if; I; pariikShitaa = have been actually tested (and found trustworthy); te = by you.

"By the conduct of vulgar woman you distrust the entire race of women. Give up this doubt, if I have been actually tested (and found trustworthy) by you."

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यद्यहं गात्रसंस्पर्शं गतास्मि विवशा प्रभो ।
कामकारो न मे तत्र दैवं तत्रापराध्यति ॥ ६-११६-८

8. prabho = O lord!; na it was not; me kaamakaaraH = my willfulness; iti yat = that; gataa asmi = when I came; gaatra samsparsham = into contact; (with the person of Ravana); aham vivashaa = I was helpless; daivam = my (adverse) fate; aparaadhyati = was to blame; tatra = on that score.

"O lord! It was not my willfulness, when I came into contact with the person of Ravana. I was helpless. My adverse fate was to blame on that score."

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मदधीनं तु यत्तन्मे हृदयं त्वयि वर्तते ।
पराधीनेषु गात्रेषु किं करिष्याम्यनीश्वरा ॥ ६-११६-९

9. me hR^idayam tu = my heart on its part; yat tat = which was; madadhiinam = subservient to me; vartate = was abiding; tvayi = in you; kim = what; kariShyaami = could I do; aniishvarii = helpless as I was; gaatreShu = aniishvarii = helpless as I was; gaatreShu = with regard to my limbs; paraadhiineShu = with regard to my limbs; paraadhiineShu = which had fallen under the sway of another?

"My heart, which was subservient to me, was abiding in you. What could I do, helpless as I was, with regard to my limbs which had fallen under the sway of another?"

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सहसंवृद्धभावाच्च संसर्गेण च मानद ।
यद्यहं ते न विज्ञाता हता तेनास्मि शाश्वतम् ॥ ६-११६-१०

10. maanada = O bestower of honour; aham na vijjNataa yadi te = If I could not be fully known to you; sahasamvR^iddha bhaavena samsargeNa cha = in spite of our love having simultaneously grown and despite of our having lived together; hataa asmi = I am ruined; shaashvatam = permanently; tena = by such ignorance.

"O bestower of honour! If I could not be fully known to you, in spite of our love having simultaneously grown and despite of our having lived together, I am ruined permanently by such ignorance."

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प्रेषितस्ते यदा वीरो हनूमानवलोककः ।
लङ्कास्थाहं त्वया वीर किं तदा न विसर्जिता ॥ ६-११६-११

11. rajaa = O king!; mahaaviiraH = the great hero; hanumaan = Hanuma; preShitaH = was sent; te = by you; avalokakaH = as your search-agent; kim = why; aham = I; laN^kaasthaa = who was still in Lanka; na visarjitaa = was not abandoned; tadaa = then itself?

"O king! Hanuma, the great hero, was sent by you as your search-agent. Why I, who was still in Lanka, was not abandoned then itself?"

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प्रत्यक्षं वानरेन्द्रस्य त्वद्वाक्यसमनन्तरम् ।
त्वया सन्त्यक्तया वीर त्यक्तं स्याज्जीवितं मया ॥ ६-११६-१२

12. viira = O hero! jiivitam = life; syaat tyaktam = would have been given up; mayaa = by me; samtyaktayaa = when deserted; tvayaa = by you; tadvaakya samanantaram = immediately on hearing the message (conveying your desertion); asya vaanarasya pratyakSham = before the eyes of this monkey.

"O hero! Life would have been given up by me, when deserted by you; immediately on hearing the message (conveying your desertion) before the eyes of the monkey."

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न वृथा ते श्रमोऽयं स्यात्संशये न्यस्य जीवितम् ।

सुहृज्जनपरिक्लेशो न चायं निष्फलस्तव ॥ ६-११६-१३

13. **ayam vR^ithaa shramaH** = this wasteful endeavour; (in the form of crossing over to Lanka and waging war against the mighty Ravana); **nyasya** = keeping; **jiivitam** = your life; **samshaye** = in jeopardy; **nasyaat** = would not have been there; **na cha** = nor; **ayam tava suhR^ijjana vipphalaH parikleshaH** = would have your friends have been put to such fruitless hardship.

"This wasteful endeavour (in the form of crossing over to Lanka and waging war against the mighty Ravana, keeping your life in jeopardy), would not have been there, nor would have your friends been put to such fruitless hardship."

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त्वया तु नरशार्दूल क्रोधमेवानुवर्तता ।

लघुनेव मनुष्येण स्त्रीत्वमेव पुरस्कृतम् ॥ ६-११६-१४

14. **nR^ipa shaarduula** = O excellent king; **tvayaa tu** = you; however; **puraskR^itam** = gave priority; **striitvameva** = to woman liness; **laghunaa manuShyeNa iva** = like a feeble man; **anuvartataa** = conforming; **roShameva** = to just an emotion of anger.

"O excellent king! You, however, like a feeble man, gave priority to womanliness, conforming yourself to just an emotion of anger."

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अपदेशेन जनकान्नोत्पत्तिर्वसुधातलात् ।

मम वृत्तं च वृत्तज्ञ बहु ते न पुरस्कृतम् ॥ ६-११६-१५

15. **vR^ittajjNaH** = O knower of virtuous conduct!; **utpattiH** = my birth; **janakaat** = was from Janaka; **apadesheva** = in disguise; **vasudhaatalaat** = but was actually from the earth; **mama** = my; **vR^ittam cha** = sacred birth; **bahu** = of a high degree; **na puraskR^itam** = was not honoured; **te** = by you.

"O knower of virtuous conduct! My birth was from Janaka in disguise; but was actually from the earth. My sacred birth of such a high degree, was not honoured by you."

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न प्रमाणीकृतः पाणिर्बाल्ये बालेन पीडितः ।

मम भक्तिश्च शीलं च सर्वं ते पृष्ठतः कृतम् ॥ ६-११६-१६

16. **mama paaNiH** = my hand; **nipiiDitaH** = taken (as a bride by you); **baalye** = in our childhood; **na pramaaNiikR^itaH** = was not recognized; **mama** = my; **bhaktishcha** = devotion; **shiilam cha** = my chastity; **sarvam** = all; **pR^iShThataH kR^itam** = have been ignored; **te** = by you.

"My hand taken (by you as a bride) in our childhood was not duly recognized by you. My devotion, my chastity and all have been ignored by you."

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इति ब्रुवन्ती रुदती बाष्पगद्गदभाषिणी ।

उवाच लक्ष्मणं सीता दीनं ध्यानपरायणम् ॥ ६-११६-१७

17. **siitaa** = Seetha; **iti** = thus; **bruvantii** = speaking; **rudatii** = weeping; **baaShpa gadgadabhaaShiNii** = and stammering with tears; **uvaacha** = said; **lakShmaNam** = to Lakshmana; **diinam** = who was sad; **dhyaana paraayaNam** = and engaged in thoughtfulness.

Seetha, thus speaking, weeping and stammering with tears, said to Lakshmana, who was sad and engaged in thoughtfulness (as follows):

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चितां मे कुरु सौमित्रे व्यसनस्यास्य भेषजम् ।
मिथ्यापवादोपहता नाहं जीवितुमुत्सहे ॥ ६-११६-१८

18. **saumitre** = O Lakshmana!; **kuru** = create; **chitaam** = a pile of fire; **me** = for me; **bheShajam** = which is a remedy; **asya vyasanasya** = for this trouble; **aham mithyaapavaadopahataa** = smitten as I am with false blames; **na utsahe** = (I) no longer wish; **jiivitum** = to survive.

"O Lakshmana! Create a pile of fire, for me, which is a remedy for this disaster. I no longer wish to survive, smitten as am with false blames."

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अप्रीतेन गुणैर्भर्त्रा त्यक्ता या जनसंसदि ।
या क्षमा मे गतिर्गन्तुं प्रवेक्ष्ये हव्यवाहनम् ॥ ६-११६-१९

19. **pravekShyaami** = I will enter; **havyavaahanam** = a fire; **gantum** = to obtain; **gatiH** = a course; **yaa kShamaa** = which is appropriate; **me** = for me; **tyaktaayaH** = who has been jana samsadi = amidst an assembly of men; **bhartraa** = by me husband; **apriitena** = who was not satisfied; **guNaiH** = with my traits.

"I will enter a fire, to obtain the only course appropriate for me, who has been abandoned amidst an assembly of men, by my husband who was not satisfied with my traits."

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एवं ब्रुवाणा रुदती बाष्पगद्गदभाषिणी ।
अब्रवील्लक्ष्मणं सीता दीनं ध्यानपरं स्थितम् ॥ ६-११६-२०

20. **evam** = thus; **uktaH** = spoken; **vaidehyaa** = by Seetha; **lakShmaNaH** = Lakshmana; **para viirahaa** = the destroyer of enemy-warriors; **aapannaH amarSvaa vasham** = who gave way to wrath; **samudaikShata** = looked; **raaghavam** = towards Rama.

Hearing the words of Seetha, Lakshmana, the destroyer of enemy warriors, giving way to wrath, looked towards Rama.

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स विज्ञाय मनश्छन्दं रामस्याकारसूचितम् ।
चितां चकार सौमित्रिर्मते रामस्य वीर्यवान् ॥ ६-११६-२१

21. **vijJNaaya** = understanding; **manashchandam** = the inclination of the mind; **raamasya** = of Rama; **aakaara suuchitam** = hinted by the expression in his face; **saH viiryaavaan** = that valiant; **saumitriH** = Lakshmana; **chakaara** = prepared; **chitaam** = a pyre; **raamasya mte** = in deference to the wishes of Rama's.

Understanding the inclination of the mind of Rama, hinted by the expression in his face, that valiant Lakshmana prepared a pyre, in deference to the wishes of Rama.

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न हि रामं तदा कश्चित्कालान्तकयमोपमम् ।
अनुनेतुमथो वक्तुं द्रष्टुं वा प्यशक्तत्सुहृत् ॥ ६-११६-२२

22. **na kashchit suhR^it** = no one near and dear; **ashakat hi** = was indeed able; **anuvetum** = to cajole; **tadaa** = on that occasion; **atho** = or; **vaktum** = to speak; **draShTum va api** = or even to look upon; **raamam** = Rama; **kaalaantakayamopamam** = who appeared like Yama the lord of death at the time of dissolution of the world.

No one near and dear was indeed able to cajole on that occasion or to speak or even to look upon Rama, who appeared like Yama the lord of death at the time of dissolution of the world.

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अधोमुखं ततो रामं शनैः कृत्वा प्रदक्षिणम् ।
उपासर्पत वैदेही दीप्यमानं हुताशनम् ॥ ६-११६-२३

23. **tataH** = thereupon; **vaidehii** = Seetha; **pradakShiNam kR^itvaa** = doing circumambulation; **raamam** = to Rama; **sthitam athomukham** = standing with his head bent low Rama; **upaavartata** = went towards; **diiptamaanam** = the blazing; **hutaashanam** = fire.

Thereupon, Seetha, after doing circumambulation to Rama, who was standing with his head bent low, proceeded towards the blazing fire.

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प्रणम्य देवताभ्यश्च ब्राह्मणेभ्यश्च मैथिली ।
बद्धाञ्जलिपुटा चेदमुवाचाग्निसमीपतः ॥ ६-११६-२४

24. **praNamya** = having offered salutation; **daivebhyashcha** = to gods; **braahmaNebhyashcha** = and Brahmins; **baddhaaN^jalipuTaa** = as also having joined her palms; **agni samiipataH** = in the vicinity of the fire; **maithilii** = Seetha; **uvaacha** = spoke; **idam** = the following words:

Having offered salutation to gods and brahmins as also having joined her palms in the vicinity of the fire, Seetha spoke the following words:

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यथा मे हृदयं नित्यं नापसर्पति राघवात् ।
तथा लोकस्य साक्षी मां सर्वतः पातु पावकः ॥ ६-११६-२५

25. **yathaa** = as; **me** = my; **hR^idayam** = heart; **naapasarpati nityam** = never moves off; **raaghavaat** = from Rama; **tathaa** = so; **paavakaH** = let the fire-god; **lokasya saakShii** = the witness of the world; **paatu** = protect; **maam** = me; **sarvataH** = from all sides.

"As my heart never moves off from Rama, so let the fire-god, the witness of the world, protect me from all sides."

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यथा मां शुद्धचरितां दुष्टां जानाति राघवः ।
तथा लोकस्य साक्षी मां सर्वतः पातु पावकः ॥ ६-११६-२६

26. **yathaa** = as; **raaghavaH**; Rama; **jaanaati** = apprehends; **maam** = me; **shuddha charitaam** = though of unimpeachable conduct; **duShTaam** = to be spoilt; **paavakaH** = let the fire-god; **lokasya saakShii** = the witness of the world; **paatu** = protect; **maam** = me; **sarvataH** = from all sides.

"As Rama apprehends me, though of unimpeachable conduct, to be spoilt, let the fire-god the witness of the world protect me from all sides."

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कर्मणा मनसा वाचा यथा नातिचराम्यहम् ।

राघवं सर्वधर्मज्ञं तथा मां पातु पावकः ॥ ६-११६-२७

27. **yathaa** = as; **aham** = I; **naaticharaami** = have never been unfaithful; **karmaNaa** = in act; **manasaa** = thought; **vaachaa** = and speech; **raaghavam** = to Rama; **sarvadharmajjNam** = who knows all the virtues; **tathaa** = so; **paavakaH** = let the fire-god; **paatu** = protect; **maam** = me.

"As I have never been unfaithful in act, thought and speech to Rama, who knows all the virtues, so let the fire-god protect me."

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आदित्योभवान् वायुर्दिशश्चन्द्रस्तथैव च ।

अहश्चापि तथा सन्ध्ये रात्रिश्च पृथिवी तथा ॥ ६-११६-२८

यथान्येऽपि विजानन्ति तथा चारित्रसंयुताम् ।

28. **yathaa** = since; **bhagavaan** = the adorable; **aadityaH** = sun-god; **vaayuH** = wind-god; **dishaH** = the four quarters; **tathaiva cha** = and even so; **chandraH** = the moon-god; **aashchaapi** = as also the deity presiding over the day-time; **tathaa** = and; **samdhye** = the twilights; **raatrishcha** = and the night; **tathaa** = and; **pR^ithivii** = the earth; **anyo.api** = and even others; **vijaananti** = know (me); **chaaritra samyutaam** = to be endowed with good conduct; **tathaa** = so; (let the fire-god protect me).

"Since the adorable sun-god, wind-god, the four quarters and even so the moon-god, as also the deity presiding over the day-time and the twilights and the night and the earth and even others know me to be endowed with good conduct, so let the fire-god protect me."

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एवमुक्त्वा तु वैदेही परिक्रम्य हुताशनम् ॥ ६-११६-२९

विवेश ज्वलनं दीप्तं निःसङ्गेनान्तरात्मना ।

29. **evam** = thus; **uktvaa** = speaking; **vaidehii** = Seetha; **parikramya** = walking around; **hutaashanam** = the fire-god; **antaraatmanaa** = mind; **niH shaN^kena** = free from hesitation; **vivesha** = entered; **diiptam jvalanam** = the blazing fire.

Thus speaking, Seetha walking around the fire-god, with her mind free from hesitation, entered the blazing fire.

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जनः स सुमहांस्तत्र बालवृद्धसमाकुलः ॥ ६-११६-३०

ददर्श मैथिलीं तत्र प्रविशन्तीं हुताशनम् ।

30. **sumahaan janashcha** = a large gathering of men; **baala vR^iddha samaakulaH** = including children and elders; **dadarsha** = saw; **diiptaam** = the shining; **maithiliim** = Seetha; **pravishantiim** = having entered; **hutaashanam** = the fire; **tatra** = there.

A large gathering of men including children and elders, saw the shining Seetha having entered the fire there.

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सा तप्तनवहेमाभा तप्तकाञ्चनभूषणा ॥ ६-११६-३१

पपात ज्वलनं दीप्तं सर्वलोकस्य संनिधौ ।

31. **saa** = that Seetha; **taptanava hemaabhaa** = having a shining of fresh refined gold; **tapta kaaN^chana bhuuShaNa** = and decked with ornaments of refined gold; **papaata** = plunged; **diiptam jvalnnam** = into the blazing fire; **sarvalopasya samnidhau** = in the presence of all people.

That Seetha, with the shining of fresh refined gold and decked with ornaments of refined gold, plunged into the blazing fire, in the presence of all people.

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ददृशुस्तां विशालाक्षीं पतन्तीं हव्यवाहनम् ॥ ६-११६-३२

सीतां सर्वाणि रूपाणि रुक्मवेदिनिभां तदा ।

32. **sarvaaNi** = all; **ruupaaNi** = the living beings; **dadR^ishuH** = saw; **tadaa** = then; **taam vishaalaakShiim siitaam** = that wide-eyed Seetha; **rukavedi nibhaam** = and looking like a sacrificial altar made of gold; **patantiim** = who was plunging; **havya vaahanam** = into the fire.

All the living beings saw then that wide-eyed Seetha, who looked like a golden altar, plunging into the fire.

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ददृशुस्तां महाभागां प्रविशन्तीं हुताशनम् ॥ ६-११६-३३

सीतां कृत्स्नास्त्रयो लोकाः पुण्यामाज्याहुतीमिव ।

33. **kR^itsnaaH** = the entire; **trayaH** = three; **lokaaH** = kinds of people (viz. Sages; gods and Gandharvas); **dadR^ishuH** = saw; **taam mahaabhaagaam siitaam** = that illustrious Seetha; **pravishantiim** = entering; **hutaashanam** = the fire; **puNyaam aajyaahutiimiva** = as a sacred oblation of clarified butter.

The sages, gods, and the Gandharvas saw that illustrious Seetha entering deep into the fire as a sacred oblation of clarified butter.

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प्रचुक्रुशुः स्त्रियः सर्वास्तां दृष्ट्वा हव्यवाहने ॥ ६-११६-३४

पतन्तीं संस्कृतां मन्त्रैर्वसोर्धारामिवाध्वरे ।

34. **sarvaaH** = all; **striyaH** = the women; **prachukrushuH** = screamed; **dR^iShTvaa** = on seeing; **taam** = her; **patantiim** = rushing; **havyavaahane** = into the fire; **dharaamiva** = like a gush; **samskR^itaam vasoH** = of clarified butter; **adhvare** = plunging into sacrificial fire; **mantraiH** = duly consecrated with Vedic hymns.

All the women (who were present there) screamed on seeing her, rushing into the fire, like a gush of clarified butter plunging into the sacrificial fire, duly consecrated by Vedic hymns.

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ददृशुस्तां त्रयो लोका देवगन्धर्वदाननाः ॥ ६-११६-३५

शप्तां पतन्तीं निरये त्रिदिवादेवतामिव ।

35. **trayaH** = the three; **lokaaH** = worlds; **devagandharva daanavaaH** = the gods; Gandharvas and demons; **dadR^ishuH** = beheld; **taam** = her; **devataami va** = as a goddess; **patantiim** = rushing; **shaptaam niraye** = into a cursed hell; **tridivaat** = from heaven.

The denizens of the entire three worlds including the gods, Gandharvas and demons, beheld her falling into the fire, like a goddess, subjected to a curse, falling from heaven to hell.

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तस्यामग्निं विशन्त्यां तु हाहेति विपुलः स्वनः ॥ ६-११६-३६

रक्षसां वानराणां च सम्बभूवाद्भुतोपमः ।

36. **tasyaam** = while she; **vishantyaam** = was entering deeply; **agnim** = into the fire; **vipulaH svanaH** = a loud sound; **adbhutopamaH** = which appeared strange; **haa haa iti** = uttering 'Alas; Alas'; **sambabhuvva** = rose; **rakShasaam vaanaraaNaam cha** = from both the demons and the monkeys alike.

While she was entering deeply into the fire, a loud sound, which appeared strange, uttering 'Alas, Alas' rose both from the demons and the monkeys alike.

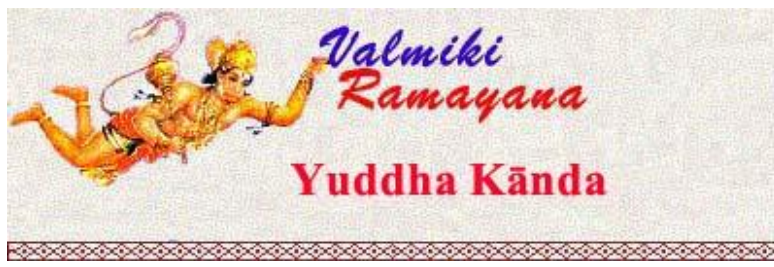
इत्यार्षे श्रीमद्रामायणे आदिकाव्ये युद्धकाण्डे षोडशाधिकशततमः सर्गः

Thus, this is the 116th chapter in Yuddha Kanda of Valmiki Ramayana, the First Epic poem of India.

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Book VI : Yuddha Kanda - Book Of War

Chapter [Sarga] 117

Verses converted to UTF-8, Nov 09

Introduction

Gods reach Lanka in aerial cars and approach Rama. They ask Rama why he ignores Seetha, when she is entering into the fire. Rama appeals them to describe in reality who he is. Brahma (the creator) proclaims his divinity and eulogizes him with hymns.

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ततो हि दुर्मना रामः श्रुत्वैवम् वदतां गिरः ।
दध्यौ मुहूर्तं धर्मात्मा बाष्पव्याकुललोचनः ॥ ६-११७-१

1. **shrutvaa** = hearing; **giraH** = the cries; **vadataam** = of those who were wailing; **evam** = in that way; **dharmaatmaa** = the virtuous minded; **raamaH** = Rama; **tataH** = then; **dadhyau** = became thoughtfu; **muuurtam** = for a while; **durmanaaH** = afflicted as he was in melancholy; **baaShpa vyaakula lochanoH** = his eyes filled with tears.

Hearing the cries of these who were thus wailing, the virtuous minded Rama then became thoughtful for a while, afflicted as he was with melancholy, his eyes filled with tears.

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ततो वैश्रवणो राजा यमश्च पृभिः सह ।
सहस्राक्षश्च देवेशो वरुणश्च जलेश्वरः ॥ ६-११७-२
षड्रधनयनः श्रीमान् महादेवो वृषध्वजः ।
कर्ता सर्वस्य लोकस्य ब्रह्मा ब्रह्मविदां वरः ॥ ६-११७-३
एते सर्वे समागम्य विमानैः सूर्यसंनिभैः ।
आगम्य नगरीं लङ्कामभिजग्मुश्च राघवम् ॥ ६-११७-४

2-4. **tataH** = thereupon; **vaishravaNaH** = Kubera; **raajaa** = the king of Yakshas; **yamashcha** = Yama the lord of death; **pitR^ibhiH saha** = along with the deceased ancestors; **sahasraakShaH** = Indra; **deveshaH** = the lord of celestials; **varuNashcha** = Varuna; **jaleshwaraH** = the lord of waters; **shriimaan mahaa devaH** = the illustrious Shiva the great deity; **shaDardhanayanaH** = having three eyes; **brahmaa** = brahma; **kartaa** = the creator; **sarvasya lokasya** = of all the worlds; **brahmavidaam varaH** = and the best among the knowers of sacred knowledge; **sarve** = all; **ete** = these; **samaagamy** = together; **aagamy** = reaching; **laN^kaam nagariim** = the City of Lanka; **suurya samnibhaiH vimaanaiH** = in aerial cars; shining like sun; **abhijagmuH** = and approached; **raaghavam** = Rama.

Thereupon, Kubera the King of Yakshas, Yama the lord of death together with the deceased ancestors, Indra the lord of celestials Varuna the lord of waters, the illustrious Shiva the great deity who bears the device of a bull as his banner and having three eyes, Brahma the creator of all the worlds and the best among the knowers of sacred knowledge all these together reaching the City of Lanka in aerial cars, shining like the sun approached Rama.

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ततः सहस्ताभरणान् प्रगृह्य विपुलान् भुजान् ।
अब्रुवन्त्रिदशश्रेष्ठा राघवं प्राञ्जलिं स्थितम् ॥ ६-११७-५

5. tataH = thereupon; tridasha shreShThaaH = those excellent gods; pragR^ihya = lifting; vipulaan bhujaan = their long arms; shastaabharaNaam = their hands decked with ornaments (as follows); abruvan = spoke; raaghavam = to Rama; sthitam = who stood (there); sahastaabharaNaan = making a respectful salutation with folded hands.

Lifting their long arms, their hands decked with ornaments, those excellent gods thereupon, spoke (as follows) to Rama who stood there, making a respectful salutation to them with his folded hands.

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कर्ता सर्वस्य लोकस्य श्रेष्ठो ज्ञानवतां प्रभुः ।
उपेक्षसे कथं सीतां पतन्तीं हव्यवाहने ॥ ६-११७-६
कथं देवगणश्रेष्ठमात्मानं नावबुद्ध्यसे ।

6. katham = how; upekShase = are you looking at; siitaam = Seetha; patantiim = who is falling; havyavaahane = into the fire; samsta lokasya kartaa = (you) who are the maker of the entire cosmos; jJNaanavataam shreShThaH = and the foremost among those endowed with knowledge; prabhuH = and an all-capable person; katham = how; naavabuddhyase = do you not know; aatmaanam = yourself; devagaNashreShTham = as the foremost among the troop of gods.

"How do you, the maker of the entire cosmos, the foremost among those endowed with knowledge and an all-capable person, ignore Seetha who is falling into the fire? How do you not recognize yourself to be the foremost of the troop of gods?"

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ऋतधामा वसुः पूर्वं वसूनां च प्रजापतिः ॥ ६-११७-७
त्रयाणामपि लोकानामादिकर्ता स्वयं प्रभुः ।

7. vasuunaam = among the Vasus (a class of gods; eight in number); vasuH = you are the Vasu; R^itadhaama = R^itadhaama (one whose abode is Truth or the Divine law); puurvam = who was formerly; svayam prabhuH = self-constituted ruler; aadikartaa = the first creator; trayaaNaamapi = lokaanaam = of all the three worlds; prajaapatiH = and the lord of creatures.

"Among the Vasus (a class of gods, eight in number), you are the Vasu, named R^itadhama (one whose abode is Truth or the Divine Law) who was formerly the self-constituted ruler, the first creator of all the three worlds and the lord of creatures."

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रुद्राणामष्टमो रुद्रः साध्यानामपि पञ्चमः ॥ ६-११७-८
अश्विनौ चापि कर्णौ ते सूर्याचन्द्रामसौ दृशौ ।

8. aShTamaH rudraH = you are the eight Rudra; rudraaNaam = among (eleven) Rudras; paN^chamaH = and the fifth (viryaavaan by name) saadhyaanaam api = among the Sadhyas (a particular class of celestial beings belonging to Gana Devata); ashvinau = the twin = Aswinis (the physicians of gods); te karNau = are your ears; suurya chandrau = the sun and the moon; dR^ishau = constitute your eyes.

"You are the eighth Rudra among (eleven) Rudras and the fifth (Viryaavan by name) among the Sadhyas (a particular class of celestials belonging to Gana Devata). The twin Aswinis are your ears. The sun and the moon constitute your eyes."

अन्ते चादौ च लोकानां दृश्यसे च परंतप ॥ ६-११७-९

उपेक्षसे च वैदेहीं मानुषः प्राकृतो यथा ।

9. **paramtapa** = O the destroyer of adversaries!; **dR^ishyase** = you are seen; **aadau** = at the beginning; **ante cha** = and at the end; **lokaanaam** = of the created beings; **praakR^itaH maanuSho yathaa** = just like a common man; **upekShase** = you are ignoring; **vaidehiim** = Seetha.

"O the destroyer of the adversaries. You are seen (to exist) at the beginning and at the end of creation. Yet, you ignore Seetha, just like a common man."

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इत्युक्तो लोकपालैस्तैः स्वामी लोकस्य राघवः ॥ ६-११७-१०

अब्रवित्त्रिदशश्रेष्ठान् रामो धर्मभृतां वरः ।

10. **iti uktaH** = thus spoken; **taiH lokapaalaiH** = by those guardians; **raamaH** = Rama; **lokasya svaamii** = the lord of creation; **raaghavaH** = who was born in Raghu dynasty; **dharma bhR^itaam varaH** = and the foremost one among the protectors of righteousness; **abraviit** = spoke; **tridashashreShThaan** = to those god-chiefs (as follows)

Hearing the words of those guardians of the world, Rama, the lord of creation, who was born in Raghu dynasty and the foremost one among protectors of righteousness, spoke to those god-chiefs as follows:

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आत्मानं मानुषं मन्ये रामं दशरथात्मजम् ॥ ६-११७-११

सोऽहं यस्य यतश्चाहं भगवंस्तद्ब्रवीतु मे ।

11. **manye** = I think; **aatmaanam** = of myself; **maanuSham** = to be a human being; **raamam** = called Rama; **dasharathaatmajam** = the son of Dasaratha; **bhagavaan** = you; as a gracious Divinity; **braviitu** = tell; **me** = me; **tat** = that; **saH aham yasya** = which I as such really am; **aham yashcha** = and why I am like this.

"I think of myself to be a human being, by name Rama, the son of Dasaratha. You, as a gracious Divinity, tell me that which I as such really am like this."

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इति ब्रुवाणं काकुत्थसं ब्रह्मा ब्रह्मविदां वरः ॥ ६-११७-१२

अब्रवीच्छृणु मे वाक्यं सत्यं सत्यपराक्रम ।

12. **kaakutthsam** = to Rama; **iti bruvaanaam** = thus speaking; **brahmaa** = Brahma; **varaH** = the foremost; **brahma vidaam** = among the knowers of Brahma the Absolute; **abraviit** = spoke (as follows); **shruNu** = listen; **me satyam vaakyam** = to my true word; **satyaparaakrama** = O the truly brave lord!"

Hearing the words of Rama, Brahma (the creator), the foremost among the knowers of Brahma the Absolute, spoke as follows: "Listen to my true word, O the truly brave lord!"

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भवान्नारायणो देवः श्रीमांश्चक्रायुधः प्रभुः ॥ ६-११७-१३

एकशृङ्गो वराहस्त्वं भूतभव्यसपत्नजित् ।

13. bhavaan = you; prabhuH naaraayaNaH = are the Lord Narayaa himself; shriimaan devaH = the glorious god; chakraayudhaH = who wields the discus; tvam = you; varaahaH = are the divine Boar; eka shR^iN^gaH = with a single tusk; bhuuta bhavya sapatnajit = the conqueror of your past and future enemies.

"You are the Lord Narayana himself the glorious god, who wields the discus. You are the Divine Boar with a single tusk, the conqueror of your past and future enemies."

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अक्षरं ब्रह्म सत्यं च मध्ये चान्ते च राघव ॥ ६-११७-१४

लोकानां त्वं परो धर्मो विष्वक्सेनश्चतुर्भुजः ।

14. brahma = (you are) Brahma; akSharam = the imperishable; satyamcha = and the Truth; madhye cha antyecha = in the Middle and at the end; tvam = you are paraH dharmaH = the Supreme righteousness; lokaanaam = of people; viShvaksenaH = whose powers go everywhere; chaturbhujaH = and the four-armed one.

"You are Brahma, the imperishable, the Truth abiding in the middle as well as at the end of the universe. You are the supreme righteousness of people, whose powers go everywhere. You are the four-armed."

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शार्ङ्गधन्वा हृषीकेशः पुरुषः पुरुषोत्तमः ॥ ६-११७-१५

अजितः खड्गधृग्विष्णुः कृष्णश्चैव महाबलः ।

15. shaarN^gadhanvaa = you are the wielder of a bow; called Sharnga hR^ishiikshaH = the lord of the senses; puruShaH = the supreme soul of the universe; puruShottamaH = the best of men; ajitaH = the invincible; khaDgadhR^ik = the wielder of a sword named Nandaka; viShNuH = the all-pervader; kR^iShNashchaiva = the bestower of happiness to the earth; mahaabalaH = and endowed with great might.

"You are the wielder of a bow called Sarnga, the lord of the senses, the supreme soul of the universe, the best of men, the invincible, the wielder of a sword named Nandaka, the all-pervader, the bestower of happiness to the earth and endowed with great might."

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सेनानीर्ग्रामणीश्च त्वं त्वं बुद्धिं स्त्वं क्षमा दमः ॥ ६-११७-१६

प्रभवश्चाप्ययश्च त्वमुपेन्द्रो मधुसूदनः ।

16. tvam = you; senaaniH = are the leader of the army; graamaNiishcha = and the village headman; tvam = you; buddhiH = are the intellect; tvam = you; kShamaa = are the endurance; damaH = the subduer of the senses; tvam = you; prabhavaH = are the origin; apyayashcha = and the dissolution; upendraH = the Divine Dwarf (the younger brother of Indra); madhusuudanaH = and the destroyer of Madhu; the demon.

"You are the leader of the army and the village headman. You are the intellect. You are the endurance and the subduer of the senses. You are the origin and the dissolution of all, Upendra the Divine Dwarf and (the younger brother of Indra) as also the destroyer Madhu, the demon."

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इन्द्रकर्मा महेन्द्रस्त्वं पद्मनाभो रणान्तकृत् ॥ ६-११७-१७

शरण्यं शरणम् च त्वामहुर्दिव्या महर्षयः ।

17. tvam = you; indrakarmaa = perform action for Indra the lord of celestials; mahendraH = the Supreme Ruler; padmanaabhaH = and the one having a lotus in one's navel; raNaantakR^it = and who puts an end to all in battle; divyaaH maharShayaH = the

divine sages; **aahuH** = pronounce; **tvaam** = you; **sharaNyam** = to be fit to afford protection to all; **sharaNam** = and the refuge (for all).

"You perform action for Indra the lord of celestials, the Supreme Ruler, the one having a lotus in one's navel and who puts an end to all in battle. The divine sages pronounce you to be fit to afford protection to all and the refuge for all."

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सहस्रशृङ्गो वेदात्मा शतशीर्षो महर्षभः ॥ ६-११७-१८

त्वं त्रयाणां हि लोकानामादिकर्ता स्वयंप्रभुः ।

सिद्धानामपि साध्यानामाश्रयश्चासि पूर्वजः ॥ ६-११७-१९

18-19. **vedaatmaa** = In the form of the Vedas; **maharShabhaH** = you are the great bull; **shatashiirShaH** = with hundred heads (rules); **sahasra shR^iNgaH** = and thousand horns (precepts); **tvam** = you; **aadikartaa** = are the first creator of all; **trayaaNaam lokaam** = three worlds; **svayamprabhuH** = the self constituted Lord of all; **asi** = you are; **aashrayaH cha** = the refuge; **puurvajaH** = and the for bear; **siddhaanaam** = of Siddhas (a class of demi-gods endowed with mystic powers by virtue of their very birth) and Sadhyas (a class of celestial beings).

"In the form of the Vedas, you are the great Bull with hundred heads (rules) and thousand horns (precepts). You are the first creator of all, the three worlds, and the self constituted Lord of all. You are the refuge and the forbear of Siddhas (a class of demi-gods endowed with mystic powers by virtue of their very birth) and Sadhyas (a class of celestial beings.)"

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त्वं यज्ञस्त्वं वषट्कारस्त्वमोकारः परात्परः ॥ ६-११७-२०

प्रभवं निधनं वा ते नो विदुः को भवानिति ।

20. **tvam** = you; **yajjNaH** = are the sacrificial performance; **tvam** = you; **vaShaTkaaraH** = are the sacred syllable 'Vasat' (on hearing which the Adhvaryu priest casts the oblation to a deity into the sacrificial fire); **tvam** = you are; **omkaaraH** = the mysitic syllable "OM"; **paraH** = and higher; **paraat** = than the highest; nor your origin; **na bhavaan kaH iti** = nor who you are in reality.

"You are the sacrificial performance. You are the sacred syllable 'Vashat' (on hearing which the Adhvaryu priest casts the oblation to a deity into the sacrificial fire). You are the mystic syllable 'OM'. You are higher than the highest. People neither know your end nor your origin nor who you are in reality."

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दृश्यसे सर्वभूतेषु गोषु च ब्राह्मणेषु च ॥ ६-११७-२१

दिक्षु सर्वासु गगने पर्वतेषु नदीषु च ।

21. **dR^ishyase** = you appear; **sarvabhuuteShu** = in all created beings; **goShucha** = in the cattle; **braahmaNeShu cha** = in brahmanas; **sarvaasu dikShu** in all quarters; **gagane** = in the sky; **parvateShu** = in mountains; **nadiiShu cha** = and in rivers.

"You appear in all created beings in the cattle and in brahmanas. You exist in all quarters, in the sky, in mountains and in rivers."

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सहस्रचरणः श्रीमान् शतशीर्षः सहस्रदृक् ॥ ६-११७-२२

त्वं धारयसि भूतानि पृथिवीं च सपर्वताम् ।

22. sahasracharaNaH = with thousand feet; shriimaan = along with Lakshmi the goddess of wealth; shata shiirShaH = with hundred heads; sahasra dR^ik = and with thousand eyes; tvam dhaarayasi = you bear; pR^ithiviimcha = the earth; bhuutaani = with all its created beings; saparvataam = along with the mountains.

"With thousand feet, with hundred heads and with thousand eyes along with Lakshmi the goddess of wealth, you bear the earth with all its created beings along with its mountains."

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अन्ते पृथिव्याः सलिले दृश्यसे त्वं महोरगः ॥ ६-११७-२३
त्रीन् लोकान् धारयन् राम देवगन्धर्वदानवान् ।

23. raama = O Rama!; tvam = you; dR^ishyase = appear; mahoragaH = as Sesha; a large serpent; salile = in water; ante pR^ithivyaaH = at the earth's bottom; dhaarayan = bearing; triin lokaan = the three worlds; devagandharva daanavaan = gods; Gandarvas the celestial musicians and the demons.

"O Rama! You appear as Sesha, a large serpent in water, at the earth's bottom, bearing the three worlds, gods, Gandharvas, the celestial musicians and the demons."

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अहं ते हृदयं राम जिह्वा देवी सरस्वती ॥ ६-११७-२४
देवा रोमाणि गात्रेषु ब्रह्मणा निर्मिताः प्रभो ।

24. raama = O Rama!; aham = I (Brahma); te hR^idayam = am your heart; sarasvatii = Sarasvathi; devii = the goddess (of learning); jihvaa = is your tongue; prabho = O Lord!; sarvagaatreShu = In all your limbs; devaaH = the gods; nirmिताH = have been created; brahmaNaa = by me; the Brahma; romaaNi = int eh form of hair.

"O Rama! I (brahma) am your heart. Sarasvathi, the goddess (of learning) is your tongue. O lord! The gods created by Brahma are the hair on all your limbs."

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निमेषस्ते स्मृता रात्रिरुन्मेषो दिवसस्तथा ॥ ६-११७-२५
संस्कारास्त्वभवन्वेदा नैतदस्ति त्वया विना ।

25. raatriH = Night; smR^itaa = has been recognized; te nimeShaH = as the closing of your eye-lids; tathaa = and; divasaH = the day; unmeShaH = as the opening of your eye-lids; tva samskaaraaH = the correct usages of your words; vedaaH = are the Vedas; tvayaa vinaa = bereft of you; etat = this (the visible universe); naasti bhavan = does not exist.

"Night has been recognized as the closing of your eye-lids and the day, as the opening of eye-lids. The correct usages of your words are the Vedas. Bereft of you, this visible universe does not exist."

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जगत्सर्वं शरीरं ते स्थैर्यं ते वसुधातलम् ॥ ६-११७-२६
अग्निः कोपः प्रसादस्ते सोमः श्रीवत्सलक्षणः ।

26. sarvam jagat = the entire cosmos; te shariiram = is your body; vasudhaatalam = the earth; te sthairyam = constitutes your firmness; agniH = fire; kopaH = is your anger; somaH = the moon (constitutes) te prasaadaH = your placidity; shriivatsa lakShmaNaH = you are Lord Vishnu (who bears the mark Srivatsa = a curl of white hair on his breast).

"The entire cosmos is your body. The earth constitutes your firmness. Fire is your anger. The moon constitutes your placidity. You are Lord Vishnu (who bears the mark Srivatsa - a curl of

त्वया लोकास्त्रयः क्रान्ताः पुरा स्वैर्विक्रमैस्त्रिभिः ॥ ६-११७-२७
महेन्द्रश्च कृतो राजा बलिं बद्ध्वा सुदारुणम् ।

27. **puraa** = in the past; **trayaH** = the three; **lokaaH** = worlds; **kraantaaH** = were occupied; **tvayaa** = by you; **svaiH tribhiH vikramaiH** = in your three strides; **baddhvaa** = after binding; **sudaaruNam** = the exceptionally formidable; **balim** = Bali; **mahendraH** = and Indra; **kR^itaH raajaa** = was made king.

"In the past, the three worlds were occupied by you in your three strides, after binding the exceptionally formidable Bali (the ruler of the three worlds) and Indra was made the king (by you)."

सीता लक्ष्मीर्भवान् विष्णुर्देवः कृष्णः प्रजापतिः ॥ ६-११७-२८
वधार्थं रावणस्येह प्रविष्टो मानुषीं तनुम् ।

28. **siitaa** = Seetha; **lakShmii** = is (no other than) Goddess Lakshmi (the divine consort of Lord Vishnu); **bhavaan** = (while) you are; **viShNuH** = Lord Vishnu; **bhavaan** = you; **kR^iShNaH** = are having a dark blue hue; **devaH** = and a shining one; **prajaapatiH** = you are the Lord of created beings; **raavaNasya vadhaartham** = for the destruction of Ravana; **praviShTaH** = you entered; **maanushaM tanum** = a human body; **iha** = here (on this earth).

"Seetha is no other than Goddess Lakshmi (the divine consort of Lord Vishnu), while you are Lord Vishnu. You are having a shining dark-blue hue. You are the Lord of created beings. For the destruction of Ravana, you entered a human body here, on this earth."

तदिदं नस्त्वया कार्यं कृतं धर्मभृतां वर ॥ ६-११७-२९
निहतो रावणो राम प्रहृष्टो दिवमाक्रम ।

29. **raama** = O Rama; **vara** = the foremost; **dharmabhR^itaam** = among the supporters of righteousness!; **tat** = that; **idam** = this; **naH kaaryam** = purpose of ours; **kR^itam** = has been fulfilled; **raavaNaH** = Ravana; **nihataH** = has been killed; **aakrama** = approach; **divam** = your divine abode; **prahR^iShTaH** = with a rejoice.

"O Rama, the foremost among the supporters of righteousness! The aforesaid purpose of ours has been fulfilled. Ravana has been killed. Return to your divine abode, with a rejoice."

अमोघं देव वीर्यं ते न ते मोघाः पराक्रमाः ॥ ६-११७-३०
अमोघं दर्शनं राम अमोघस्तव संस्तवः ।

30. **deva** = O Lord!; **amogham** = unerring; **viiryam** = is your valour; **te** = your; **paraakramaaH** = exploits; **na moghaaH** = are never in vain; **raama** = O Rama!; **darshanam** = your blessed sight; **amogham** = is powerful; **tava samstvaH** = the songs; in praise you; **amoghaH** = never go in vain.

"O Lord! Unerring is your valour. Your exploits are never in vain. O Rama! Your blessed sight is powerful. The songs in praise of you never go in vain."

अमोघास्ते भविष्यन्ति भक्तिमन्तो नरा भुवि ॥ ६-११७-३१

ये त्वां देवम् ध्रुवं भक्ताः पुराणं पुरुषोत्तमम् ।

प्राप्नुवन्ति सदा कामानिह लोके पात्र च ॥ ६-११७-३२

31-32. **bhuvi** = On this earth; **naraaH** = the humans; **te bhaktimantaH** = with devotion towards you; **bhavanti** = will; **amoghaaH** = never be unsuccessful; **ye** = those who; **bhaktaaH** = are devoted; **tvaam** = to you; **devam** = the primeval Lord; **dhruvam** = and the eternal; **puraaNam** = who belongs to ancient times; **puruShottamam** = and the Supreme person; (they); **sadaa praapnuvanti** = will forever attain kaamaam = their desired objects; **ihaloke** = in this world; **paratra cha** = and in the next world.

"Those humans who are full of devotion to you will never be unsuccessful on this earth. Those who are devoted to you, the primeval and the eternal lord, belonging to ancient times and the Supreme Person, will forever attain their desired objects here as well as hereafter."

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इममार्षम् स्तवं दिव्यमितिहासं पुरातनम् ॥ ६-११७-३३

ये नराः कीर्तयिष्यन्ति नास्ति तेषां पराभवः ।

33. **paraabhavaH** = Humiliation; **naasti** = will never be the plight; **teShaam ye naraaH** = of those humans; **kiirtayiShyanti** = who will recite; **imam stavam** = this hymn; **divyam** = divine; **puraatanam** = ancient; **itihaasam** = history; **aarSham** = sung by Brahma; the foremost seer.

"Humiliation will never be the plight of those humans who will recite this hymn in a divine ancient history, sung by Brahma, the foremost seer."

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये युद्धकाण्डे सप्तदशाधिकशततमः सर्गः

Thus, this is the 117th chapter in Yuddha Kanda of Valmiki Ramayana, the First Epic poem of India.

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Book VI : Yuddha Kanda - Book Of War

Chapter [Sarga] 118 Verses converted to UTF-8, Nov 09

Introduction

The fire-god appears in person from the burning pyre, carrying Seetha in his arms and restores her to Rama, testifying to her purity. Rama later joyfully accepts her.

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एतच्छ्रुत्वा शुभं वाक्यं पितामहसमीरितम् ।
अङ्केनादाय वैदेहीमुत्पपात विभावसुः ॥ ६-११८-१

1. *shrutvaa* = hearing; *etat shubham vaakyam* = these auspicious words; *pitaamaha samiiritam* = spoken by Brahma (creator); *vibhaavasuh* = the fire-god; *utpapaata* = came up; *aadaaya* = taking; *vaidehiim* = Seetha; *aN^kena* = in his arms.

Hearing the foregoing auspicious words of Brahma (the creator), the fire-god came up, taking Seetha in his arms.

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विधूयाथ चितां तां तु विअदेहीं हव्यवाहनः ।
उत्तस्थौ मूर्तिमानाशु गृहीत्वा जनकात्मजाम् ॥ ६-११८-२

2. *vidhuuya taam chitaam* = shaking off that funeral pile; *gR^ihitvaa* = and taking; *taam siitaam* = that Seetha; *janakaatmajam* = the daughter of Janaka (in his arms); *havyavaahanaH* = the fire-god; *atha* = forthwith; *uttasthau* = sprang up; *aashu* = at once; *marurtimaan* = in a personified form.

Shaking off that funeral pile and taking that Seetha, the daughter of Janaka in his arms, the fire-god forthwith sprang up at once in a personified form.

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तरुणादित्यसंकाशां तप्तकाञ्चनभूषणाम् ।
रक्ताम्बरधरां बालां नीलकुञ्चितमूर्धजाम् ॥ ६-११८-३
अक्लिष्टमाल्याभरणां तथारूपामनिन्दिताम् ।
ददौ रामाय वैदेहीमङ्के कृत्वा विभावसुः ॥ ६-११८-४

3-4. *kR^itvaa* = bearing; *aN^ke* = in his arms; *baalaa viadehiim* = the youthful Seetha; *taruNaaditya samkaasham* = who was shining brightly as the rising sun; *taptakaaN^chana bhuuShaNaam* = was decked in ornaments of refined gold; *raktaambaradharaam* = and attired in a red robe; *niilakuN^chita muurdhajaam* = and wore dark curly hari; *akliShTa maalyaabharaNaam* = who was further adorned with ornaments of flowers which had not abraded (on her entering the fire and coming out of it); *aninditaam* = who was absolutely beyond reproach; *tathaarupam* = and looked just the same (as she did while entering the flames); *vibhaavasuh* = the fire-god; *dadau* = restored (her); *raamaaya* = to Rama.

Bearing in his arms the youthful Seetha, who was shining brightly as the rising sun, was decked in ornaments of refined gold, attired in a red robe and wore dark curly hair, who was further adorned with ornaments of flowers, which had not abraded (on her entering the fire and coming out of it), who was absolutely beyond reproach and looked just the same (as she did while entering the fire and coming out of it), who was absolutely beyond reproach and looked just the same (as she did while entering the flames), the fire-god restored her to Rama.

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अब्रवीत्तु तदा रामं साक्षी लोकस्य पावकः ।
एषा ते राम वैदेही पापमस्यां न विद्यते ॥ ६-११८-५

5. tadaa = then; paavakaH = the fire-god; lokasya saakShii = the witness of the world; abraviit tu = spoke; raamam = to Rama (as follows); eShaa = here; te vaidehii = is your Seetha; na vidyate paapam = no sin exists; asyaam = in her.

Then, the fire-god, the witness of the whole world, spoke to Rama as follows "Here is your Seetha. No sin exists in her."

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नैव वाचा न मनसा नैव बुद्ध्या न चक्षुषा ।
सुवृत्ता वृत्तशौण्डीर्यं न त्वामत्यचरच्छुभा ॥ ६-११८-६

6. shubhaa = this auspicious lady; suvR^ittaa = whose character has been good; na atyacharat = has never been unfaithful; tvaam = to you; vR^ittashauN^Diiryam = who are endowed with strength of character; vaachaa = either by word; na manasaa = nor by mind; naiva buddhyaa = nor even by intellect; na chakShuShaa = nor by her glances.

"This auspicious lady, whose character has been good, has never been unfaithful to you who are endowed with strength of character either by word or by mind or even by intellect or by her glances."

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रावणेनापनीतैषा वीर्योत्सिक्तेन रक्षसा ।
त्वया विरहिता दीना विवशा निर्जनाद्वनात् ॥ ६-११८-७

7. virahataa tvayaa = separated from you; eShaa diinaa vivashaa = this miserable and helpless lady; apaviitaa = was taken away; raavaNena = by Ravana; rakShasaa = the demon; viiryotsiktena = who was arrogant of his valour; nirjanaat vanaat = from a lonely hermitage.

"Separated from you, this miserable and helpless lady, was taken away by Ravana the demon, who was arrogant of his valour, from a lonely hermitage."

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रुद्ध चान्तःपुरे गुप्ता त्वच्चित्ता त्वत्परायणा ।
रक्षिता राक्षसीभिश्च घोराभिर्घोरबुद्धिभिः ॥ ६-११८-८

8. tvachchittaa = (This Seetha) fixing her mind upon you; tvatparaayaNaa = and having you as her final attainment; ruddhaa = was detained; antaHpure = in the gynaecium; guptaa = and hidden there; rakShitaa = (she) was guarded; ghoraabhiH = raakShasiibhiH = by frightful female-demons; ghorabuddhibhiH = with horrible intellect.

"This Seetha, who was fixing her mind upon you and looking on you as her final attainment, was detained in the gynaecium and hidden there. She was guarded by rightful female-demons with horrible intellect."

प्रलोभ्यमाना विविधं तर्ज्यमाना च मैथिली ।
नाचिन्तयत तद्रक्षस्त्वद्गतेनान्तरात्मना ॥ ६-११८-९

9. **maithilii** = Seetha; **tvadgatea antaraatmanaa** = whose mind was directed towards you; **naachintayata** = ignored; **tat** = that; **rakShaH** = demon; **pralobhyamaanaa** = even though allured; **tarjyamaanaa** = and frightened; **vividham** = through various means.

"Seetha, whose mind was directed towards you, ignored that demon even though allured and frightened through various means."

Verse Locator

विशुद्धभावां निष्पापां प्रतिगृह्णीष्व मैथिलीम् ।
न किंचिरभिधातव्या अहमाज्ञापयामि ते ॥ ६-११८-१०

10. **pratigR^ihNiiShva** = take back; **maithiliim** = Seetha; **niShpaapam** = who is sinless; **vishuddha bhaavaam** = with a pure character; **na abhidhaatavyaa** = she should not be told; **kimchit** = anything (harsh); **aham** = I; **aajJNaapayaami** = (hereby) command; **te** = you.

"Take back Seetha, who is sinless, with a pure character. She should not be told anything harsh. I hereby command you."

Verse Locator

ततः प्रीतमना रामः श्रुत्वैवं वदतां वरः ।
दध्यौ मुहूर्तं धर्मात्मा बाष्पव्याकुललोचनः ॥ ६-११८-११

11. **tataH** = then; **shrutvaa** = having heard; **evam** = thus; **raamaH** = Rama; **varaH** = the excellent; **vadataam** = among the eloquent; **dharmaatmaa** = whose mind was sent on virtue; **priitamanaaH** = with a pleasant mind; **baaShpa vyaakula lochanaH** = with his eyes entirely filled with tears of joy; **dadhyau** = reflected; **muhuurtam** = for a while.

Rama, the excellent among the eloquent, whose mind was set on virtue, with a pleasant mind to hear the aforesaid speech, reflected for a while, his eyes, entirely filed with tears of joy.

Verse Locator

एवमुक्तो महातेजा धृमानुरुविक्रमः ।
उवाच त्रिदशश्रेष्ठं रामो धर्मभृतां वरः ॥ ६-११८-१२

12. **evam** = thus; **uktaH** = spoken; **dhR^itimaan** = the courageous; **raamaH** = Rama; **uruvikramaH** = of great prowess; **dharma bhR^itaam varaH** = the foremost among those upholding the virtue; **uvaacha** = spoke; **tridasha shreShTham** = to the fire-god; the best of gods.

Hearing those words, the courageous Rama of great prowess and the foremost of those upholding the virtue, replied to the fire-god, the best of gods.

Verse Locator

अवश्यं चापि लोकेषु सीता पावनमर्हति ।
दीर्घकालोषिता हीयं रावणान्तःपुरे शुभा ॥ ६-११८-१३

13. **siitaa** = Seetha; **avashyam** = certainly; **arhat** = deserves; **paavanam** = this purefactory ordeal; **lokeShu** = in the eyes of the people; **iyam shubhaa** = (in as much as) this blessed woman; **diirgha kaaloShitaa hi** = had resided for a long time; **raavaNaantaH pure hi** = indeed in the gynaeceum of Ravana.

"Seetha certainly deserves this pure factory ordeal in the eyes of the people in as much as this blessed woman had resided for a long time indeed in the gynaeceum of Ravana.

[Verse Locator](#)

बालिशो बत कामात्म रामो दशरथात्मजः ।
इति वक्ष्यति मां लोको जानकीमविशोध्य हि ॥ ६-११८-१४

14. lokaH = the world; vakShyati = would chatter; maam = against me; iti = saying that; bata = Alas!; raamaH = Rama; dasharaatmajaH = the son of Dasaratha; baalishaH = was really foolish; kaamaratmaa = and that his mind was dominated by lust; avishodhya jaanakiim hi = without indeed examinig Seetha with regard to her chastity.

"The world would chatter against me, saying that Rama, the son of Dasaratha, was really foolish and that his mind was dominated by lust, if I accept Seetha without examining her with regard to her chastity."

[Verse Locator](#)

अनन्यहृदयां भक्तां मचत्तपरिवर्तिनीम् ।
अहमप्यवगच्छामि मैथिलीं जनकात्मजाम् ॥ ६-११८-१५

15. ahamapi = I also; avagachchhaami = know; maithiliim = (that) Seetha; janakaatmajaam = the daughter of Janaka; machchittaparivartiniim = who revolves in my mind; bhaktaam ananya hR^idayaam = is undivided in her affection to me.

"I also know that Seetha, the daughter of Janaka, who ever revolves in my mind, is undivided in her affection to me."

[Verse Locator](#)

इमामपि विशालाक्षीं रक्षितां स्वेन तेजसा ।
रावणो नातिवर्तेत वेल मिव महोदधिः ॥ ६-११८-१६

16. raavaNaH = Ravana; naativarteta = could not violate; imaam vishaalaakShiim = this wide-eyed woman; rakShitaam = protected as she was; svena tejasaa = by her own splendour; mahodadhiH iva = any more than a sea; velaam = would transgress (its bounds).

"Ravana could not violate this wide-eyed woman, protected as she was by her own splendour, any more than an ocean would transgress its bounds."

[Verse Locator](#)

प्रत्ययार्थं तु लोकानां त्रयाणाम् सत्यसंश्रयः ।
उपेक्षे चापि वैदेहीं प्रविशन्तीं हुताशनम् ॥ ६-११८-१७

17. pratyayaartham = in order to convince; trayaaNaam lokaanaam = the three worlds; satya samshrayaH = I; whose refuge is truth; upekShechaapi = ignored; viadehiim = Seetha; pravishantiim = while she was entering; hutaashanam = the fire.

"In order to convince the three worlds, I, whose refugee is truth, ignored Seetha while she was entering the fire."

[Verse Locator](#)

न च शक्तः सुदुष्टत्मा मनसापि हि मैथिलीम् ।
प्रधर्षयितुमप्राप्यां दीप्तामग्निशिखामिव ॥ ६-११८-१८

18. suduShTaatamaa = the evil-minded Ravana; na cha shaktaH = was not even able; pradharShayitum = to lay his violent hands; manasaapi = even in thought; apraapyaam

maithiliim = on the unobtainable Seetha; **diiptaam** = who was blazing; **agnishikhaamiva** = like a flaming tongue of fire.

"The evil-minded Ravana was not able to lay his violent hands, even in thought, o the unobtainable Seetha, who was blazing like a flaming tongue of fire."

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नेय मर्हति चैश्वर्यं रावणान्तःपुरे शुभा ।
अनन्या हि मया सीता भास्करेण प्रभा यथा ॥ ६-११८-१९

19. **iyam shubhaa** = this auspicious woman; **naarhati** = could not (give way) aishvaryam = to the sovereignty; **raavaNaantaH pure** = existing in the gynaecium of Ravana; **siitaa** = in as much as Seetha; **ananyaahi** = is not different; **mayaa** = from me; **prabhaa yathaa** = even as sunlight; **bhaaskareNa** = (is not different) from the sun.

"This auspicious woman could not give way to the sovereignty, existing in the gynaecium of Ravana, in as much as Seetha is not different from me, even as sunlight is not different from the sun."

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विशुद्धा त्रिषु लोकेषु मैथिली जनकात्मजा ।
न विहातुं मया शक्या कीर्तिरात्मवता यथा ॥ ६-११८-२०

20. **maithilii** = Seetha; **janakaatmajaa** = the daughter of Jankaa; **vishuddhaa** = is completely pure in her character; **triShu lokaShu** = in all the three worlds; **na shakyaa** = and can no longer be; **vihaatum** = renounced; **mayaa** = by me; **kiirtiH yathaa** = as a good name (cannot be cast aside); **aatmavataa** = by a prudent man.

"Seetha, the daughter of Janaka, is completely pure in her character, in all the three worlds and can no longer be renounced by me, as a good name cannot be cast aside by a prudent man."

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अवश्यं च मया कार्यं सर्वेषां वो वचो हितम् ।
स्निग्धानां लोकनाथानामेवं च वदतां हितम् ॥ ६-११८-२१

21. **hitam** = the salutary; **vachaH** = worlds; **vaH sarveShaam** = of all of you; **lokanaathaam** = the guardians of the world; **snighdhaanaam** = who are affectionate; **evam** = thus; **vadataam** = speaking; **avashyam** = certainly; **kaaryam** = are to be carried out; **mayaa** = by me.

The salutary advice of you all, the affectionate guardians of the world, who are saying what is conducive to our good, must be certainly carried out by me."

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इत्येवमुक्त्वा विजयी महाबलः ।
प्रशस्यमानह् स्वकृतेन कर्मणा ।
समेत्य रामः प्रियया महायशाः ।
सुखं सुखार्होऽनुबभूव राघवः ॥ ६-११८-२२

22. **uktvaa** = saying; **ityevam** = thus; **sametya** = and getting reunited; **priyayaa** = with her beloved (Seetha); **vijayii** = the victorious; **mahaayashaaH** = and highly illustrious; **raamaH** = Rama; **raaghavaH** = a scion of Raghu dynasty; **mahaabalaH** = who was endowed with a great strength; **sukhaarhaH** = and deserved with a great strength; **sukhaarhaH** = and deserved happiness; **prashasyamaanaH** = and was being glorified; **karmaNaa** = by his feats; **svakR^itena** = performed by own self; **anubabhuuva** = experienced; **sukham** = joy.

Saying thus and getting reunited with her beloved Seetha, the victorious and highly illustrious Rama, a scion of Raghu dynasty, who was endowed with a great strength and deserved happiness and was being glorified by his exploits, performed by his own self, experienced joy.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये युद्धकाण्डे अष्टादशाधिक शततमः सर्गः

Thus, this is the 118th chapter in Yuddha Kanda of Valmiki Ramayana, the First Epic poem of India.

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Book VI : Yuddha Kanda - Book Of War

Chapter [Sarga] 119 Verses converted to UTF-8, Nov 09

Introduction

Lord Shiva informs Rama that his father, Dasaratha, in an ethereal form and as a replica of his extinct personality, has arrived in an aerial car along with Indra, the lord of celestials. Shiva asks Rama and Lakshmana to pay their respects to the soul of Dasaratha and they respond in approaching him and offer their salutations. Dasaratha says he is overjoyed in seeing him, having defeated Ravana and having completed the exile for fourteen years. He asks Rama to return to Ayodhya, meet Bharata and get consecrated to the throne of Ayodhya. Dasaratha further advises Lakshmana and Seetha to continue to serve Rama, the supreme deity. Dasaratha returns to the abode of Indra, by the aerial car.

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एतच्छ्रुत्वा शुभं वाक्यं राघवेण सुभाषितम् ।
इदं शुभतरं वाक्यं व्याजहार महेश्वरः ॥ ६-११९-१

1. **shrutvaa** = hearing; **shubham** = the auspicious; **vaakyam** = words; **etat** = thus; **anubhaaShitam** = spoken; **raaghavaNa** = by Rama; **maheshvaraH** = Lord Shiva; the supreme Lord; **tataH** = thereupon; **vyaaajahaara shubhataram vaakyam** = delivered the following still more beautiful speech:

Hearing the auspicious words thus spoken by Rama, Lord Shiva the Supreme Lord thereupon delivered the following still more beautiful speech:

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पुष्कराक्ष महाबाहो महावक्षः परन्तप ।
दिष्ट्या कृतमिदं कर्म त्वया शस्त्रभृतां वर ॥ ६-११९-२

2. **puShkaraakSha** = O lotus eyed; **mahaabaaho** = long armed; **mahaavakShaH** = broad chested; **paramtapa** = the annihilator of adversaries; **vara** = and excellent; **dharma bhR^itaam** = among those upholding the cause of virtue!; **idam karma** = this task; **kR^itam** = was accomplished; **tvaya** = by you; **diShTyaa** = thank heaven!.

"O lotus-eyed, long-armed, broad-chested, annihilator of enemies and excellent among those upholding the cause of virtue! Thank heaven! You accomplished this task."

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दिष्ट्या सर्वस्य लोकस्य प्रवृद्धं दारुणं तमः ।
अपावृत्तं त्वया सङ्ख्ये राम रावणजं भयम् ॥ ६-११९-३

3. **diShTyaa** = fortunately; **bhayam** = has the fear; **raavaNajam** = born of Ravana; **pravR^iddham** = which increased; **daruNam** = the severe; **tamaH** = darkness; **sarvasya lokasya** = on the entire world; **apaavR^itam** = has been removed; **tvayaa** = by you; **samkhye** = on the battle-field; **raama** = O; Rama!

"Fortunately has the fear born of Ravana - which increased the severe darkness on the entire world has been removed by you, on the battle-field, O Rama!"

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आश्वास्य भरतं दीनं कौसल्यां च यशस्विनीम् ।
कैकेयीं च सुमित्रां च दृष्ट्वा लक्ष्मणमातरम् ॥ ६-११९-४
प्राप्य राज्यमयोध्यायां नन्दयित्वा सुहृज्जनम् ।
इक्ष्वाकूणां कुले वंशं स्थापयित्वा महाबल ॥ ६-११९-५
इष्ट्वा तुरगमेधेन प्राप्य चानुत्तमं यशः ।
ब्राह्मणेभ्यो धनं दत्त्वा त्रिदिवं गन्तुमर्हसि ॥ ६-११९-६

4-6. arhasi = you are fit; gantum = to go; tridivam = to the heaven; aashvaasya = by comforting; diinam = the depressed; bharatam = Bharata; yashasviniim cha = and the illustrious; kausalyaam = Kausalya; dR^iShTyaa = and seeing; kaikeyiim = Kaikeyi; sumitraam cha = and Sumitra; lakShmaNa maataram = the mother of Lakshmana; praapya = having got; raajyam = the sovereignty; ayodhyaayaam = of Ayodhya; nandayitvaa = bringing delight; suhR^ijjanam = to your friends; sthaapayitvaa = stabilizing the back bone; ikShvaakuNaam kule = in the race of Ikshvaku; praapya = obtaining; anuttamam = excellent; yashaH = glory; turaga medhena iShTvaa = by performing a horse-sacrifice; dattavaa = and by granting; dhanam = riches; braahmaNebhyaH = to Brahmanas; mahaabala = O Rama; endowed with a great might!

"You are fit to go to the heaven, by comforting the depressed Bharata and the illustrious Kausalya as well as seeing Kaikeyi and Sumitra, the mother of Lakshmana having got the sovereignty of Ayodhya, bringing delight to your friends, stabilizing the back-bone in the race of Ikshvaku, getting excellent glory by performing a horse-sacrifice and by granting riches to Brahmanas."

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एष राजा विमानस्थः पिता दशरथस्तव ।
काकुत्स्थ मानुषे लोके गुरुस्तव महायशाः ॥ ६-११९-७

7. eShaH = this; raajaa = king; dasharathaH = Dasaratha; tava = your; pitaa = father; maanuShe loke = in this mortal world; mahaayashaaH guruH = the highly glorious and venerable person; vimaanasthaH = is seated in an aerial car; kaakutthsa = O Rama!

"This king Dasaratha, your father in this mortal world and the highly glorious as well as the venerable person, is seated in an aerial car, O Rama!"

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इन्द्रलोकं गतः श्रीमांस्त्वया पुत्रेण तारितः ।
लक्ष्मणेन सह भ्रात्रा त्वमेनमभिवादय ॥ ६-११९-८

8. taaritaH = having been delivered; tvayaa = by you; putreNa = his (godly) son; shriimaan = the glorious king; gataH = obtained; indralokam = the abode of Indra the lord of celestials; tvam abhivaadaya = you offer your respectful salutation; enam = to him; bhraataa lakShmaNena saha = along with Lakshmana; your brother.

"Having been delivered by you, his (godly) son, the glorious king obtained the abode of Indra the lord of celestials. you offer your respectful salutation to him, along with Lakshmana, your brother."

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महादेववचः श्रुत्वा काकुत्स्थः सहलक्ष्मणः ।

विमानशिखरस्थस्य प्रणाममकरोत्पितुः ॥ ६-११९-९

9. **shrutvaa** = hearing; **mahaadeva vachah** = the words of Shiva; **raaghavaH** = Rama; **saha lakShmaNaH** = along with lakshmana; **bhraatraa** = his brother; **praNaamam** = offered their salutation; **pituH** = to their father; **vimaana shikharasthasya** = seated on the topmost part of an aerial car.

Hearing the words of Shiva, Rama along with Lakshmana his brother, offered their salutation to their father, seated on the topmost part of an aerial car.

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दीप्यमानं स्वयां लक्ष्म्या विरजोअम्बरधारिणम् ।

लक्ष्मणेन सह भ्रात्रा ददर्श पितरं प्रभुः ॥ ६-११९-१०

10. **prabhuH** = the lord Rama; **bhraatraa lakShmaNena** = along with lakshmana his brother; **dadarsha** = saw; **pitaram** = their father; **diipyamaanam** = who was blazing; **svayaa lakShmyaa** = with his own splendour; **viraajo.ambara dhaariNam** = and clad in brilliant garments.

The lord Rama along with Lakshmana his brother saw their father, who was blazing with his own splendour and clad in brilliant garments.

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हर्षेण महताविष्टो विमानस्थो महीपतिः ।

प्राणैः प्रियतरं दृष्ट्वा पुत्रं दशरथस्तदा ॥ ६-११९-११

आरोप्याङ्कं महाबाहुर्वरासनगतः प्रभुः ।

बाहुभ्यां सम्परिष्वज्य ततो वाक्यं समाददे ॥ ६-११९-१२

11-12. **atha** = then; **mahiimatiH** = the king; **dasharathaH** = Dasartha; **prabhuH** = the lord; **vimanasthaH** = who was sitting in aerial car; **varaasangataH** = in an excellent seat; **aaviShTaH** = was filled; **mahataa harSheNa** = with excessive delight; **dR^iShTvaa** = to see; **putram** = his son (Rama); **priyataram** = who was dearer to him; **praaNaiH** = than life; **aaropya** = placing; **(him_ aN^ke** = in his lap; **sampariShvaN^gaH** = and embracing him; **baahubhyaam** = in his arms; **tataH** thereupon; **samaadade** = commended; **vaakyam** = his speech (as follows):

Then the king Dasaratha the lord who was sitting in the aerial car, in an excellent seat, was filled with excessive delight to see his son (Rama), who was dearer to him than life. Placing him in his lap and embracing him in his arms, he thereupon commenced his speech as follows:

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न मे स्वर्गो बहुमतः संमानश्च सुरर्षिभिः ।

त्वया राम विहीनस्य सत्यं प्रतिशृणोमि ते ॥ ६-११९-१३

13. **raama** = O Rama!; **vihiinasya** = separated from; **tvayaa** = you; **svargaH** = the heaven; **na bahumataH** = is not a liking; **me** = to me; **sammaanashcha** = (nor) the respect given to me; **surarShabhaiH** = by the foremost of celestials; **pratishR^iNomi** = I am telling; **te** = you; **satyam** = the truth.

"O Rama! Separated from you, the heaven is not a liking to me, nor the respect given to me by the foremost of celestials. I am telling you the truth."

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अद्य त्वां निहतामित्रं दृष्ट्वा संपूर्णमानसम् ।

निस्तीर्णवनवासं च प्रीतिरासीत्परा मम॥ ६-११९-१४

14. **adya** = today; **priitiaasiit** = there is a great joy; **mama** = for me; **dR^iShTvaa** = for having seen; **tvaam** = you; **nihitaamitram** = by whom the enemies have been destroyed; **sampuuraNa maanasam** = fully satisfied in your mind; **vistiirNavana vaasam** = and having fully gone through the period of your exile.

"Today, there is a great joy for me, for having seen you, fully satisfied in your mind, now that your enemies have been destroyed and you have fully gone through the period of exile."

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कैकेय्या यानि चोक्तानि वाक्यानि वदतां वर ।

तव प्रव्राजनार्थानि स्थितानि हृदये मम ॥ ६-११९-१५

15. **vara** = O excellent; **vadataam** = among the eloquent!; **vaakyaani** = the words; **yaani** = which; **uktaani** = were uttered; **kaikeyyaa** = by Kaikeyi; **tava pravrajanaarthaam** = with an aim to send you into exile; **taani** = those words; **sthitaani** = are (still) imprinted mama hR^idayaani = in my heart.

"O excellent among the eloquent! The words, which were uttered by Kaikeyi, with an aim to send you into exile, are still imprinted in my heart."

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त्वां तु दृष्ट्वा कुशलिनं परिष्वज्य सलक्ष्मणम् ।

अद्य दुःखाद्धिमुक्तोऽस्मि नीहारादिव भास्करः ॥ ६-११९-१६

16. **dR^iShTvaa** = seeing; **tvaam** = you; **salakShmaNam** = along with Lakshmana; **kushalinam** = in fine fettle; **pariShvajya** = and hugging you; **adya** = today; **vimuktaH asmi** = I stand completely rid; **duHkhaat** = of sorrow; **bhaaskaraH iva** = even as the sun; **niihaaraadiva** = (is freed from) mist.

"Seeing you in a fine fettle with Lakshmana and hugging you today, I stand completely rid of sorrow - even as the sun is freed from mist."

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तारितोऽहं त्वया पुत्र सुपुत्रेण महात्मना ।

अष्टावक्रेण धर्मात्मा तारितो ब्राह्मणो यथा ॥ ६-११९-१७

17. **mahaatmaanaa** = O great-souled; **putra** = son!; **aham** = I; **taaritaH** = have been redeemed; **tvayaa** = by you; **suputreNa** = my worthy son!; **kaholaH braahmaNo yathaa** = even as Kahola; a brahmana; **dharmaatmaa** = who was virtuous; **aShTaavakreNa** = (was redeemed) by Ashtavakra.

"O great-souled son! I have been redeemed by you, my worthy son, even as Kahola a brahmana was redeemed by Ashtavakra."

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इदानीं च विजानामि यथा सौम्य सुरेश्वरैः ।

वधार्थं रावणस्येह विहितं पुरुषोत्तमम् ॥ ६-११९-१८

18. **saumya** = O gentle one! **vijaanaami** = I recognize you; **idaaniim cha** = now; **puruShottama** = to be the Supreme person; **yathaa vihitam** = duly enjoined; **iha** = here; **sureshvaraiH** = by the rulers of gods; **raavaNasya vadhaartham** = for the destruction of Ravana.

"O gently one! I recognize you now to be the Supreme person, duly enjoined here by the rulers of gods, for the destruction of Ravana."

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सिद्धार्था खलु कौसल्या या त्वां राम गृहं गतम् ।
वनान्निवृत्तं संहृष्टा द्रक्ष्यते शत्रुसूदन ॥ ६-११९-१९

19. **siddhaarthaa khalu** = blessed indeed; **kausalyaa** = is Kausalya; **yaadrakShyati tvam** = who will see you; **shatru suudanam** = the destroyer of your enemies; **nivR^ittam** = returned; **gatam** = and got; **gR^iham** = home; **ranaat** = from the forest.

"Blessed indeed is Kausalya, who will see you, the destroyer of your enemies, returned home from the forest."

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सिद्धार्थाः खलु ते राम नरा ये त्वां पुरीं गतम् ।
राज्ये चैवाभिषिक्तं च द्रक्ष्यन्ति वसुधाधिपम् ॥ ६-११९-२०

20. **siddhaarthaaH khalu** = blessed indeed; **te naraaH** = are those men; **ye drakShyante** = who will see you; **gatam** = returned; **puriim** = to the City (of Ayodhya); **raajyam abhiShikta cha** = and consecrated on the throne; **vasudhaadhipam** = as a lord of the earth.

"Blessed indeed are those men, who will see you returned to the City of Ayodhya and consecrated on the throne as a lord of the earth."

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अनुरक्तेन बलिना शुचिना धर्मचारिणा ।
इच्छेयं त्वामहं द्रष्टुं भरतेन समागतम् ॥ ६-११९-२१

21. **aham** = I; **ichchheyam** = desire; **draShTum** = to see; **tvaam** = you; **samaagatam** = re united; **bharatena** = with Bharata; **anuraktena** = who has affection towards you; **balinaa** = who is strong; **shuchinaa** = who is honest; **dharmachaariNaa** = and virtuous.

"I desire to see you, re-united with the mighty Bharata, who is affectionate towards you, honest and virtuous."

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चतुर्दशसमाः सौम्य वने निर्यापितास्त्वया ।
वसता सीतया सार्धं लक्ष्मणेन च धीमता ॥ ६-११९-२२

22. **saumya** = O gentle one!; **chaturdasha** = fourteen; **samaaH** = years; **niryaatitaaH** = were spent; **tvayaa** = by you; **vasataa** = residing in the forest; **dhiimataa lakShmaNena** = along with the intelligent Lakshmana; **siitaaya saartham** = and with Seetha.

"O gentle one! You spent fourteen years, residing in the forest with Lakshmana and Seetha."

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निवृत्तवनवासोअसि प्रतिज्ञा सफला कृता ।
रावणं च रणे हत्वा देवास्ते परितोषिताः ॥ ६-११९-२३

23. **pratiJNaa** = my pledge; **puritaa** = was implemented; **tvayaa** = by you; **asi nivR^itta vanavaasaH** = you completed the term of your exile; **hatvaa** = by your killing; **raavaNam** = Ravana; **raNe** = in battle; **devataah cha** = celestials too; **paritoShitaaH** = have been fully gratified.

"You completed the term of your exile. My pledge was implemented by you. The celestials too have been fully gratified, by your killing of Ravana in battle."

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कृतं कर्म यशः श्लाघ्यं प्राप्तं ते शत्रुसूदन ।
भ्रातृभिः सह राज्यस्थो दीर्घमायुरवाप्नुहि ॥ ६-११९-२४

24. **shatrusuudana** = O the destroyer of enemies!; **shlaaghyam karma** = a landable act; **kR^itam** = has been done; **yashaH** = glory; **praaptam** = has been earned; **te** = to you (by you); **raajyasthaH** = being in a kingly role; **bhraatR^ibhiH saha** = along with your brothers; **avaapnuhi** = may you attain; **diirgham** = a long; **aayuH** = life.

"O the destroyer of enemies! A laudable act has been done and glory has been earned by you. Getting consecrated on the throne, may you attain a long life, along with your brothers."

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इति ब्रुवाणं राजानं रामः प्राञ्जलिरब्रवीत् ।
कुरु प्रसादं धर्मज्ञ कैकेय्या भरतस्य च ॥ ६-११९-२५

25. **raamaH** = Rama; **praaN^jaliH** = with joined palms in salutation; **abraviit** = spoke; **raajaanam** = to Dasaratha; **bruvaaNam** = who was speaking; **iti** = thus; **kuru prasaadam** = be gracious; **kaikeyyaaH** = to kaikeyi; **bharatasya** = and Bharata; **dharmaJNa** = O the knower of virtues!

To Dasaratha, who was thus speaking, Rama with joined palms in salutation, submitted (as follows): "Be gracious to Kaikeyi and Bharata, O the knower of virtues!"

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सपुत्रां त्वां त्यजामीति यदुक्ता कैकयी त्वया ।
स शापः कैकयीं घोरः सपुत्रां न स्पृशेत्प्रभो ॥ ६-११९-२६

26. **yat uktaa** = those words spoken; **tvayaa** = by you; (saying); **tyajaamiiti** = I disown; **tvaam** = you; **saputraam** = with your son; **saH ghoraH shaapaH** = May that terrific curse; **na spR^ishet** = not touch; **kaikeyiim** = Kaikeyi; **saputraam** = and her son; **prabho** = O lord!

You will remember those words spoken by you saying, I disown you, with your son (Bharata)'. May that terrific curse not touch Kaikeyi and her son, O Lord!"

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तथेति महाराजो राममुक्त्वा कृताञ्जलिम् ।
लक्ष्मणं च परिष्वज्य पुनर्वाक्यमुवाच ह ॥ ६-११९-२७

27. **mahaaraajaH** = Dasaratha; **uktvaa** = uttering; **tatheti** = 'May it be'; **raamam** = to Rama; **kR^itaan^jalim** = who stood with joined palms; **pariShvajya** = and having embraced; **lakShmaNamcha** = Lakshmana; **punaH** = again; **uvaacha ha** = spoke; **vaakkyam** = the following words.

Saying 'May it be' to Rama who stood with joined palms embraced Lakshmana. Dasaratha again uttered the following words to Lakshmana:

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रामं शुश्रूषता भक्त्या वैदेह्या सह सीतया ।
कृता मम महाप्रीतिः प्राप्तं धर्मफलं च ते ॥ ६-११९-२८

28. **shushruShataa** = by doing service; **bhaktyaa** = with devotion; **raamam** = to Rama; **siitayaa saha** = and Seetha; **vaidehyaa** = the princess of Videha kingdom; **mahaapriitiH** = a great gratification; **kR^itaa** = has been brought; **mama** = to me; **dharma phalam cha** = a religious merit too; **praaptam** = has been obtained; **te** = to you.

"A great gratification has been rendered to me and reward in the form of religious merit earned by you in that you served Rama and Seetha, the princess of Videha kingdom, with devotion."

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धर्मं प्राप्स्यसि धर्मज्ञ यशश्च विपुलं भुवि ।
रामे प्रसन्ने स्वर्गं च महिमानं तथैव च ॥ ६-११९-२९

29. **raame prasanne** = Rama; being pleased with you; **praapsyasi** = you will attain; **dharmam** = religious merit; **vipulam** = and extensive; **yashashcha** = glory; **bhuvi** = on earth; **svargam cha** = as also heaven; **tathaa uttamam mahimaanam** = and excellent power; **dharmaJNa** = O knower of righteousness!.

"Rama, being pleased with you, you will attain religious merit and extensive glory on earth, as also heaven and excellent power O knower of righteousness!"

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रामं शुश्रूष भद्रं ते सुमित्रानन्दवर्धन ।
रामः सर्वस्य लोकस्य शुभेष्वभिरतः सदा ॥ ६-११९-३०

30. **te bhadram** = happiness to you; **sumitraanandavardhana** = O the augmentor of the joy of Sumitra; your mother!; **shushruuSha** = serve; **raamam** = Rama (well); **raamaH** = Rama; **sadaa** = forever; **abirataH** = is intent; **sarva lokasya hitaH** = on advancing the interests of the entire world.

"Happiness to you, O the augmentor of the joy of Sumitra, your mother! Serve Rama well. Rama forever is intent on advancing the interests of the entire world."

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एते सेन्द्रास्त्रयो लोकाः सिद्धाश्च परमर्षयः ।
अभिगम्य महात्मानमर्चन्ति पुरुषोत्तमम् ॥ ६-११९-३१

31. **ete** = these; **lokaaH** = 9three) worlds; **sendraaH** = including indra; **siddhaashcha** = Siddhas (a class of demi-gods); **paramarShayaH** = and great sages; **archanti** = pay homage to; **mahaatmaanam** = the great-souled; **puruShottamam** = Rama as a supreme person; **abhigamya** = on approaching him.

"These three worlds, including Indra Siddhas (a class of demi-gods) and great sages pay homage to the great-souled Rama as a Supreme person, on approaching him."

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एतत्तदुक्तमव्यक्तमक्षरं ब्रह्मनिर्मितम् ।
देवानां हृदयं सौम्य गुह्यं रामः परन्तपः ॥ ६-११९-३२

32. **saumya** = O gentle one!; **paramtapa** = O the destroyer of adversaries!; **raamaH** = Rama; **uktam** = has been spoken of; **avyaktam** = as the unmanifest; **akSharam** = and the imperishable; **brahma** = Brahama; **nirmitam tat etat** = established by the Vedas; **hR^idayam** = te heart; **devaanaam** = of gods; **guhyam** = and the secret (of all gods).

"O great one! O the destroyer of adversaries! Rama has been spoken of as the unmanifest and the imperishable Brahama (the absolute), established by the Vedas, the heart of gods and the

अवाप्तं धर्मचरणं यशश्च विपुलं त्वया ।
एनं शुश्रूषता भक्त्या वैदेह्या सह सीतया ॥ ६-११९-३३

33. tvayaa = by you; shushruuShataa = who served; enam vaidehyaa siitayaa saha = him along with Seetha the princess of Videha kingdom; bhaktyaa = with devotion; avaptam = is obtained; dharmacharaNam = the reward of the practice of all virtues; yashashcha = as also celebrity; vipulam = abundantly.

"Having served him, along with Seetha with devotion, you obtained the reward of the practice of all virtues as also celebrity, abundantly."

इत्युक्त्वा लक्ष्मणं राजा स्नुषां बद्धाञ्जलिं स्थिताम् ।
पुत्रीत्याभाष्य मधुरं शनैरेनामुवाच ह ॥ ६-११९-३४

34. iti uktvaa = thus speaking; lakShmaNane = to Lakshmana; raajaa = the king; aabhaaShya = addressing; snuShaam = his daughter-in-law; sthitaam = standing (before him); baddhaaN^jalim = with joined palms; putri iti = as "My daughter"; shanaiH = slowly; madhuram = and affectionately; uvaacha = advised; enaam = her; iti = as follows:

Thus speaking to Lakshmana, the (former) king, addressing his daughter-in-law standing before him with joined palms as "My daughter", slowly and affectionately advised her as follows:

कर्तव्यो न तु वैदेहि मन्युस्त्यागमिमं प्रति ।
रामेण त्वद्विशुद्ध्यर्थं कृतमेतद्वितैषिणा ॥ ६-११९-३५

35. na manyuH = no wrath; tu = indeed; kartavyaH = should be rendered; imam tyagam prati = towards Rama; for having repudiated you; itam kR^itam = this has been done; raameNa = by Rama; tvaddhitaiShiNa = desiring your welfare; vishuddhyartham = and for the purpose of showing you purification.

"No wrath indeed should be rendered by you towards Rama, for having repudiated you. This has been done by him, wishing for your welfare and in order to demonstrate your purity."

सुदुष्करमिदं पुत्रि तव चारित्रलक्षणम् ।
कृतं यत्तेऽन्यनारीणां यशो ह्यभिभविष्यति ॥ ६-११९-३६

36. suduShkaram = this act (of entering into flames); yat = which; kR^itam = has been done; te = of you; tava chaaritra lakShaNam = and which reveals your true character; putri = my daughter; suduShkaram = is most difficult to perform; anyanaariiNaam = for other ladies; abhibhariShyati = and will overshadow; yashaH = their illustriousness.

"This act (of entering into fire) which has been done by you and which reveals your true character, my daughter, is the most difficult task to perform for other ladies and will overshadow their illustriousness."

न त्वं सुभ्रु समाधेया पतिशुश्रूवणं प्रति ।
अवश्यं तु मया वाच्यमेष ते दैवतं परम् ॥ ६-११९-३७

37. tvam = you; na samaadhyuaa kaamam = need not be instructed; bhartR^i shushruuShaNam prati = about the matter of rendering service to your husband; tu = but; vaachyam = it is to be told; avashyam = certainly; mayaa = by me; eShaH = he; te param = is your supreme; daivatam = deity.

"You need not be instructed about the matter of rendering service to your husband. But, it is to be told certainly by me. He is your supreme deity."

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इति प्रतिसमादिश्य पुत्रौ सीतां तथा स्नुषाम् ।
इन्द्रलोकं विमानेन ययौ दशरथो ज्वलन् ॥ ६-११९-३८

38. iti prati samaadishya = having instructed thus; putrau = to his sons; siitaam cha = and Seetha; dasharathaH nR^ipaH = the king; Dasaratha; raaghavaH = who was born in Raghu dynasty; yayau = went; indralokam = to the abode of Indra the lord of celestials; vimaanena = by an aerial car.

Having instructed thus to his sons and Seetha, the King Dasaratha who was born in Raghu dynasty went to the abode of Indra, the lord of celestials, by an aerial car.

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विमानमास्थाय महानुभावः ।
श्रिया च संहृष्टतनुर्नृपोत्तमः ।
आमन्त्र्य पुत्रौ सह सीतया च ।
जगाम देवप्रवरस्य लोकम् ॥ ६-११९-३९

39. samtuShTa tanuh = with a satisfied self; nR^ipottama = Dasaratha; the excellent king; mahaanubhaavaH = of noble- mindedness; shriyaa = endowed with splendour; amantrya = taking leave; putrau = of his sons; siitayaa saha = and Seetha; aasthaaya = and ascending; vimaanam = the aerial car; jagaama = went; devapravarasya lokam = to the abode of Indra; the chief of gods.

With a satisfied self, Dasaratha the excellent king of noble-mindedness endowed with splendour, taking leave of his sons and Seetha and mounting the aerial car, went to the abode of Indra, the chief of gods.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये युद्धकाण्डे एकोनविंशत्यधिकशततमः सर्गः

Thus, this is the 119th chapter in Yuddha Kanda of Valmiki Ramayana, the First Epic poem of India.

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Book VI : Yuddha Kanda - Book Of War

Chapter [Sarga] 120 Verses converted to UTF-8, Nov 09

Introduction

When Indra the lord of celestials asks Rama for a boon, Rama requested Indra to bring back to life, all the monkeys who had lost their life in the battle. Indra grants the boon and all the dead monkeys are restored to life. The celestials disperse and the whole army of monkeys enjoy their well-earned rest.

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प्रतिप्रयाते काकुत्थसे महेन्द्रः पाकशासनः ।
अब्रवीत् परमप्रीतो राघवं प्राञ्जलिं स्थितम् ॥ ६-१२०-१

1. **kaakutthse pratiyaate** = when Dasaratha returned; **mahendraH** = the Lord Indra; **paaka shaasanaH** = the destoryer of Paka; the demons; **parama priitaH** = was very much pleased; **abraviit** = and spoke; **raaghavam** = to Rama; **sthitam** = who stood; **praaN^jalim** = with joined palm.

When Dasaratha returned, the Lord Indra, the destroyer of Paka the demon, was very much pleased and spoke to Rama, who stood there with his oined palms.

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अमोघं दर्शनं राम तवास्माकं नरर्षभ ।
प्रीतियुक्ताः स्म तेन त्वं ब्रूहि यन्मनसेप्सितम् ॥ ६-१२०-२

2. **raama** = O Rama; **nararShabha** = the foremost among men!; **asmaakam** you; **darshanam** = sight of us; **tava** = to you; **amogham** = should not go in vain; **sma** = we are; **priitiyuktaaH** = endowed with delight; **tena** = therefore; **tvam** = you; **bruuhii** = tell; **yat** = whatever; **iipsitam** = is desized; **manasaa** = by your mind.

"O Rama, the foremost among men! Your sight of us, should not go in vain. Therefore, tell us whatever is desired by you."

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एवमुक्तो महेन्द्रेण प्रसन्नेन महात्मना ।
सुप्रसन्नमना हृष्टो वचनम् प्राह राघवः ॥ ६-१२०-३

3. **evam** = thus; **uktaH** = spoken; **mahaatmanaa** = by the great-souled; **mahendreNa** = Indra the lord of celestials; **prasannena** = having been pleased; **raaghavah** = Rama; **suprasannaatmaa** = with the most placid mind; **praaha** = spoke; **vachanam** = the following words; **hR^iShTaH** = with rejoice:

Hearing the words of the great souled Indra the lord of celestials, after having been pleased, Rama with the most placid mind spoke the following words with rejoice:

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यदि प्रीतिः समुत्पन्ना मयि ते विबुधेश्वर ।

वक्ष्यामि कुरु मे सत्यम् वचनं वदतां वर ॥ ६-१२०-४

4. **vadataam vara** = O the foremost among the eloquent!; **vibudheshva** = O Indra!; **te mayi priiti samutpannaayadi** = if you have affection in me; **kuru** = make; **me vachanam** = my words; **vakShyaami** = that I tell you; **satyam** = real.

"O the foremost among the eloquent! O Indra! If you have affection in me, I shall speak out my words. Make my words real."

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मम हेतोः पराक्रान्ता ये गता यमसादनम् ।

ते सर्वे जीवितं प्राप्य समुत्तिष्ठन्तु वानराः ॥ ६-१२०-५

5. **ye te sarve vaanaraaH** = (Let) all those monkeys; **yataaH yama saadanam** = who reached the abode of Death; **paraakraantaH** = after displaying their energy; **mama hetoH** = for my sake; **praapya jiivitam** = restore their life; **samuttiShThantu** = and get up.

"Let all the monkeys, who reached the abode of death, after displaying their energy for

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मत्कृते विप्रयुक्ता ये पुत्रैर्दरिश्च वानराः ।

तान् प्रीतमनसः सर्वान् द्रष्टुमिच्छामि मानद ॥ ६-१२०-६

6. **maanada** = O the bestower of honour!; **ichchhami** = I wish; **draShTum** = to see; **taan sarvaan** = all those; **vaanaraaH** = monkeys; **ye** = who; **matkR^ite** = for my sake; **viprayuktaaH** = were removed from; **putraiH** = their sons; **daaraishcha** = and wives; **priita manasaH** = delighted at heart.

"O the bestower of honour! I wish to see all those monkeys, who for my sake, were removed from their sons and wives, be delighted at heart."

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विक्रान्ताश्चापि शूराश्च न मृत्युं गणयन्ति च ।

कृतयत्ना विपन्नाश्च जीवयैनान् पुरंदर ॥ ६-१२०-७

7. **vikraantaH cha** = (They all) displayed their energies; **shuuraH** = were valiant; **na gaNayanti cha** = and did not take; into account; **mR^ityum** = their death; **kR^itayatnaaaH** = they; made their strenuous efforts; **vipannaaH cha** = and died; **puramdara** = O Indra!; **jiivaya** = restore their lives; **etaan** = to them.

"They were all valiant, proving their energies and did not take their death into account. They made their strenuous efforts and died. O Indra! Restore their lives to them."

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मत्प्रियेष्वभिरक्ताश्च न मृत्युं गणयन्ति ये ।

त्वत्प्रसादात्समेयुस्ते वरमेतमहं वृणे ॥ ६-१२०-८

8. **te** = those monkeys; **ye** = who; **na gaNayanti** = did not take into account; **mR^ityum** = their death; **abhiraktaaH matpriyeShu** = and who were fond of doing favour to me; **te sameyuH** = let them get reunited; (with their near and dear ones); **tvatprasaadaat** = by your grace; **aham** = I; **vR^iNe** = seek; **etam** = this varam = boon (of you).

"Those monkeys - who counted death as nothing and who were fond of doing favour to me - let them get re-united with their near and dear ones by your grace. I seek this boon of you."

नीरुजो निर्त्रणांश्चैव संपन्नबलपौरुषान् ।
गोलाङ्गुलांस्तथर्क्षाश्च द्रष्टुमिच्छामि मानद ॥ ६-१२०-९

9. **maanada** = O bestower of honour; **ichchhaami** = I wish; **draShTum** = to see; **golaaNguulaan** = the monkeys; **tathaa** = and; **R^ikShaamshcha** = bears; **niirujaH** = free from pain; **nirvraNaamshchaiva** = even free from wounds; **sampannabala pauruShaan** = and having augmented strength and valour.

"O bestower of honour! I wish to see the monkeys and bears, free from wounds and pains, with augmented strength and valour."

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अकाले चापि पुष्पाणि मूलानि च फलानि च ।
नद्यश्च विमलास्तत्र तिष्ठेयुर्यत्र वानराः ॥ ६-१२०-१०

10. **yatra** = wherever; **vaanaraaH** = the monkeys; **tiShTheyuH** = stay; **tatra** = let there be; **vimalaaH nadyashcha** = rivers with pure water; **puShpaaNi** = flowers; **muulaani cha** = roots; **phalaanicha** = and fruits; **akaalecha api** = even in an off-season.

"Wherever the aforesaid monkeys live, let there be rivers with crystal-clear water, flowers, roots and fruits even in an off-season."

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श्रुत्वा तु वचनं तस्य राघवस्य महात्मनः ।
महेन्द्रह् प्रत्युवाचेदं वचनं प्रीतिसंयुतम् ॥ ६-१२०-११

11. **shrutvaa tu** = hearing vachanam = the words; **tasya mahaatmanaH raaghavasya** = of that great-souled Rama; **mahendraH** = Indra the lord of celestials; **priiti samyutam** = endowed with delight; **pratuvaacha** = again spoke; **idam vachanam** = the following words:

Hearing the words of that great-souled Rama, Indra the lord of celestials endowed as he was with delight, again spoke the following words:

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महानयं वरस्तात यस्त्वयोक्तो रघुत्तम ।
द्विर्मया नोक्तपुर्व च तस्मादेवद्विविष्यति ॥ ६-१२०-१२

12. **taata raghuuttama** = O beloved Rama!; **ayam varaH** = this boon; **yaH uktaH** = which has been sought; **tvayaa** = by you; **mahaan** = is very great (is hard to grant); **na ukta puurvam** = nothing was spoken before; **mayaa** = by me; **dviH** = twice; **tasmaat** = therefore; **etat** = this; **evam bhaviShyati** = will come to be.

"O beloved Rama! This boon, which has been sought by you is hard to grant. No offer has, however, been revised by me in the past. Therefore this will come to be."

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समुत्तिष्ठन्तु ते सर्वे हता ये युधि राक्षसैः ।
ऋक्षाश्च सह गोपुच्छैर्निकृत्ताननबाहवः ॥ ६-१२०-१३

13. **te sarve** = (Let) all those monkeys; **R^ikShaashcha** = and bears; **gopuchchhaiH** = along with long-tailed monkeys; **ye hataaH** = who have been killed; **yudhi** = in battle; **raakShasaiH** = by the demons; **nikR^ittanana baahavaH** = and whose heads and arms have been severed; **samuttiShThantu** = be active again.

"Let all those monkeys and bears along with long-tailed monkeys, who have been killed in battle, by the demons and whose heads and arms have been severed, be alive and active again."

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नीरुजो निर्विणाश्च संपन्नबलपौरुषाः ।
समुत्थास्यन्ति हरयः सुप्ता निद्राक्षये यथा ॥ ६-१२०-१४

14. **niirujaH** = without any ill-health; **nirvraNaashchaiva** = without any and with boosted strength and valour; **harayaH** = the monkeys; **samutthaasyanti** = will rise again; **suptaaH yathaa** = as those fallen asleep (rise); **nidraakShaye** = at the end of their sleep.

"Without any ill-health and wounds and with boosted strength and valour, the monkeys will rise again, as those fallen asleep would do at the end of their sleep."

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सुहृद्भिर्बान्धवैश्च ज्ञातिभिः स्वजनेन च ।
सर्व एव समेष्यन्ति संयुक्ताः परया मुदा ॥ ६-१२०-१५

15. **sarve eva** = all of them; **parayaa mudaa** = with great delight; **sameShyanti** = will get re-united with; **suhR^idbhiH** = their friends; **samyuktaaH** = together with; **baandhavaishchaiva** = their relatives; **jjNaatibhiH** = kinsmen; **svajanena** = and family-members.

"All of them, full of delight, will get re-united with their friends, relatives, kinsmen and family members."

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अकाले पुष्पशबलाः फलवन्तश्च पादपाः ।
भविष्यन्ति महेष्वास नद्यश्च नलिलायुताः ॥ ६-१२०-१६

16. **maheShvaasa** = O the wielder of a great bow!; **paadapaaH** = the trees; **bhaviShyanti** = will be; **puSpashabalaaH** = colourful with flowers; **phalavantashcha** = and fruits; **akaale** = even in the off-season; **nadyashcha** = rivers too; **salilaayutaaH** = will remain (constantly) with water.

"O the wielder of a great bow! The trees will look colourful with flowers and fruits even in the off-season. Rivers too will remain constantly with water."

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सव्रणैः प्रथमं गात्रैरिदानीं निर्व्रणैः समैः ।
ततः समुत्थिताः सर्वे सुप्त्येव हरियूथपाः ॥ ६-१२०-१७
बभ्रुर्वानराः सर्वे किं न्वेतदिति विस्मिताः ।

17. **tataH** = thereupon; **sarve hariyuuthapaaH** = all those monkey-warriors; **samutthitaaH** = got up; **sustvaiva** = as if from a sleep; **samaiH gaatraiH** = with even limbs; **idaaniim** = now; **nirvraNaiH** = without any wounds; **prathamam savraNaiH** = which were injured earlier; **vaanaraaH** = all the monkeys; **babhuuvuH** = became; **vismitaaH** = surprised; **etat kim nu iti** = saying to one another; "what (miracle) is this?"

Thereupon, all those monkey-warriors got up, as if from a sleep, with all their limbs completely healed of wounds. All the monkeys felt surprised, saying to one another "What miracle is this?"

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काकुत्स्थं परिपूर्णार्थं दृष्ट्वा सर्वे सुरोत्तमाः ॥ ६-१२०-१८

अब्रुवन् परमप्रीताः स्तुत्वा रामं सलक्ष्मणम् ।

18. dR^iShTvaa = seeing; kaakutthsam = Rama; paripuurNaartham = whose wish has been fully realised; sarve = all; surottamaaH = the foremost of celestials; parama priitaaH = with a great delight; abruvan = spoke; stutvaa = praisingly; raamam = to Rama; sa lakShmaNam = and Lakshmana.

Seeing Rama, whose wish has been fully realised, all the foremost of celestials, with a great delight, spoke praisingly to Rama and Lakshmana:

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गच्छायोध्यामितो राजन् विसर्जय च वानरान् ॥ ६-१२०-१९

मैथिलीं सान्त्वयस्वैनामनुरक्तां यशस्विनीम् ।

19. raajan = O monarch!; gachchha = proceed; ayodhyaam = to Ayodhya; itaH = from here; visarjaya cha = and disband; vaanaraan = the monkeys; saautvayasva = reassure; enaam yashasviniim maithilim = this illustrious Seetha; anuraktaam = who is affectionate towards you.

"O monarch! Proceed to Ayodhya from here and disband the monkeys. Reassure this illustrious and devoted Seetha."

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भ्रातरं भरतं पश्य त्वच्छोकाद्व्रतचारिणम् ॥ ६-१२०-२०

शत्रुघ्नं च महात्मानं मातृङ्गः सर्वाः परंतप ।

अभिषेचय चात्मानम् पौरान्गत्वा प्रहर्षय ॥ ६-१२०-२१

20-21. paramtapa = O destroyer of adversaires!; pashya = see; bharatam = Bharata; bhraataram = your brother; vratachaariNam = who is practising austerities; tvachchokaat = through grief caused by separation from you; mahaatmaanam = the great-souled; shatrughnam cha = the Shatrughna; sarvaaH maatR^iiH = and all your mothers; atmaanam abhiShechaya = get yourself consecrated on the throne; gatvaa = by going there; praharShaya = bring rejoice; pauraan = to the citizens.

"O destroyer of adversaries! See Bharata, your brother, who is practising austerities through grief caused by separation from you, the great-souled Shatrughna and all your mothers. Get yourself consecrated on the throne. Bring rejoice to the citizens, by going there."

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एवमुक्त्वा सहस्राक्षो रामं सौमित्रिणा सह ।

विमानैः सूर्यसंकाशैर्ययौ हृष्टः सुरैर्ह सह ॥ ६-१२०-२२

22. evam = thus; uktvaa = speaking; raamam saumitreNa saha = to Rama and Lakshmana; sahasraakShaH = Indra the thousand-eyed god of celestials; hR^iShTaH = having been pleased; yayau = returned (to heaven); suraiH saha = with other gods; vimaanaiH = in their aerial cars; suurya samkaashaiH = shining like the sun.

Thus speaking to Rama and Lakshmana, Idnra the thousand-eyed god of celestials, having beenpleased, returned to heaven with other gods in their aerial cars, shining liek the sun.

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अभिवाद्य च काकुत्स्थः सर्वास्तांस्त्रिदशोत्तमान् ।

लक्ष्मणेन सह भ्रात्रा वासमाज्ञापयत्तदा ॥ ६-१२०-२३

23. tadaa = then; kaakutthsaH = Rama; bhraatraa lakShmaNena saha = along with Lakshmana; his brother; abhivaadya = having respectfully saluted; taan sarvaan tridashottamaan = all those celestials; aajJnaapayat = instructed; vaasam = (all the monkeys) to take rest in their respective places.

having respectfully saluted all those celestials, Rama along with Lakshmana his brother, then instructed all the monkeys to take rest in their respective places.

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ततस्तु सा लक्ष्मणरानुपालिता ।

महाचमूर्हृष्टजना यशस्विनी ।

श्रिया ज्वलन्तीविरराज सर्वतो ।

निशा प्रणीतेव हि शीतरश्मिना ॥ ६-१२०-२४

24. tataH = thereupon; saa yashasvinii = that illustrious; mahaachamuuH = and mighty army; hR^iShTajanaa = of rejoiced troops; tu = (for its part); lakShmaNa raama paalita = which was protected by Lakshmana and Rama; jvalantii = and was blazing; shriyaa = with splendour; sarvataH = on all sides; viraraaja = shone brightly; nisheva = like the might; praNiitaa = illumined; shiitarashminaa = by the moon.

Thereupon, that illustrious and mighty army of rejoiced troops, for its part, which was protected by Lakshmana and Rama, and was blazing with splendour on all sides, shone brightly like the might, illumined by the moon.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये युद्धकाण्डे विंशत्यधिकशततमः सर्गः

Thus, this is the 120th chapter in Yuddha Kanda of Valmiki Ramayana, the First Epic poem of India.

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Book VI : Yuddha Kanda - Book Of War

Chapter [Sarga] 121 Verses converted to UTF-8, Nov 09

Introduction

Rama prepares to leave for Ayodhya. Even though Vibhishana requests Rama to remain at Lanka for some more time and receive his hospitality, Rama gently refuses to do so, adding that he needs to proceed to Ayodhya quickly, to see his mothers, brothers and people there. Vibhishana arranges the aerial car, Pushpaka to transport Rama and others to Ayodhya.

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तां रात्रिमुषितं रामं सुखोदितमरिंदमम् ।

अब्रवीत् प्राञ्जलिर्वाक्यं जयम् पृष्ट्वा विभीषणः ॥ ६-१२१-१

1. vibhishanaH = Vibhishana; pR^iShTvaa = wishing; jayan = victory; raamam = to Rama; arimdamam = the destroyer of adversaries; uShitam taam raatrim = who having reposed during the previous night; sukhoditam = had risen fresh; abraviit = spoke; (to him); vaakyam = the following words; praaN^jalim = with joined palms.

Vibhishana, wishing victory to Rama, (the destroyer of adversaries) who having reposed during the previous night and had risen fresh, spoke to him with joined palms, the following words:

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स्नानानि चाङ्गरागाणि वस्त्राण्याभरणानि च ।

चन्दनानि च माल्यानि दिव्यानि विविधानि च ॥ ६-१२१-२

अलंकारविदश्चैता नार्यः पद्मनिभेक्षणाः ।

उपस्थितास्त्वां विधिवत् स्नापयिष्यन्ति राघव ॥ ६-१२१-३

2-3. etaaH naaryaH = these women; padmanibhekShaNaaH = with lotus-like eyes; alamkaara vidaH = who are skilled in the art of decoration; upasthitaH = came; snaanaani = with bathing accessories; aN^garaagaaNi = (like) cosmetics; vastraani = garments; chandanaani cha = sandal-pastels; divyaani vividhaani maalyaani cha = and beautiful garlands of various kinds; vidhivat tvaam snaapayiShyanti = they will duly assist you in bathing; raaghava = O Rama!

"These women with lotus-like eyes, who are skilled in the art of decoration, came with bathing accessories like garments, ornaments, sandal-pastes and beautiful garlands of various kinds. They will assist you in bathing O Rama!"

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एवमुक्तस्तु काकुत्स्थः प्रत्युवाच विभीषणम् ।

हरीन् सुग्रीवमुख्यांस्त्वं स्नानेनोपनिमन्त्रय ॥ ६-१२१-४

4. **evam** = thus; **uktaiH** = spoken; **kaakutthsa** = Rama; **pratyuvaacha** = replied; **vibhiiShaNam** = To Vibhishana (as follows); **tvam** = you; **upanimantraya** = invite; **hariin** = the monkeys; **sugriiva pramukhaan** = headed by Sugreeva; **snaanena** = for the bath.

Hearing the words of Vibhishana, Rama replied as follows: "You invite the monkeys headed by Sugreeva for the bath."

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सत् उ ताम्यति धर्मात्मा मम हेतोः सुखोचितः ।
सुकुमारो महाबाहुर्भरतः सत्यसंज्ञयः ॥ ६-१२१-५

5. **saH bharataH** = that Bharata; **dharmaatmaa** = the virtuous man; **sukhochitaH** = who was accustomed to comfort; **sukumaaraH** = a delicate youth; **mahaabaahuH** = the great-armed; **saty samshrayaH** = and the one consistent with the Truth; **taamyati** = is suffering; **mama hetoH** = on my account.

"That Bharata, the virtuous man, who was accustomed to comfort, a delicate youth, the great-armed and the one consistent with the truth is suffering on my account."

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तं विना कैकयीपुत्रम् भरतं धर्मचारिणम् ।
न मे स्नानं बहुमतं वस्त्राण्यानि च ॥ ६-१२१-६

6. **tam bharatam vinaa** = In the absence of that Bharata; **kaikayiiputram** = the son of Kaikeyi; **dharmachaariNam** = who is practicing virtue; **snaanam** = (ritual) bathing; **na bahumatam** = is not a liking; **me** = to me; **vastraaNi** = (nor) the garments; **aabharaaNi cha** = (nor) the jewels.

In the absence of Bharata, the son of Kaikeyi, who is practicing virtue, ritual bathing, garments and jewels are not to my liking."

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एतत् पश्य यथा क्षिप्रं प्रतिगच्छाम ताम् पुरीम् ।
अयोध्याम् गच्छतो ह्येष पन्थाह् परमदुर्गमः ॥ ६-१२१-७

7. **pashya** = see; **yathaa** = how; **etat** = this (we may); **pratigachchhaama** = return; **taam puriim** = to that City of Ayodhya; **eShaH panthaah** = this path; **parama durgamaH hi** = is indeed very difficult to be travelled over; **gachchhataH** = (for anyone) proceeding; **ayodhyaam** = to Ayodhya City.

"See how we may return to that City of Ayodhya soon. It is indeed very difficult to travel over this path to reach Ayodhya City, so soon."

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एवमुक्तस्तु काकुत्स्थं प्रत्युवाच विभीषणः ।
अह्ना त्वां प्रापयिष्यामि ताम् पुरीं पार्थिवात्मज ॥ ६-१२१-८

8. **evam** = thus; **uktaH** = spoken; **vibhiiShaNam** = Vibhishana; **pratyuvaacha** = replied; **kaakutthsam** = to Rama (as follows); **paarthivaatmaja** = O prince!; **praapayiShyaami** = I will get; **tvaam** = you; **taam puriim** = to that City; **aahanaa** = in a day.

Hearing the words of Rama, Vibhishana replied : "O prince! I will get you t that City in a day."

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पुष्पकं नाम भद्रं ते विमानं सूर्यसन्निभम् ।
मम भ्रातुः कुबेरस्य रावणेन बलीयसा ॥ ६-१२१-९
हृतं निर्जित्य समग्रामे कामगं दिव्यमुत्तमम् ।
त्वदर्थं पालितं चेदं तिष्ठत्यतुलविक्रम ॥ ६-१२१-१०

9-10. **atula vikrama** = O Rama of unequalled prowess!; **vimaanam** = the aerial car; **suuryasamnibham** = shining like the sun; **kaamagam** = which moves as one pleases; **divyam** = wonderful; **uttamam** = and excellent; **puShpakam naama** = called Pushpaka; **kuberasya** = of Kubera; **mama bhraataa** = my brother; **hR^itam** = was robbed; **baaliyasaa raavanena** = by the mighty Ravana; **nirjatya** = after conquering Kubera; **samgraame** = in battle; **te bhadram** = may prosperity attend you!; **idam** = it; **tiShThati** = is there; **paalitam** = retained; **tvadartham** = for you sake.

"O Rama of unequalled prowess! The aerial car shining like the sun, which moves as one pleases, wonderful and excellent, named Pushpaka of Kubera my brother was robbed by the mighty Ravana after conquering Kubera in battle. May prosperity attend you! It is retained there for your sake."

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तदिदं मेघसंकाशं विमानमिह तिष्ठति ।
येन यास्यसि यानेन त्वमयोध्यां गतज्वरः ॥ ६-१२१-११

11. **tat idam vimaanam** = she yonder aerial car; **meghasamkaasham** = looking like a cloud; **iha tiShThati** = stands here; **yena yaanena** = by which transport; **tvam** = you; **yaasyasi** = can reach ayodhyaam = to Ayodhya; **vigatajvaraH** = without any trouble.

"The yonder aerial car, looking like a cloud, stands here and by which transport, you can reach Ayodhya without any trouble."

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अहम् ते यद्यनुग्राह्यो यदि स्मरसि मे गुणान् ।
वस तावदिह प्राज्ञ यद्यस्ति मयि सौहृदम् ॥ ६-१२१-१२

12. **praajJNa** = O sagacious prince!; **aham yadi anugraahyaH** = if I deserve to be treated with kindness; **te** = by you; **smarasi yadi me gunaan-** if you think of any virtue in me; **sauhR^idam mayi asti yadi** = if you have any affection in me; **vasataavat** = remain; **iha** = here (for some more time).

"O sagacious prince! If I deserve to be treated with kindness by you, if you think of any virtue in me and if you think of any virtue in me and if you have any affection in me, stay here for some more time."

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लक्ष्मणेन सह भ्रात्रा वैदेह्या भार्यया सह ।
अर्चितह् सर्वकामैस्त्वं ततो राम गमिष्यसि ॥ ६-१२१-१३

13. **raama** = O Rama!; **architaH** = having been offered with reverence; **sarva kaamaiH** = all the entertainments **tvam** = you; **bhraatraa lakShmaNena saha** = along with Lakshmana your brother; **bhaaryayaa vaidehyaa saha** = and together with Seetha; your consort; **tataH gamiShyasi** = you may go; thereafter.

"O Rama! When you have been offered with reference all the entertainments, you along with Lakshmana, your brother and Seetha your consort, shall then depart."

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प्रीतियुक्तस्य विहितां ससैन्यः ससुहृद्गणः ।

सत्क्रियां राम मे तावद्गृहाण त्वं मयोद्यताम् ॥ ६-१२१-१४

14. **raama** = O Rama!; **gR^ihaaNa taavat** = accept; **tvam** = you; **sa sainyaH** = along with the army; **sasuhR^idgaNaH** = and assemblage of friends; **me satkriyaam** = my hospitality; **priitiyuktasya** = endowed with affection; **vihitaam** = fixed; **udyataam** = and arranged; **mayaa** = by me.

"O Rama! In the meantime, accept you, with your entire army and assemblage of friends, my hospitality which has been fixed and arranged by me, full of affection as I am."

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प्रणयाद्बहुमानाच्च सौहार्देन च राघव ।

प्रसादयामि प्रेष्योऽहं न खल्वाज्ञापयामि ते ॥ ६-१२१-१५

15. **raaghava** = O Rama!; **prasaadayaami** = I entreat you; **praNayaat** = with affection; **bahumaanaachcha** = with honour; **sauhaardena** = and with friendship; **aham** = I am; **preShyaH** = your servant; **naajJNaapayaami khalu** = I am not indeed commanding; **te** = you (to do so).

"O Rama! I entreat you with affection, respect and friendship I am your servant. I am not in any way commanding you to do so."

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एवमुक्तस्ततो रामह् प्रत्युवाच विभीषणम् ।

रक्षसां वानराणां च सर्वेषमेव शृण्वताम् ॥ ६-१२१-१६

16. **evam uktaH** = thus spoken; **raamaH** = Rama; **tataH** = then; **pratyuvaacha** = replied; **vibhiiShaNam** = to Vibhishana; **sarveShaam rakShasaam** = while all the demons; **vaanaraaNaam cha** = and the monkeys; **shR^iN^vataam** = listened.

Hearing those words, Rama replied to Vibhishana as follows, while all the demons and the monkeys present there, listened:

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पूजितोऽस्मि त्वया वीर साचिव्येन परंतप ।

सर्वत्मना च चेष्टाभिः सौहार्देन परेण च ॥ ६-१२१-१७

17. **paramtapa** = O destroyer of enemies!; **viira** = O hero!; **saachivyena** = by your valued counsel; **cheShTaabhiH** = by your efforts put forth; **sarvaatmanaa** = with your whole soul; **pareNa** = and more so; **sauhaardena** = by your friendship; **puujitaH asmi** = I stand honoured; **tvayaa** = by you.

"O destroyer of enemies! O hero! I stand honoured by you by your valued counsel, your efforts put forth with your whole soul and more so by your friendship.

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न खल्वेतन्न कुर्याम् ते वचनं राक्षसेश्वर ।

तं तु मे भ्रातरं द्रष्टुम् भरतं त्वरते मनः ॥ ६-१२१-१८

18. **raakShaseshvara** = O the king of demons!; **na kuryaamiti na khalu** = It is not that I am not carrying out; **etat vachanam** = these words; **te** = of yours; **tu** = but; **manaH** = my heart; **tvarate** = is hastening; **draShTum** = to see; **tam bharatam** = that Bharata; **bhraataram** = my brother.

"O king of demons! It is not that I am not carrying out your words. But, my heart is hastening to see that Bharata, my brother."

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मां निवर्तयितुं योऽसौ चित्रकूटमुपागतः ।
शिरसा याचतो यस्य वचनम् न कृतं मया ॥ ६-१२१-१९
कौसल्यां च सुमित्राम् च कैकेयीं च यशस्विनीम् ।
गुहम् च सुहृदं चैव पौरान् जनपदैः सह ॥ ६-१२१-२०

19-20. (My heart is hastening to see); **yaH asau** = that Bharata; **upaagataH** = who came; **chitrakuuTam** = all the way to Mount Chitrakuta; **mama nivartayitum** = to take me back (to Ayodhya); **yasya vachanam** = yet whose appeal; **na kR^itam** = was not executed; **mayaa** = by me; **yaachataH shirasaa** = eventhough he requested me with his head bent low; **kausalyaam cha** = and Kausalya my mother; **simitraam cha** = as also Sumitra; **yashsviniim kaikeyiimcha** = and the illustrious Kaikeyi (my step-mothers); **guham cha** = and Guha; **suhR^idan** = my friend; **pauraan** = as well as citizens of Ayodhya; **jaanapadaiH saha** = and the inhabitants of the country-side.

"My heart is hastening to see that Bharata, who came all the way to Mount Chitrakuta to take me back to Ayodhya, yet whose appeal was not executed by me, even though he requested me with his head bent low and Kausalya my mother as also Sumitra and the illustrious Kaikeyi (my step-mothers) as also Guha my friend, as well as the citizens of Ayodhya and the inhabitants of the country-side."

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अनुजानीहि मां सौम्य पूजितोऽस्मि विभीषण ।
मन्युर्न खलु कर्तव्यः सखे त्वां चानुमानये ॥ ६-१२१-२१

21. **saumya vibhiiShaaNa** = O gentle Vibhishana!; **anujaaniihi** = allow; **maam** = me (to go); **puujitaH asmi** = I am honoured; **sakhe** = O friend!; **manyuH na kartavyaH** = you need not be disappointed; **anumaanayecha** = I entreat; **tvaam** = you.

"O gentle Vibhishana! Allow me to go. I am honoured. O friend! You need not be disappointed, I entreat you."

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उपस्थापय मे शीघ्रं विमानं राक्षसेश्वर ।
कृतकार्यस्य मे वासह् कथम् स्यादिह संमतः ॥ ६-१२१-२२

22. **raakShaseshvara** = O the king of demons!; **upasthaapaya** = fetch; **vimaanam** = the aerial car; **shiighram** = immediately; **katham** = how; **sammataH syaat** = is it advisable; **vaasaH** = for a stay; **iha** = here; **me** = for me; **kR^itakaaryasya** = that my task has been accomplished.

"O the king of demons! Fetch the aerial car immediately. How is it advisable for my continued stay here, now that my task has been accomplished?"

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एवमुक्तस्तु रामेण राक्षसेन्द्रो विभीषणः ।
विमानं सूर्यसम्काशमाजुहाव त्वरान्वितः ॥ ६-१२१-२३
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पाण्डुराभिह् पताकाभिर्ध्वजैश्च समलंकृतम् ।
काञ्चनं काञ्चनैर्हर्म्यैर्हमपद्मविबूषितैः ॥ ६-१२१-२५
प्रकीर्णं किङ्किणीजालैर्मुक्तामणिगवाक्षकम् ।
घण्टाजालैः परिक्षिप्तम् सर्वतो मधुरस्वनम् ॥ ६-१२१-२६
तं मेरुशिखराकारं निर्मितम् विश्वकर्मणा ।
बृहद्विभूषितं हर्म्योर्मुक्तारजतशोभितैः ॥ ६-१२१-२७
तलैह् स्फटिकचित्राङ्गवैदूर्यैश्च वरासनैः ।
महार्हस्तरणोपेतैरुपपन्नं महाधनैः ॥ ६-१२१-२८

23-28. **evam** = thus; **uktaH** = spoken; **raameNa** = by Rama; **vibhiiShaNah** = Vibhishana; **raakShasendraH** = the king of demons; **tataH** = then; **tvaraanvitaH** = hastily; **aajuhaava** = invoked (the presence); **tam vimaanam** = of that aerial car; **suuryasamkaasham** = shining like the sun; **kaaNchana chitraaN^gam** = with colourful parts made of gold; **vaiDuuryamaNi vedikam** = with platform made of cat's-eye gems; **kuuTaagaaraiH** = which was full of attics; **sarvataH parikliptam rajataprabham** = shone like silver on all sides; **samalamkR^itam** = decorated well; **paaN^DuraabhiH** = with white; **pataakaabhiH** = flags; **dhvajaishcha** = and flag-staffs; **vibhuuShitaiH** = decked; **kaaNchanam** = with gold; **hema padma** = and golden lotuses; **kaaNchanaiH harmaiH** = graced with golden mansions; **prakiirNam** = hung all over; **kiNkiNiijaalaiH** = with net works of tiny bells; **muktaa maNi gavaakShakam** = containing eye holes set; **madhura svanam** = giving forth a melodious sound; **sarvataH** = on all sides; **meru shikharaakaaram** = resembling a summit of Mount Meru; **nimitam** = built; **vishvakarmaNaa** = by Vishvakarma; **shobhitaiH** = which was graced; **br^ihadbhiH harmyaiH** = graced with stately palaces; **muktaa rajita shobhitaiH** = decked with pearls and silver; **talaiH** = provided with pavements; **sphaTika chitraN^gaiH** = inlaid with crystal; **upetam varaasanaiH** = furnished with excellent seats; **vaiDuuryaishcha** = of cats eye gems; **mahaadhanaiH** = of great value; **mahaarhaastaraNopetaiH** = and upholstered with highly; **nivedayitvaa** = informing; **raamaaya** = Rama; **tat vimaanam** = that the said aerial car; **anaadhR^iShyam** = and was swift as thought; **upasthitam** = had arrived; **vibhiiShaNah** = Vibhishana; **tasthau** = stood; **tatra** = there.

Hearing the words of Rama, Vibhishana the king of demons then hastily invoked the presence of that aerial car shining like the sun, with colourful parts made of gold, with the platform made of cat's-eye gems, which was full of attics, shone like silver on all sides, decorated well with white flags and flag-staff, decked with gold and golden lotuses, graced with golden mansions, hung all over with networks of tiny bells, giving forth a melodious sound on all sides, resembling a summit of Mount Meru, built by Vishvakarma, which was graced with stately palaces decked with pearls and silver, provided with pavements inlaid with crystal, furnished with excellent seats of cat's eye gems of great value and upholstered with highly valuable coverings.

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उपस्थितमनाधृष्यं तद्विमानं मनोजवम् ।
निवेदयित्वा रामायतस्थौ तत्र विभीषणः ॥ ६-१२१-२९

29. **nivedayitvaa** = informing; **raamaaya** = Rama; **tat vimaanam** = that the said aerial car; **anaadhR^iShyam** = which could not be assailed; **manojavam** = and was swift as thought; **upasthitam** = had arrived; **vibhiiShaNah** = Vibhishana; **tasthau** = stood; **tatra** = there.

Informing Rama that the said aerial car which could not be assailed and was as swift as though- had arrived, Vibhishana stood there.

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तत्पुष्पकम् कामगमं विमान ।

मुपस्थितम् भूधरसंनिकाशम् ।

दृष्ट्वा तदा विस्मयमाजगाम ।

रामः ससौमित्रिरुदारस्त्वः ॥ ६-१२१-३०

30. **udaarasattvaH** = the generous minded; **raamaH** = Rama; **sasaumitriH** = along with Lakshmana; **aajagaama** = got; **vismayam** = a surprise; **dR^iShTvaa** = in seeing; **tat** = that; **vimaanam** = aerial car; **puShpakam** = called Pushpaka; **bhuudhara samnikaasham** = which resembled a mountain; **kaamagamam** = and which could travel everywhere at will; arrived on that occasion.

The generous minded Rama along with Lakshmana felt amazed to see the aforesaid aerial car, Pushpaka, which resembled a mountain and which could travel everywhere at will, arrived on that occasion.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये युद्धकाण्डे एकविंशत्यधिकशततमः सर्गः

Thus, this is the 121st chapter in Yuddha Kanda of Valmiki Ramayana, the First Epic poem of India.

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Book VI : Yuddha Kanda - Book Of War

Chapter [Sarga] 122 Verses converted to UTF-8, Nov 09

Introduction

Rama commands Vibhishana to honour the monkeys with gold and precious stones. When Vibhishana has honoured them with the gifts, Rama along with Lakshmana and Seetha ascend the aerial car. When the monkeys and Vibhishana request Rama to permit them to accompany in the aerial car upto Ayodhya to witness his coronation-ceremony, Rama gladly permits them to do so. All of them start on their aerial journey in Pushpaka, the wonderful aerial car which can accommodate all, spaciously.

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उपस्थितम् तु तं कृत्वा पुष्पकं पुष्पभूषितम् ।
अविदूरे स्थितो राममित्युवाच विभीषणः ॥ ६-१२२-१

1. vihiShaNaH = Vibhishana; kR^itvaa upasthitam = keeping ready; tam = that; puShpakam = Pushpaka the aerial car; puShpabhuuShitam = decorated with flowers; sthitaH = stood; aviduure = not very far; uvaacha = and spoke; iti = thus; raamam = to Rama (as follows):

Keeping ready Pushpaka the aerial car decorated with flowers, Vibhishana, for his part, standing not very far, spoke to Rama (as follows):

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स तु बद्धाज्जलिपुटो विनीतो राक्षसेश्वरः ।
अब्रवीत्त्वरयोपेतः किं करोमीति राघवम् ॥ ६-१२२-२

2. kim karomi = "What (more) can I do?"; iti = thus; abraviit = spoke; upetaH tvarayaa = with haste; saH raakShaseshvaraH = that Vibhishana; viniitaH = endowed with modesty; baddhaaN^jalipuTaH = and with joined palms; raaghavam = to Rama.

"What more can I do?" thus spoke with haste, Vibhishana endowed as he was with modesty and with joined palms, to Rama.

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तमब्रवीन्महातेजा लक्ष्मणस्योपशृण्वतः ।
विमृश्य राघवो वाचमिदं स्नेहपुरस्कृतम् ॥ ६-१२२-३

3. vimR^iShya = after some circumspection; raamaH = Rama; mahaatejaaH = of great splendor; snehapuraskR^itam = affectionately; uvaacha = spoke; idam = the following words; tam = to him; lakShmaNasya upashR^iNvataH = while Lakshmana was listening.

After some circumspection, Rama of great splendor, affectionately spoke the following words to him, while Lakshmana was listening:

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कृतप्रयत्नकर्माणः सर्व एव वनेचराः ।

रत्नैरर्थैश्च विविधैः संपूज्यन्तां विभीषण ॥ ६-१२२-४

4. sarva eva vanecharaaH = (Let) all these monkeys and bears (ie. Denizens of forests) kR^ita prayatna karmaaNaaH = who performed tasks of exertion; sampuujyantaam = be honoured; ratnaiH = with precious stones; vividhaiH arthaishcha = and riches of various kinds; vibhiiShaNaa = O Vibhishana!

"Let all these monkeys and bears (ie. Denizens of forests), who performed tasks of exertion, be honoured with tasks of exertion, be honoured with precious stones and riches of various kinds. O Vibhishana!"

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सहामीभिस्त्वया लङ्का निर्जिता राक्षसेश्वर ।

हृष्टैः प्राणभयं त्यक्त्वा संग्रामेष्वनिवर्तिभिः ॥ ६-१२२-५

5. raakShaseshvara = O Vibhishana the king of demons!; tvaya = by you; amiibhiH saha = in collaboration with them; anivartibhiH = who never turned their backs; samgraameShu = in battles; hR^iShTaiH = and fought joyfully; tyaktvaa = ignoring; praaNabhayam = all risk to their lives; laN^kaa = Lanka; nirjita = has been conquered.

"O Vibhishana the king of demons! Lanka has conquered by you, in collaboration with these monkeys, who never turned their backs in battles and fought joyfully, ignoring all risk to their lives."

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त इमे कृतकर्माणः सर्व एव वनौकसः ।

धनरत्नप्रदानेन कर्मैषां सफलं कुरु ॥ ६-१२२-६

6. sarve eva te ime vanaukasaH = all these monkeys without exception; kR^itakarmaaNaH = have accomplished their task; kuru saphalam eShaam karma = reward their achievement; dhanaratna pradaanena = with gift of gold and precious stones.

"All these monkeys, without exceptions, have accomplished their task. Reward their achievement with gifts of gold and precious stones."

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एवम् संमानिताश्चैते नन्द्यमाना यथा त्वया ।

भविष्यन्ति कृतज्ञेन निर्विकृता हरियूथपाः ॥ ६-१२२-७

7. sammanitaa = highly honoured; evam = in this way; yathaa nandyamaanaaH = and duly cheered; tvayaa = by you; kR^itajJNena = acknowledging their services; ete hariyuuthapaaH = the chiefs of monkeys-troops; bhaviShyanti = will feel; nirvR^itaaH = happy.

"Highly honoured in this way any duly cheered by you, acknowledging their services, the chiefs of monkey-troops, will feel happy."

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त्यागिनं संग्रहीतारं सानुक्रोशं जितेन्द्रियम् ।

सर्वे त्वामभिगच्छन्ति ततः संबोधयामि ते ॥ ६-१२२-८

8. sarve = all; abhigachchhanti = will come nearer; tvaam = to you; tyaaginam = having the quality of generosity; samgrahiitaaram = and propitiating others; saanukrosham = showing compassion; jitendriyam = and having subjugated your senses; tataH = Hence; sambodhayaami = I am reminding; te = you.

"All will come nearer to you, for having possessed this quality of generosity, for propitiating them, for showing compassion to them and for having subjugated your senses. Hence, I am reminding you."

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हीनं रतिगुणैः सर्वैरभिहन्तारमाहवे ।
सेना त्यजति संविग्ना नृपतिं तं नरेश्वर ॥ ६-१२२-९

9. **nareshvara** = O king!; **samvignaa** = feeling agitated; **senaa** = the army; **tyajati** = deserts; **tam nR^ipatim** = that king; **hiinam** = who is bereft; **sarvaiH ratiguNaiH** = of all loving qualities; **hantaaram** = and who orders them to kill people; **aahave** = in battle.

"O king! Feeling agitated, the army deserts that king, who is bereft of all loving qualities and who merely orders them to kill people in battle."

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एवमुक्तस्तु रामेण वानरांस्तान्विभीषणः ।
रत्नार्थसंविभागेन सर्वानेवाभ्यपूजयत् ॥ ६-१२२-१०

10. **evam** = thus **uktaH** = spoken; **raameNa** = by Rama; **vibhiiShaNaiH** = Vibhishana; **abhyapuujayat** = honoured; **sarve taan vaanaraan** = all those monkeys; **ratnatha samvibhaagena** = by dispersing precious stones and gold to them.

Hearing the words of Rama, Vibhishana honoured all those monkeys, by dispersing precious stones and gold to them.

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ततस्तान् पूजितान् दृष्ट्वा रत्नार्थैर्हरियूथपान् ।
आरुरोह तदा रामस्तद्विमानमनुत्तमम् ॥ ६-१२२-११

11. **tataH** = thereafter; **dR^iShTvaa** = having seen; **taan hariyuuthapaan** = those commanders of monkey-troops; **puujitaan** = honoured; **ratnaarthaiH** = with precious stones and gold; **raamaH** = Rama; **tadaa** = then; **aaruroha** = mounted; **tat** = that; **anuttamam** = excellent; **vimaanam** = aerial car.

Thereafter, having seen on that occasion all those commanders of monkey-troops honoured with precious stones and gold, Rama then mounted that excellent aerial car.

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अङ्केनादाय वैदेहीं लज्जमानां यशस्विनीम् ।
लक्ष्मणेन सह भ्रात्रा विक्रान्तेन धनुष्मता ॥ ६-१२२-१२

12. (He mounted the aerial car); **lakShmaNena saha** = along with Lakshmana; **bhraatraa** = his brother; **vikraantena** = who was valiant; **dhanuShmataa** = wielding a bow; **aadaaya** = taking; **yashasviniim** = the illustrious; **vaidehiim** = Seetha; **lajjamaanaam** = who was feeling abashed; **aN^kena** = in his arms.

He mounted the aerial car along with Lakshmana, his valiant brother wielding a bow and taking the illustrious Seetha, who was feeling abashed, in his arms.

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अब्रवीत्स विमानस्थः पूजयन् सर्ववानरान् ।
सुग्रीवं च महावीर्यम् काकुत्स्तः सविभीषणम् ॥ ६-१२२-१३

13. puujayan = bestowing his attention; sarva vaanaraan = on all the monkeys; savibhiiShaNam = as well as Vibhishana; mahaaviiryam = and the mighty; sugriivam cha = Sugreeva; saH kaakutthsaH = that Rama; vimaanasthaH = remaining in the aerial car; abraviit = spoke (as follows):

Bestowing attention on all the monkeys as well as Vibhishana and the mighty Sugreeva, Rama remaining in the aerial car, spoke (as follows):

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मित्रकार्यम् कृतमिदं भवद्भिद्वानरर्षभाः ।
अनुज्ञाता मया सर्वे यथेष्टम् प्रतिगच्छत ॥ ६-१२२-१४

14. vaanararShabhaaH = O the foremost of monkeys!; idam = this; mitrakaaryam = work of a friend; kR^itam = has been accomplished; bhavidbhiH = by you; mayaa anujNaataaH = permitted by me; sarve = all of you; pratigachchata = can go; yatheShTam = where you will.

"O the foremost of monkeys! This work of a friend has been accomplished by you. Permitted by me, all of you can go, where you will."

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यत्तु कार्यं वयस्येन स्निग्धेन च हितेन च ।
कृतं सुग्रीव तत्सर्वं भवता धर्मभीरुणा ॥ ६-१२२-१५
किष्किन्धां प्रतियाह्यशु स्वसैन्येनाभिसंवृतः ।

15. sugriiva = O Sugreeva!; bhavataa = by you; dharma bhiiruNaa = who are trembling alive to righteousness; sarvam tat = and all that; yat tu kaaryam = which ought to be done; snigdghena hitena vasyena = by an affectionate and service-minded friend; kR^itam = has been done; bhavataa = by you; yaahi = go; aashu = at once; abhisamvR^itaH = accompanied; svasinyena = by your army; kiShkindhaam = to Kishkindha.

"O Sugreeva! All that which ought to be done by an affectionate and service-minded friend, has been done for your part by you, trembling alive as you are to righteousness. Accompanied by your army, proceed to Kishkindha at once."

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स्वराज्ये वस लङ्कायां मया दत्ते विभीषण ॥ ६-१२२-१६
न त्वां धर्षयितुं शक्ताः सेन्द्रा अपि दिवौकसः ।

16. vibhiiShana = O Vibhishana!; vasa = reside; laN^kaayaam = in Lanka; svaraajya = your own kingdom; date = conferred; mayaa = by me; divaukasaH api = even the celestials; sendraaH = including Indra; na shaktaaH = shall not be able; dharShayitum to attack; tvaam = you.

"O Vibhishana! Settle down in your kingdom at Lanka, conferred by me. Even the celestials including Indra shall not be able to attack you."

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अयोध्यां प्रतियास्यामि राजधानीं पितुर्मम ॥ ६-१२२-१७
अभ्यनुज्ञातुमिच्छमि सर्वानामन्त्रयामि वः ।

17. yaasyaami = I am going; ayodhyaam prati = to Ayodhya; raajadhaaniim = seat of government; mama pituH = of my father; ichchhaami = I bid; abhyanujNaatum = adieu (to you); amantrayaami = and wish to take leave; vah = of you; sarvaan = all.

"I am going to Ayodhya, the seat of government of my father. I bid adieu to you and wish to take leave of you all."

एवमुक्तास्तु रामेण हरीन्द्रा हरयस्तथा ॥ ६-१२२-१८

ऊचुः प्राञ्जलयः सर्वे राक्षसश्च विभीषणः ।

18. **evam** = thus; **uktaaH** = spoken; **raameNa** = by Rama; **hariindraah** = the monkey-chiefs; **tathaa** = and; **harayaH** = the monkeys; **vibhiiShaNaaH** = Vibhishana; **raakShasaH** = the demon; **sarve** = and all of them there; **uuchuH** = spoke (as follows); **praaN^jalayaH** = with their joined palms.

Hearing the words of Rama, the monkey-chiefs, the monkeys, Vibhishana the demon and all of them there, with their joined palms, spoke (as follows):

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अयोध्यां गन्तुमिच्छामः सर्वान् नयतु नो भवान् ॥ ६-१२२-१९

मुद्युक्ता विचरिष्यामो वनान्युपननानि च ।

19. **ichchhaami** = we (also) wish; **gantum** = to proceed; **ayodhyaam** = to Ayodhya; **bhavaan** = you; **nayatu** = take; **sarvaan naH** = all of us there; **vichariShyaamah** = we shall range; **vanaani** = the gardens; **upavanaanicha** = and groves; **mudyuktaaH** = with rejoice.

"We also wish to proceed to Ayodhya. You take all of us there we shall range the gardens and groves there with rejoice."

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दृष्ट्वा त्वामभिषेकार्द्रं कौसल्यामभिवाद्य च ॥ ६-१२२-२०

अचिरादागमिष्यामः स्वगृहानृपसत्तम ।

20. **nR^ipasattama** = O the excellent king!; **dR^iShTvaa** = seeing; **tvaam** = you; **abhiShekaardram** = drenched with ablution (in the coronation-ceremony); **abhivaadya cha** = and offering our salutations; **kausalyaam** = to Kausalya; **achiraam aagamiShyaamaH** = we shall soon return; **svagR^ihaan** = to our homes.

"O the excellent king! Seeing you, drench with ablution (in the coronation ceremony) and offering our salutations to Kausalya, we shall return to our homes."

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एवमुक्तः स धर्मात्मा वानरैः सविभीषणैः ॥ ६-१२२-२१

अब्रवीद्वानरान्नामः ससुग्रीवविभीषणान् ।

21. **evam** = thus; **uktaH** = spoken; **vaanaraiH** = by the monkeys; **savibhiiShaNaiH** = and Vibhishana; **saH dharmaatmaa raamaH** = that pious minded Rama; **abraviit** = spoke; **vaanaraan** = to the monkeys; **sasugriiva vibhiiShaNaan** = Sugreeva and Vibhishana (as follows):

Hearing those words of the monkeys and Vibhishana, that pious-minded Rama spoke to those monkeys, Sugreeva and Vibhishana as follows:

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प्रियाअत्प्रियतरं लब्धं यदहं ससुहृज्जनः ॥ ६-१२२-२२

सर्वैर्भवद्भिः सहितः प्रीतिं लप्स्ये पुरीं गतः ।

22. **priyataram** = something more dearer; **priyaat** = than everything dear; **labdham** = will be achieved (by me); **yat aham gataH puriim** = if I reach Ayodhya; **sasuhR^ijjanaH** = with the host of my friends; **sarvaiH bhavadbhiH sahitaH** = and with all of you; **priitim lapsye** = for; I shall feel delighted.

"Something more dearer than everything dear will be achieved by me, if I reach Ayodhya with the host of my friends along with all of you, for, I shall feel delighted."

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क्षिप्रमारोह सुग्रीव विमानं वानरैः सह ॥ ६-१२२-२३
त्वमप्यारोह सामात्यो राक्षसेन्द्र विभीषण ।

23. sugriiva = O Sugreeva!; aaroHa = Mount; vimaanam = the aerial car; kShipram = quickly; vaanaraiH saha = along with the monkeys; vibhiiShana = O Vibhishana; raakShasendra = the king of demons!; tvam api aarhoha = you also ascend it; saamaatyaH = along with your counsellors.

"O Sugreeva! Mount the aerial cars quickly, along with the monkeys. O Vibhishana, the king of demons! You also ascend it, along with your counsellors."

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ततह् स पुष्पकं दिव्यं सुग्रीवः सह वानरैः ॥ ६-१२२-२४
आरुरोह मुदा युक्तः समात्यश्च विभीषणः ।

24. tataH = thereupon; saH sugriivaH = that Sugreeva; vaanaraiH saha = along with the monkeys; mudaa yuktaH = gladly; aaruroha = ascended; divyam = the wonderful; puShpakam = Pushpaka; the aerial car; vibhiShanashcha = as also Vibhishana; saamaatyaH = together with his counsellors.

Thereupon, that Sugreeva along with the monkeys gladly ascended that wonderful Pushpaka, the aerial car. Vibhishana together with his counselors also ascended it.

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तेष्वारूढेषु सर्वेषु कौबेरम् परमासनम् ॥ ६-१२२-२५
राघवेणाभ्यनुज्ञातमुत्पपात विहायसम् ।

25. teShu sarveShu = when all of them; aaruuDheShu = ascended; paramaasanam = that excellent aerial car; kauberam = belonging to Kubera; utpapaata = flew; vihaayasam = into the sky; abhyanujJNaatam = after having been duly authorized; raaghavaNa = by Rama.

When all of them ascended, that excellent aerial car, belonging to Kubera, flew into the sky, after having been duly authorized by Rama.

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खगतेन मिवानेन हंसयुक्तेन भास्वता ॥ ६-१२२-२६
प्रहृष्टश्चप्रतीतश्च बभौ रामः कुबेरवत् ।

26. prahR^iShTashcha = feeling greatly rejoiced; pratiitashcha = and satisfied; bhaasvataa vimaanena = while travelling in the splendid aerial car; khagatena = which was now in the air; hamsayuktena = and was provided with the image of swan; raamaH = Rama; babhau = shone; kuberavat = like Kubera.

Feeling greatly rejoiced and satisfied while travelling in that splendid aerial car, which was now in the air and was provided with the image of a swan, Rama shone like Kubera.

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ते सर्वे वानरर्क्षश्च राक्षसाश्च महाबलाः ॥ ६-१२२-२७
यथासुखमसंबाधं दिव्ये तस्मिन्नुपाविशन् ।

27. te sarve = all those; mahaabalaaH = mighty; vaanaraH = monkeys; R^ikShaH = bears; raakShasaashcha = and demons; upaavishan = sat; asambaadham = spaciouly; yathaa sukham = and comfortably; divye tasmin = in that wonderful aerial car.

All those mighty monkeys, bears and demons sat comfortably and spaciouly in that wonderful aerial car.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये युद्धकाण्डे द्वाविंशत्यधिकशततमः सर्गः

Thus, this is the 122nd chapter in Yuddha Kanda of Valmiki Ramayana, the First Epic poem of India.

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Book VI : Yuddha Kanda - Book Of War

Chapter [Sarga] 123 Verses converted to UTF-8, Nov 09

Introduction

In the course of their flight to Ayodhya, Rama shows to Seetha, the whole City of Lanka, the battle-field where Ravana and other demons were killed, Nala-Setu the bridge which was built across the ocean, Mount Mainka, Setu-bandha (where the construction of the bridge was started), Mount Rishyamuka, Pampa River, Janasthana-forest, Panchavati, Godavari river, the hermitage of sage-Agastya, the hermitage of Atri and Anasuya, Mount Chitrakuta, Yamuna-river, the hermitage of Bharadwaja, Ganga-river, Sarayu-river and finally the City of Ayodhya.

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अनुज्ञातन् तु रामेण तद्विमानमुत्तमम् ।
उत्पपात महामेघः श्वसनेनोद्धतो यथा ॥ ६-१२३-१

1. anujJNaatam = as approved; raameNa = by Rama; tat anuttamam = that excellent; vimaanam = aerial car; hamsayukam = with images of swans painted on it; utpapaatam = flew; vihaayasam = into the sky; mahaanaadam = with a great sound.

As approved by Rama, that excellent aerial car, with images of swan painted on it, flew into the sky, with a great sound.

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पातयित्वा ततश्चक्षुः सर्वतो रघुनन्दनः ।
अब्रवीन्मैथिलीन् सीतां रामः शशिनिभाननाम् ॥ ६-१२३-२

2. tataH = then; raamaH = Rama; raghunadananaH = the delight of Raghu dynasty; paatayitvaa = casting; chakShuH = his look; sarvataH = on all sides; abraviit = spoke; siitaam = to Seetha; maithiliim = the princes; of Mithila kingdom; shashinibhaananaam = having her face looking like the moon (as follow):

Casting his look on all sides, Rama, the delight of Raghu dynasty, then spoke to Seetha, who had a moon-like face (as follows):

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कैलासशिखराकारे त्रिकूटशिखरे स्थिताम् ।
लङ्कामीक्षस्व वैदेहि निर्मितान् विश्वकर्मणा ॥ ६-१२३-३

3. vaidehi = O Seetha; iikShasva = look at; laN^kaam = the City of Lanka; nirmitaam = built; vishvakarmaNaa = by Vishvakarma; the universal architect; sthitaam = and resting firmly; trikuuTa shikharaakaare = like a peak of Mount Kailasa in appearance.

"O Seetha! Look at the City of Lanka, resting firmly on the mount of Trikuta, looking like a peak of Mount Kailasa and built by Viswarakarma, the universal architect."

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एतदयोधनं पश्य मान्सशोणितकर्दमम् ।

हरीणान् राक्षसानान् च सीते विशसनं महत् ॥ ६-१२३-४

4. **siite** = O Seetha!; **pashya** = look at; **etat mahataayodhanam** = this great battle-field; **maamsashoNita kardamam** = covered with a mud a flesh and blood; **vishasanam** = and a cause for the death; **hariiNaam raakShasaanaamcha** = of monkeys and demons.

"O Seetha! Look at this great battle-field, covered with a mud of flesh and blood as also a cause for the death of monkeys and demons."

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अत्र दत्तवरः शेते प्रमाथी राक्षसेश्वरः ।

तव हेतोर्विशालाक्षि रावणो निहतो मया ॥ ६-१२३-५

5. **vishaalaakShi** = O the large-eyed Seetha!; **atra shete** = here lies; **raavaNaH** = Ravana; **raakShaseshvaraH** = the king of demons; **pramaathii** = the tormentator of people; **dattavaraH** = on whom boons had been conferred (by Brahma); **nihataH** = was killed; **mayaa** = by me; **tava hetoH** = for your sake.

"O the large-eyed Seetha! Here lies Ravana, the king of demons, the tormentator of people, on whom boons were conferred by Brahma and who was killed by me for your sake."

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कुम्भकर्णोअत्र निहतः प्रहस्तश्च निशाचरः ।

धूम्राक्षश्चात्र निहतो वानरेण हनूमता ॥ ६-१२३-६

6. **atra** = here; **kumbhakarNa** = Kumbhakarna; **nihataH** = was killed; **prahastashcha** = and Prahasta; **nishaacharaH** = the demon; **atra** = here; **dhumrakShaH** = Dhumraksha; **nihataH** = was killed; **hanuumataa** = by Hanuma; **vaanareNa** = the monkey.

"Here, Kumbhakarna and Prahasta the demon were killed. Here, Dhumraksha was killed by Hanuma, the monkey."

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विद्युन्माली हतश्चात्र सुषेणेन महात्मना ।

लक्ष्मणेनेन्द्रजिच्चात्र रावणिर्निहतो रणे ॥ ६-१२३-७

7. **atra** = here; **mahaatmanaa suSheNena** = by the great-souled Sushena; **vidyunmaalii** = Vidyunmali; **hata** = was killed; **atra** = here; **lakShmaNena** = by Lakshmana; **indrajit** = Indrajit; **raavaNiH** = the son of Ravana; **nihataH** = was killed; **raNe** = in a combat.

"Here was Vidyunmali killed by the great-souled Sushena and here was Indrajit, the son of Ravana, killed by Lakshmana in a combat."

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अङ्गदेनात्र निहतो विकटो नाम राक्षसः ।

विरूपाक्षश्च दुष्प्रेक्ष्यो महापार्श्वमहोदरौ ॥ ६-१२३-८

अकम्पनश्च निहतो बलिनोअन्ये च राक्षसाः ।

त्रिशिराश्चातिकायश्च देवान्तकनरान्तकौ ॥ ६-१२३-९

8-9. **atra** = here; **nihataH** was killed; **vikaTo naama raakShasaH** = a demon called Vikata; **aN^gadena** = by Angada; **viruupaakShaH** = Virupaksha; **duShprekShaH** = who was disagreeable to the sight; **mahaapaarshvo mahodarau** = Mahaparshva; Mahodara; **akampanashcha** = and Akampana too; **nihataH** = were killed; **anye** =

other; **balinaH** = mighty; **raakShasaaH cha** = demons; **trishiraaH** = Trishiras; **atikaayashcha** = Atikaya; **devaantakanaraantakau** = Devantaka and Narantaka (were killed).

"Here was killed a demon called Vikata by Angada. Virupaksha, who was disagreeable to the sight, Mahaparsva, Mahodara, Akampana, Trishiras, Atikaya Devantaka, Narantaka and other mighty demons were also killed here."

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युद्धोन्मत्तश्च मत्तश्च राक्षसप्रवरानुभौ ।
निकुम्भश्चैव कुम्भश्च कुम्भकर्णात्मजौ बली ॥ ६-१२३-१०
वज्रदंष्ट्रश्च दंष्ट्रश्च बहवो राक्षसा हताः ।
मकराक्षच दुर्धर्षो मया युधि निपातितः ॥ ६-१२३-११

10-11. **ubhau** = both; **yuddhanmattashcha** = yuddhonmatta; **mattashcha** = and Matta; **raakShasa pravarau** = the foremost of demons; **nikumbhashchaiva** = Nikumbha; **kumbhashcha** = and Kumbha; **kumbhakarNaatmajau** = the sons of Kumbhakarna; **balii** = the strong; **vajradamShTrashcha** = Vajradamshttra; **damShTrashcha** = Damstra; **bahavaH** = and many; **raakShasaaH** = demons; **hataaH** = were killed; **makaraakShasya** = Makaraksha; **durdharShaH** = the most difficult demon to be attacked; **nipaataitaH** = was struck down; **mayaa** = by me; **yudhi** = in this battle-field.

"Both Yuddonmatta and Matta, the foremost of demons, as also Nikumbha and Kumbha the sons of Kumbhakarna, as also the strong Vajradamshttra, Damshttra and many demons were killed. Makaraksha, the most difficult demon to be attacked, was struck down by me in this battle-field."

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अकम्पनश्च निहतः शोणिताक्षश्च वीर्यवान् ।
यूपाक्षश्च प्रजङ्घश्च निहतौ तु म्हाहवे ॥ ६-१२३-१२

12. **akampanashcha** = Akampana; **nihataH** = was killed; **mahaahave** = in the great battle; **viiryavaan** = the valiant; **shoNitaakShasheha** = Shonitaksha;(was killed); **yuupaakShashcha** = Yupakasha; **prajaN^ghashcha** = and Prajangha; **nihatau** = were killed.

"Akampana was killed in the great battle. The valiant Shonitaksha was also killed. Yupaksa and Prajangha were killed."

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विद्युज्जिह्वोऽत्र निहतो राक्षसो भीमदर्शनः ।
यज्ञशत्रुश्च निहतः सुप्तघ्नश्च महाबलः ॥ ६-१२३-१३
सूर्यशत्रुश्च निहतो ब्रह्मशत्रुस्तथापरः ।

13. **atra** = here; **vidyujjihvaH** = Vidyujjihva; **raakShasah** = the demon; **bhiima darshanaH** = with a terrific appearance; **nihataH** = was killed; **yajjNashatrushcha** = Yajnashatru also; **nihataH** = was killed; **mahaabalaH** = the mighty; **suptaghnashcha** = Suptaghna; **nihataH** = was killed.

"Here, Vidyujjihva, the demon was a terrific appearance, was killed. Yajnashatru also was killed. The mighty Suptaghna was killed. Surya shatru was killed and another demon called Brahma shatru was too killed."

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अत्र मन्दोदरी नाम भार्या तं पर्यदेवयत् ॥ ६-१२३-१४
सपत्नीनान् सहस्रेण सास्रेण परिवारिता ।

14. atra = here; parivaarita = surrounded; sahasreNa saagreNa = by more than a thousand; sapatniinaam = fellow-wives; bhaaryaa = a wife; mandodariinaama = named Mandodari; paryadevayat = lamented; tam = about that Ravana.

"Here, surrounded by more than a thousand fellow-wives, Ravana's wife named Mandodari lamented for Ravana."

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एतत्तु दृश्यते तीर्थन् समुद्रस्य वरानने ॥ ६-१२३-१५
यत्र सागरमुत्तीर्य तान् रात्रिमुषिता वयम् ।

15. varaanane = O Seetha; the lovely-faced one!; etat dR^ishyate = here is seen; tiirtham = a water-descent; samudrasya = of the ocean (on the sea-shore) yatra uttiirya = where having crossed; saagaram = the ocean; vayam = we; uShitaaH = spent; taam raatrim = that night.

"O Seetha, the lovely-faced one! Here is seen a water-descent of the ocean on the sea-shore, where having crossed the ocean, we spent that night."

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एष सेतुर्मया बद्धः सागरे सलिलार्णवे ॥ ६-१२३-१६
तवहेतोर्विशालाक्षि नलसेतुः सुदुष्करः ।

16. vishaalaakShi = O the large-eyed Seetha!; eShaH = here is; nalasetuH = the bridge called Nala Setu; suduShkaraH = which was so difficult (to execute for others); baddhaH = got built; mayaa = by me; lavaNaarNave = over the salt-sea; tava hetoH = for your sake.

"O the large-eyed Seetha! Here is the bridge called Nala Setu, which was so difficult to execute for others, got built by me over the salt-sea for your sake."

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पश्य सागरमक्षोभ्यन् वैदेहि वरुणालयम् ॥ ६-१२३-१७
अपारमभिगर्जन्तन् शङ्खशुक्तिनिषेवितम् ।

17. vaidehi = O Seetha!; pashya = see; saagaram = this ocean; akShobhyam = the imperturbable; varuNaalayam = the habitation of Varuna; garjantam = and which is roaring; apaaramiva = as though it is boundless; shaN^kha shukti samaakulam = and teeming well with couches and oyster-shells.

"O Seetha! See this roaring imperturbable and seemingly boundless ocean, the habitation of Varuna (the god of waters), which is teeming well with couches and oyster-shells."

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हिरण्यनाभन् शैलेन्द्रन् काञ्चनं पश्य मैथिलि ॥ ६-१२३-१८
विश्रमार्थन् हनुमतो भित्त्वा सागरमुत्थितम् ।

18. maithili = O Seetha!; parhya = see; kaaN^chanam hiraNya naabham = this golden mountain; Mainaka; shailendram = the ruler of mountains; utthitam = and which rose; bhittvaa = by passing through; saagaram = the ocean; vishramaartham = in order to provide rest and relaxation; hanumataH = to Hanuma.

"O Seetha! See the golden mountain, Mainaka (the ruler of mountains) which rose passing through the ocean, in order to provide rest and relaxation to Hanuma."

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एतत् कुक्षौ समुद्रस्य स्कन्धावारनिवेशनम् ॥ ६-१२३-१९

अत्र पूर्वं महादेवः प्रसादमकरोत्प्रभुः ।

19. **etat** = this; (is the island); **kukShau** = located in the middle; **samudrasya** = of the ocean; **skandhaavaara niveshanam** = where my troops were stationed; **atra** = at this place; **puurvam** = formerly; **prabhuH** = the Lord; **mahaadevaH** = Shiva (the supreme deity); **akarot** = bestowed; **prasaadam** = his grace; (on me).

"See this island, located in the middle of the ocean, where my troops were stationed. At this place, the lord Shiva (the supreme deity) formerly bestowed his grace on me."

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एतत्तु दृश्यते तीर्थं सागरस्य महात्मनः ॥ ६-१२३-२०

सेतुबन्ध इति ख्यातं त्रैलोक्येन च पूजितम् ।

एतत्पवित्रं परमं महापातकनाशनम् ॥ ६-१२३-२१

अत्र राक्षसराजोऽयमाजगाम विभीषणः ।

20-21. **etat tu dR^ishyate** = here is seen; **tiirtham mahaatmanaH saagarasya** = the water-descent of the great-souled ocean; **puujitam** = worshipped; **trailokyena** = by the three worlds; **khyaatam** = called; **setubandhaH iti** = as Setu bandha; **etat** = this; **paramam pavitram** = is very much a sacred spot; **mahaapaatakanaashanam** = which destroys major sins; **ayam** = this; **vibhiiShaNah** = Vibhishana; **raakShasaraajaH** = the king of demons; **aajagaama** = (first) came; **atra** = here.

"Here is seen the water-descent of the gigantic ocean, called a Setubandha, adored in all the three worlds. This is very much a sacred spot, capable of washing away major sins. At this very place, Vibhishana the king of demons first came."

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एषा सा दृश्यते सीते किष्किन्धा चित्रकानना ॥ ६-१२३-२२

सुग्रीवस्य पुरी रम्या यत्र वाली मया हतः ।

22. **siite** = O Seetha!; **eShaa** = here is; **dR^ishyate** = see; **saa kiShkindhaa** = that Kishkindha; **ramyaa purii** = a beautiful City; **chitrakaananaa** = with colourful groves; **sugriivasya** = of Sugreeva; **yatra** = where; **vaalii** = Vali; **hataH** = was killed; **mayaa** = by me.

"O Seetha! Here is seen the beautiful City of Sugreeva, Kishkindha, which is full of colourful groves, where Vali was killed by me."

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अथ दृष्ट्वा पुरीं सीता किष्किन्धां वालिपालिताम् ॥ ६-१२३-२३

अब्रवीत्प्रश्रितं वाक्यं रामं प्रणयसाध्वसा ।

23. **dR^iShTvaa** = seeing; **kiShkindhaam puriim** = the City of Kishkindha; **vaalipaalitaam** = which was ruled by Vali (earlier); **siitaa** = Seetha; **atha** = then; **praNaya saadhvasaa** = who was feeling timid through love; **abraviit** = spoke; **prashritam vaakyam** = the following courteous words; **raamam** = to Rama.

Seeing the City of Kishkindha, which was earlier ruled by Vali, Seetha, who was feeling timid through love, then spoke the following courteous words to Rama.

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सुग्रीवप्रियभार्याभिस्ताराप्रमुखातो नृप ॥ ६-१२३-२४

अन्येषां वानरेन्द्राणां स्त्रीभिः परिवृता ह्यहम् ।

गन्तुमिच्छे सहायोध्यां राजधानीं त्वया सह ॥ ६-१२३-२५

24-25. nR^ipa = O king!; aham = I; ichchhe = wish; gantum = to go; raajadhaaniim ayodhyaam = to the capital City of Ayodhya; tvayaa saha = along with you; parivR^itaa = accompanied by; striibhiH = the wives; anyeShaam vaanarendraaNaam of other monkey-chiefs; taaraa pramukhataH = with Tara and other; sugriiva priyabhaaryaabhiH = beloved wives of Sugreeva.

"O king! I wish to reach the capital City of Ayodhya along with you, accompanied by the wives of other monkey-chiefs with Tara and other beloved wives of Sugreeva."

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एवमुक्तोऽथ वैदेह्या राघवः प्रत्युवाच ताम् ।

एवमस्त्विति किष्किन्धां प्राप्य संस्थाप्य राघवः ॥ ६-१२३-२६

विमानं प्रेक्ष्य सुग्रीवं काक्यमेतदुवाच ह ।

26. evam = thus; uktaH = spoken; vaidehyaaH = by Seetha; raaghavaH = Rama; atha = then; pratyuvaacha = replied; taam = to her; evam astu iti = "Let it be"; praapya = reaching; kiShkindhaam = Kishkindha; samsthaapya = and halting; vimaanam = the aerial car; preShya = and seeing; sugriivam = Sugreeva; uvaacha ha = spoke (to him); etat vaakyam = the following words:

Hearing the words of Seetha, Rama then said to her in reply "let it be". Reaching Kishkindha, causing the aerial car to halt, and looking at Sugreeva, Rama spoke to him the following words:

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ब्रूहि वानरशार्दूल सरान् वानरपुङ्गवान् ॥ ६-१२३-२७

स्त्रीभिः परिवृताह् सर्वे ह्ययोध्यां यान्तु सीतया ।

27. vaanara shaarduula = O the foremost of the monkeys!; bruuhi = tell; sarvaan = all; vaanarapungavaan = the monkey-chiefs; sarve = "All of you"; yantu = come; ayodhyaam = to Ayodhya; siitayaa = with Seetha; parivR^itaaH striibhiH = accompanied by your wives.

"O the king of monkeys! Instruct all the monkey-chiefs to come to Ayodhya in the company of their wives."

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तथा त्वमपि सर्वाभिः स्त्रीभिः सह महाबल ॥ ६-१२३-२८

अभित्वरस्व सुग्रीव गच्छामः प्लवगाधिप ।

28. mahaabala = O the mighty; sugreeva = Sugreeva; plavagaadhipa = the king of monkeys; tathaa = and; tvam api abhitvarasva = you too hasten to depart; sarvaabhiH striibhiH saha = taking the wives of all the monkeys; gachchhaamaH = we shall proceed.

"O the mighty Sugreeva, the King of monkeys! You too hasten to depart, taking the wives of all the monkeys "we shall proceed."

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एवमुक्तस्तु सुग्रीवो रामेणामिततेजसा ॥ ६-१२३-२९

वानराधिपतिः श्रीमांस्तैश्च सर्वैः समावृतः ।

29-30. **evam** = thus; **uktaH** = spoken; **raameNa** = by Rama; **amita tejasaa** = of great splendour; **saH shriimaan sugriivaH** = that illustrious Sugreeva; **vaanaraadhipatiH** = the lord of monkeys; **taiH sarnesamaavR^itah** accompanied by all those monkeys; **shiighram** = quickly; **pravishya** = entering; **antaHpuram** = his gynaecium; **udviikShya** = and looking; **taaraam** = at Tara; **abraviit** = spoke; (as follows):

Hearing the words of Rama of great splendour, that illustrious Sugreeva, the lord of monkeys accompanied by all those monkeys, quickly entering his gynaecium, spoke to Tara as follows:

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प्रिये त्वं सहनारीभिर्वानराणां महात्मनाम् ।
राघवेणाभ्यनुज्ञाता मैथिलीप्रियकाम्यया ॥ ६-१२३-३१

31. **priya** = O the beloved lady!; **tvam** = you; **abhyanujJNaataa** = have been permitted; **raaghaveNa** = by Rama; 9to proceed to Ayodhya); **naariibhiH saha** = in the company of the wives; **mahaatmaanam vaanaraaNaan** = of the great-souled monkeys; **maithiliipriya kaamyayaa** = with an intent to gratify Seetha.

"O the beloved lady! You have been permitted by Rama to proceed to Ayodhya, in the company of the wives of the great-souled monkeys, with an intent to gratify Seetha."

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त्वर त्वमभिगच्छामो गृह्य वानरयोषितः ।
अयोध्यां दर्शयिष्यामः सर्वा दशरथस्त्रियः ॥ ६-१२३-३२

32. **tvam** = you; **tvara** = hurry up; **gachchhaama** = we shall proceed; **gR^ihya** = by taking; **vaanarayoShitaH** = the wives of the monkeys; **darshayiShyaamaH** = we shall show; **ayodhyaam** = Ayodhya; **saraaH** = and all; **dasharathastriyaH** = the widows of Dasaratha.

"You hurry up, to proceed to Ayodhya, with the wives of the monkeys. We shall show Ayodhya and all the widows of Dasaratha to them."

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सुग्रीवस्य वचः श्रुत्वा तारा सर्वाङ्गशोभना ।
आहूय चाब्रवीत्सर्वा वानराणां तु योषितः ॥ ६-१२३-३३

33. **shrutvaa** = hearing; **vachaH** = the words; **sugriivasya** = of Sugreeva; **taaraa** = Tara; **sarvaaN^ga shobhanaa** = who was charming of every limb; **aahuuya cha** = called; **sarvaaH striyaH** = all the spouses; **vaanaraanaam** = of the monkeys **abraviit** = and spoke; (as follows):

Hearing the words of Sugreeva, Tara, who was charming of every limb, called all the spouses of the monkeys and spoke to them as follows:

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सुग्रीवेणाभ्यनुज्ञाता गन्तुं सर्वैश्च वानरैः ।
मम चापि प्रियं कार्यमयोध्यादर्शनेन च ॥ ६-१२३-३४

34. **anujJNaataaH** = duly permitted; **sugriiveNa** = by Sugreeva; **sarvaiH vaanaraishcha** = and all the monkeys; **gantum** = hurry up to proceed (to Ayodhya); **priyam kaaryam** = a kindly act; **mama chaapi** = will be done to me too; **ayodhyaadarshanena** = through the sight of Ayodhya (which is so dear to me)."

"Duly permitted by Sugreeva and all the monkeys, hurry up to proceed to Ayodhya. A kindly act will be done to me too, through the sight of Ayodhya (which is so dear to me)."

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प्रवेशम् चैव रामस्य पौरजानपदैः सह ।
विभूतिं चैव सर्वासां स्त्रीणां दशरथस्य च ॥ ६-१२३-३५

35. (we shall also see) **praveshamchaiva** = the entry; **raamasya** = of Rama; (into Ayodhya); **paurajaanapadaiH saha** = along with the people of that City as well as the inhabitants of the country-side; **vibhuuti chaiva** = as also the affluence; **dasharathasya striiNaam** = of the widows of Dasaratha.

"We shall also see the entry of Rama into Ayodhya, along with the people of that city as well as the inhabitants of the country-side, as also the affluence of the widows of Dasaratha."

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तारया चाभ्यनुज्ञाताः सर्वा वानरयोषितः ।
नेपथ्यविधिपूर्वं तु कृत्वा चापि प्रदक्षिणम् ॥ ६-१२३-३६
अध्यारोहन्विमानं तत्सीतादर्शनकाङ्क्षया ।

36. **abhyanujJNaataaH** = duly permitted; **taarayaacha** = by Tara; **sarvaaH** = all; **vaanarayoShitaH** = the wives of the monkeys; **nepathya vidbhipuurvakam** = wearing their costumes as per rule; **kR^itvaa pradakShiNam** = and going round clockwise; **tat** = that; **vimaanam** aerial car; **adhyaaroham** = ascended (it); **siitaadarshana kaaN^kShayaa** = with an intent to see Seetha.

Duly permitted by Tara, all the wives of the monkeys, wearing their costumes as per rule and going round the aerial car clockwise, ascended it with an intent to see Seetha.

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ताभिः सहोत्थितं शीघ्रं विमानं प्रेक्ष्य राघवः ॥ ६-१२३-३७
ऋष्यमूकसमीपे तु वैदेहीं पुनरब्रवीत् ।

37. **prekShya** = seeing; **vimaanam** = the aerial car; **utthitam** = having risen; **shiighram** = quickly; **taabhiH saha** = together with the wives of monkeys; **raaghavaH** = Rama; **punaH** = again; **abraviit** = spoke; **vaidehiim** = to Seetha; **RiShyamuuka sapiipe** = at the proximity of Mount Rishyamuka.

Seeing the aerial car having risen quickly, after having taken the wives of monkeys too, Rama again spoke to Seetha at the vicinity of Mount Rishyamuka (as follows):

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दृश्यते असौ महान्सीते सविद्युदिव तोयदः ॥ ६-१२३-३८
ऋश्यमूको गिरिश्रेष्ठः काञ्चनैर्धातुभिर्वृतः ।

38. **siite** = O Seetha! **asau dR^ishyate** = here is seen; **R^iShyamuukaH** = Rishyamuka; **girivaraH** = the excellent mountain; **vR^itaH** = endowed; **kaaNchanaiH dhaatubhiH** = with layers of gold **savidyuttooadaH iva** = and looking like a cloud with lightning.

"O Seetha! Here is seen Rishyamuka, the excellent mountain, endowed with layers of gold and looking like a cloud with lightning."

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अत्राहन् वानरेन्द्रेण सुग्रीवेण समागतः ॥ ६-१२३-३९

समयश्च कृतः सीते वधार्थन् वालिनो मया ।

39. siite = O Seetha!; aham = I; samaagataH = met; sugriiveNa = with Sugreeva; vaanarendreNa = the king of monkeys; atra = here; samayashcha = an agreement too; vadhaartham = for the killing; vaalinaH = of Vali; kR^itaH = was made; mayaa = by me.

"O Seetha! Here did I meet Sugreeva, the king of monkeys and an agreement too was made by me for the killing of Vali."

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एषा सा दृश्यते पम्पा नलिनी चित्रकानना ॥ ६-१२३-४०

त्वया विहीनो यत्राहन् विललाप सुदुःखितः ।

40. eShaa dR^ishyate = here is seen; pampaa = Pampa-river; nalinii = abounding in lotuses; chitrakaananaa = and edged with colourful groves; yatra = where; aham = I; vilalaapa = lamented; suduHkhitaH = with great pain; tvayaa vihiinaH = having been separated from you.

"Here is seen Pampa-river, abounding in lotuses and edged with colourful groves, where I lamented with great pain, having been separated from you."

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अस्यास्तीरे मया दृष्टा शबरी धर्मचारिणी ॥ ६-१२३-४१

अत्र योजनबाहुश्च कबन्धो निहतो मया ।

41. dharmachaariNii = the virtuous; shabarii = Shabari; dR^iShTaa = was seen; mayaa = by me; asyaaH tiire = at the bank of this river; kabandhaH = Kabandha; yojana baahuH = having arms; a Yojana (eight miles) long; nihataH = was killed; mayaa = by me; atra = here.

"The virtuous Shabari was seen by me at the bank of this river. Here was killed, Kabandha, having arms, a Yojana (eight miles) long."

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दृश्यते असौ जनस्थाने सीते श्रीमान्वनस्पतिः ॥ ६-१२३-४२

यत्र युद्धं महद्वृत्तन् तव हेतोर्विलासिनि ।

रावणेन हतो यत्र पक्षिणां प्रवरो बली ॥ ६-१२३-४३

42-43. siite = O Seetha!; asau dR^ishyate = here is seen; shriimaan vanaspatiH = the illustrious tree; janasthaane = in the forest of Janasthana; yatra = here itself; jaTaayushcha = Jatayu; mahaatejaaH = the highly brilliant; balii = mighty; pravarah pakShiiNaam = and the foremost among the birds; nihataH = was killed; raavaNena = by Ravana; tava hetoH = for your sake; vilaasini = O sporting lady!

"And over there is seen in the forest of Janasthana, O Seetha, that illustrious tree under which the highly brilliant and mighty Jatayu, the foremost among the birds, was killed by Ravana, for your sake, O sporting lady!."

[Verse Locator](#)

खरश्च निहतश्सङ्ख्ये दूषणश्च निपातितः ।

त्रिशिराश्च महावीर्यो मया बाणैरजिह्मगैः ॥ ६-१२३-४४

पर्णशाला तथा चित्रा दृश्यते शुभदर्शना ।

यत्र त्वं राक्षसेन्द्रेण रावणेन हता बलात् ॥ ६-१२३-४५

44-45. **varavarNini** = O lady of beautiful complexion!; **etat yatra** = here is where; **kharashcha** = Khara; **nihataH** = was killed mayaa = by me; **ajihmagaiH sharaiH** = with straight going arrows; **duShaNashcha** = Dushana; **npaatitaH** = was struck down; **mahaaviiryaH** = and the mighty; **trishirashcha** = Trishiras (was also killed); **tat** = over there; **asmaakam** = is our; **aashramapadam** = place of hermitage; **tathaa** = and shubhadarshane = O charming lady!; **dR^ishyate** = here is seen; **parNashaalaa** = charming lady!; **dR^ishyate** = here is seen; **parashaalaa** = the leaf-hut; **yatra** = where; **tvam** = you; **hR^itaa** = were taken away; **raakShasendreNa** = the king of demons.

"O lady of beautiful complexion! Here is the region, (known as Panchavati, so called because it consists of five banyan trees) where Khara the demon was killed by me with straight-going arrows, as also his brothers, Dushana and the mighty Trishiras. And over there is seen our enchanting leaf-hut, where you were forcibly taken away by Ravana the king of demons, O charming lady!"

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एषा गोदावरी रम्या प्रसन्नसलिला शिवा ॥ ६-१२३-४६
अगस्त्यस्याश्रमो ह्येष दृश्यते कदलीवृतः ।

46. **eSha** = here is seen; **shubhaa** = the auspicious; **ramyaa** = and charming; **godaavarii** = (river named) Godavari; **prasanna salilaa** = containing clear waters; **dR^ishyate** = here is also seen; **aashramashchaiva** = the hermitage of Agastya; **kadalii vR^itah** = surrounded with banana-groves."

"Here is the shining hermitage of Sutikshna, the great-souled sage. And over there is seen the great hermitage of Sharabhanga, where the thousand-eyed Indra, the destroyer of Citadels, came."

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दीप्तश्चैवाश्रमो ह्येष सुतीक्ष्णस्य महात्मनः ॥ ६-१२३-४७
दृश्यते चैव शरभङ्गाश्रमो महान् ।
उपयातः सहस्राक्षो यत्र शक्रः पुरन्दरः ॥ ६-१२३-४८

47-48. **eShaH diiptaH aashramaH** = here is the shining hermitage; **sutiikShNasya** = of Sutikshana; **mahaatmanaH** = the great-souled sage; **dR^ishyate** = (and over there) is seen; **mahaan** = the great; **sharabhaN^gashramaH** = hermitage of Sharabhanga; **yatra** = where shakra = Indra; **sahasraakShaH** = the thousand-eyed; **puramdaraH** = the destroyer of citadels; **upaayaataH** = came.

"Here is the shining hermitage of Sutikshna, the great-souled sage. And over there is seen the great hermitage of Sharabhanga, where the thousand-eyed Indra, the destroyer of Citadels, came."

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एते ते तापसावासा दृश्यन्ते तनुमध्यमे ।
अत्रिः कुलपतिर्यत्र सूर्यवैश्वानरप्रभः ॥ ६-१२३-४९

49. **devi tanumadhyame** = O slender-waisted lady!; **ete dR^ishyante** = here are seen; **te** = those; **taapasaaH** = sages; **yatra** = where; **atriH** = Atri; **kulapatiH** = the head of the hermitage; **suuryavaishvaanaropamaH** = was equal in splendour to the sun and the fire.

"O slender-waisted lady! Here are seen those sages, where, Atri the head of the hermitage, was equal in splendour to the sun and the fire."

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अस्मिन्देशे महाकायो विराधो निहतो मया ।

अत्र सीते त्वया दृष्टा तापसी धर्मचारिणी ॥ ६-१२३-५०

50. **asmin deshe** = at this place; **mahaakaayaH** = the gigantic; **viraadhaH** = Viradha; **niyataH** = was killed; **mayaa** = by me; **siite** = O Seetha!; **atra** = here; **dR^iShTaa** = was seen; **dharma chariNii** = the virtuous; **taapasii** = Anasuya; the ascetic lady (the wife of sage Atri).

"At this place, the gigantic Viradha was killed by me. O Seetha! Here was seen by you, the virtuous Anasuya, the ascetic lady (the wife of sage, Atri)."

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असौ सुतनुशैलेन्द्रश्चित्रकूटः प्रकाशते ।

यत्र मान् कैकयीपुत्रः प्रसादयितुमागतः ॥ ६-१२३-५१

51. **sutanu** = O Seetha; **having a beautiful body!** **asau chitrakuuTaH** = here is Chitrakuta; **shailendraH** = the excellent mountain; **prakaashate** = shining; **kaikeyiiputraH** = Bharata; **aagataH** = came; **atra** = here; **maam prasaadayitum** = to seek my favour (in the form of my consent to return to Ayodhya).

"O Seetha, having a beautiful body! Here is Chitrakuta, the excellent mountain, shining. Bharata came here to seek my favour (in the form of my consent to return to Ayodhya)."

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एषा सा यमुना दूराद्दृश्यते चित्रकानना ।

भरद्वाजाश्रमो श्रीमानेष दृश्यते चैष मैथिलि ॥ ६-१२३-५२

52. **maithilii** = O Seetha!; **eShaa** = here is **dR^ishyate** = seen; **saa ramyaa yamunaa** = the beautiful river of Yamuna; **chitra kaananaa** = surrounded by colourful groves; **eShah dR^ishyate** = here is seen; **shriimaan** = the illustrious; **bharadvaajaashramaH** = hermitage of sage Bharadwaja.

"O Seetha! Here is seen the beautiful river of Yamuna, surrounded by colourful groves. Here is seen the illustrious hermitage of Sage Bharadwaja."

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इयं च दृश्यते गङ्गा पुण्या त्रिपथगा नदी ।

नानाद्विजगणाकीर्णा संप्रपुष्पितकानना ॥ ६-१२३-५३

53. **iyam dR^ishyate** = here is seen; **puNyaa** = the holy; **gaN^gaanadii** = river Ganga; **tripathagaa** = which wends its way through the three worlds (viz. heaven; the earth and the subterranean world); **naanaadvijayaNaakiirNaa** = whose banks are crowded with flocks of birds; **samprapuShpita paadapaa** = and which is lined with trees in full flowering.

"Here is seen the holy River Ganga, which wends its way through the three worlds (viz. heaven, the earth and the subterranean world), whose banks are crowded with flocks of birds and which is lined with trees in full-flowering."

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शृङ्गवेरपुरन् चैतद्गुहो यत्र समागतः ।

एषा त्रिपथगा गङ्गा दृश्यते वरवर्णिनि ॥ ६-१२३-५४

नानातरुशताकीर्णा संप्रपुष्पितकानना ।

54. **etat** = here is; **shR^iN^ga bherapura cha** = the town of Shringabheripura; **yatra** = where; **guha** = Guha; **mamasakhaa** = my friend; (stays); **eShaa** = here is; **dR^ishyate** = seen; **saa** = that; **sarayuuH** = rows of sacrificial posts (the relics of sacrifices performed from time to time by Ikshvaku dynasty); **naanaatarushataakiirNaa** = bordered with hundreds of trees; **samprapuShpita kaananaa** = and with groves in full-blossom.

"Here is the town of Shringaberapura, where Guha my friend stays. Here is seen that river, Sarayu, lined with rows of sacrificial posts (the relics of sacrifices performed from time to time by Ikshvaku dynasty), bordered with hundreds of trees and with groves in full blossom."

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एषा सा दृश्यतेअयोध्या राजधानी पितुर्मम ॥ ६-१२३-५५
अयोध्यान् कुरु वैदेहि प्रणामं पुनरागता ।

55. **siite** = O Seetha!; **eShaa dR^ishyate** = here is seen; **saa raajadhaanii** = that Capital-City'; **mama pituH** = of my father; **vaidehi** = O the princess of Videha territory!; **punaH aagataaH** = having duly returned; **kuru praNaamam** = offer your salutation; **ayodhyaam** = to Ayodhya.

"O Seetha! Here is seen that Capital City of my father. O the princess of Videha territory! Having duly returned, offer your salutation to Ayodhya."

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ततस्ते वानराः सर्वे राक्षसश्च विभीषणः ॥ ६-१२३-५६
उत्पत्योत्पत्य ददृशुस्तां पुरीन् शुभदर्शनाम् ।

56. **tataH** = thereupon; **sarve te vaanaraaH** = all those monkeys; **samhR^iShTaaH raakShasaaH** = and the rejoiced demons; **savibhiiShaNaaH** = along with Vibhishana; **tadaa** = at that time; **utpatyotpatya** = bounding again and again (to have a glimpse of it); **dadR^ishuH** = saw; **taam puriim** = that City.

Thereupon, all those monkeys and the rejoiced demons along with Vibhishana, at that time, bounding again and again (to have a glimpse of it) saw that City.

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ततस्तु तां पाण्डुरहर्म्यमालिनीं ।
विशालकक्ष्यान् गजवाजिसङ्कुलाम् ।
पुरीमयोध्यान् ददृशुः प्लवङ्गमाः ।
पुरीं महेन्द्रस्य यथामरावतीम् ॥ ६-१२३-५७

57. **tataH** = thereupon; **plavaN^gamaaH** = the monkeys; **saraakShasaaH** = along with the demons; **apashyan** = beheld; **taam puriim** = that Ayodhya; **paaN^Du harmya maaliniim** = having rows of white palces; **vishaala kakShyaam** = intersected with wide roads; **vR^itaam gajavaajabhiH** = crowded with elephants and horses; **amaraavatiim yathaa** = looking like Amaravathi; **puriim** = the City; **mahendrasya** = of Indra the lord of celestials.

Thereupon, the monkeys along with the demons beheld that Ayodhya, having rows of white palaces, intersected with wide roads, and crowded with elephants and horses, looking like Amaravathi, the City of Indra the lord of Celestials.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये युद्धकाण्डे त्रयोविंशत्यधिकशततमः सर्गः

Thus, this is the 123rd chapter in Yuddha Kanda of Valmiki Ramayana, the First Epic poem of India.

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Book VI : Yuddha Kanda - Book Of War

Chapter [Sarga] 124 Verses converted to UTF-8, Nov 09

Introduction

Rama, travelling in the aerial car towards Ayodhya, lands at the hermitage of Bharadwaja the sage. When Rama enquires of Bharadwaja about the welfare of Ayodhya-City, Bharata and his mothers. Bharadwaja informs Rama about their welfare. Further, the sage informs that by virtue of his asceticism, he could know everything about the exploits of Rama from the day he left Ayodhya, till he destroyed Ravana. Then, Rama seeks a boon from Bharadwaja, asking him to make the trees on the route to Ayodhya, to bear fruit in the off-season for which the sage grants the boon. Thereupon, the troops of monkeys feasted on those fruits at will.

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पूर्णं चतुर्दशे वर्षे पञ्चम्यां लक्ष्मणाग्रजः ।
भरद्वाजाश्रमं प्राप्य ववन्दे नियतो मुनिम् ॥ ६-१२४-१

1. **chatrudashe varShe puurNe** = after completion of fourteen years (of his exile); **paN^chamyaam** = and on the fifth day (the bright half) of the lunar month of Ashvayuja (roughly corresponding to the month of september); **lakShmaNaagrajaH** = Rama; **niyataH** = who was disciplined even now; **raapya** = having reached; **bharadvaajaashramam** = the hermitage of the sage; Bharadwaja; **vavande** = offered his salutation; (to the sage).

After completion of fourteen years of his exile and on the fifth day of the bright half of the lunar month of Ashvayuja (roughly corresponding to the month of September), Rama, who was disciplined even now, reaching the hermitage of the sage Bharadwaja, offered his salutation to the sage.

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सोऽपृच्छदभिवाद्यैनं भरद्वाजं तपोधनम् ।
शृणोषि कच्चिद्भगवन् सुभिक्षानामयं पुरे ॥ ६-१२४-२
कच्चित्स युक्तो भरतो जीवन्त्यपि च मातरः ।

2. **abhivaadya** = having offered his obeisance; **bharadvaajam** = to the sage; Bharadwaja; **enam tapodhanam** = who was rich in this asceticism; **saH** = Rama; **apR^ichchhat** = enquired; **bhagaran** = O venerable one!; **shR^iNoShi kachchit** = have you heard; **pure** = of Ayodhya city; **subhikShaanaamayam** = having an abundance of food and free from disease?; **saH bharataH kachchit** = is that Bharata; **yuktaH** = attentive (in his rule)?; **maataraH mama jiivanti** = I hope my mothers are (still) alive.

Having offered his obeisance to Bharadwaja, who was rich in asceticism, Rama enquired (of him): "Have you heard, O venerable one, of Ayodhya City having an abundance of food and free from disease? Is that Bharata attentive in his rule? I hope my mothers are still alive."

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एवमुक्तस्तु रामेण भरद्वाजो महामुनिः ॥ ६-१२४-३

प्रत्युवाच रघुश्रेष्ठं स्मितपूर्वं प्रहृष्टवत् ।

3. **evam** = thus; **uktaH** = spoken; **raameNa** = by Rama; **bharadvaajaH** = Bharadwaja; **mahaamuniH** = the great sage; **prahR^iShTavat** = quite rejoiced as he was; **pratyuvaacha** = replied; **smitapuurvam** = with a smile; **raghushreShTham** = to Rama (as follows):

Hearing the words of Rama, Bharadwaja the great sage, quite rejoiced as he was, smilingly replied to Rama (as follows):

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पङ्कदिग्धस्तु भरतो जटिलस्त्वां प्रतीक्षते ॥ ६-१२४-४

पादुके ते पुरस्कृत्य सर्वं च कुशलं गृहे ।

4. **bharataH** = Bharata; **paN^kadigdhah tu** = mud-smeared as he is (throwing the burden and blame ie. mud on himself); **jaTilaH** = with his hari twisted together; **puraskR^itya** = and keeping in front; **te paaduke** = your wooden sandals; **pratiikShate** = is looking forward; **tvaam** = for you; **sarvam cha** = all are; **kshalam** = safe; **gR^ihe** = at your home and in the city.

"Bharata, with his mud-smeared limbs 9throwing the burden and blame ie. mud and with matted locks, as also placing your wooden-sandals before him, is looking forward for your arrival. All are safe at your home and in the city."

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त्वां पुरा चीरवसनं प्रविशन्तं महावनम् ॥ ६-१२४-५

स्त्रीतृतीयं च्युतं राज्याद्धर्मकामं च केवलम् ।

पदातिं त्यक्तसर्वस्वं पितृनिर्देशकारिणम् ॥ ६-१२४-६

सर्वभोगैः परित्यक्तं स्वर्गच्युतम्बामरम् ।

दृष्ट्वा तु करुणा पूर्वं ममासीत्समितिजय ॥ ६-१२४-७

कैकेयीवचने युक्तं वन्यमूलफलाशिनम् ।

5-7. **samitimjaya** = O Rama; the victorious in battles!; **puraa** = formerly; **dR^iShTvaa** = on seeing; **tvaam** = you; **pravishantam** = penetrating deeply; **mahaavanam** = into the great forest; **padaatim** = on foot; **kevalam dharmakaamam cha** = with the sole intention of practicing virtue; **chiiravasanam** = clad in pieces of bark; **chyutam** = going away; **raajyaat** = from the sovereignty; **sarvabhogaiH paritaktam** = deprived of all enjoyments; **amaram iva** = like an immortal; **svarga chyutam** = fallen from heaven; **tyakta sarvasvam** = having renounced all your possession; **striitR^itiiyam** = with your spouse (Seetha) as the third (of your party besides Lakshmana and yourself); **pitR^inirdeshakaariNam** = resolved in carrying out the behest of your father; **kaikeyii vachane yuktam** = and intent on implementing the pledge given (by your father) to Kaikeyi; **vanyamuula phalaashinam** = and living; on wild roots and fruits; **mama aashiit karuNaa** = pity arose in me; **puurvam** = earlier.

"O Rama, the victorious in battles! Formerly, on seeing you penetrating deeply into the great forest on foot, with the sole intention of practicing virtue, clad in pieces of bark, going away from sovereignty, deprived of all enjoyments, like an immortal fallen from heaven, having renounced all your possession, with your spouse (Seetha) as the third (of your party besides Lakshmana and yourself), resolved in carrying out the behest of your father and intent on implementing the pledge given (by your father) to Kaikeyi and living on wild roots and fruits, pity arose in me earlier."

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सांप्रतम् तु समृद्धार्थं समित्रगणबान्धवम् ॥ ६-१२४-८

समीक्ष्य विजितारिं च ममाभूत्प्रीतिरुत्तमा ।

8. sampratamtu = but now; uttamaa priitiH = a great delight; abhuut = occurred; mama = to me; samiikShya = on seeing; samR^iddhaartham = you; having fulfilled your purpose; vijitaarim = that you have conquered your enemies; samitragna baandhavam = and are accompanied by your host of friends and relatives.

"But now, a great delight occurred to me, on seeing you, having fulfilled your purpose, that you have conquered your enemies and are accompanied by your host of friends and relatives."

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सर्वं च सुखकुःखं ते विदितं ममम् राघव ।

यत्त्वया विपुलं प्राप्तं जनस्थाननिवासिना ॥ ६-१२४-९

9. sarvam viditam = it is completely known; mama = to me; te = of you; janasthaana nivaasinaa = having resided in Janasthana forest; praaptam = and having to; yat vipulam = that abundant; sukha duHkham = joy and sorrow; tvayaa = by you; raaghava = o Rama!

"That joy and sorrow experienced by you in abundance while residing in Janasthana-forest in completely known to me, O Rama!"

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ब्राह्मणार्थे नियुक्तस्य रक्षतः सर्वतापसान् ।

रावणेन हृता भार्या बभूवेयमनिन्दिता ॥ ६-१२४-१०

10. rakShataH = (While) you were protecting; sarvataapasaan = all the ascetics; niyuktasya = who prayed; braahmaNaarthe = for safe guarding the interest of Brahmanas; aninditaa iyam = this irreproachable wife of yours; babhuuva hR^itaa = was taken away; raavaNena = by Ravana.

"While you were busy in protecting all the ascetics who prayed you for safeguarding the interests of Brahmanas, this irreproachable wife of yours was taken away by Ravana."

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मारीचदर्शनं चैव सीतोन्मथनमेव च ।

कबन्धदर्शनं चैव पम्पाभिगमनं तथा ॥ ६-१२४-११

सुग्रीवेण च ते सख्यं यथा वाली हतस्त्वया ।

मार्गणं चैव वैदेह्याः कर्म वातात्मजस्य च ॥ ६-१२४-१२

विदितायां च सीतायां नलसेतुर्यथा कृतः ।

यथा चादीपिता लङ्का प्रहृष्टूरियूथपैः ॥ ६-१२४-१३

सपुत्रबान्दवामात्यः सबलः सहावाहनः ।

यथा च निहतः संख्ये रावणो बलदर्पितः ॥ ६-१२४-१४

यथा च निहते तस्मिन् रावणे देवकण्ठके ।

समागमश्च त्रिदशैर्यथा दत्तश्च ते वरः ॥ ६-१२४-१५

सर्वम् ममैतद्विदितं तपसा धर्मवत्सल ।

संपतन्ति च मे शिष्याः प्रवृत्त्याख्याः पुरीमितः ॥ ६-१२४-१६

11-16. **dharmavatsala** = O Rama; devoted to virtue!; **maariicha darshanamchaiva** = even the appearance of Mareecha; **siitonmattanevacha** = the abduction of Seetha (by Ravana); **kabandhadarshanam chaiva** = the sight of Kabandha; **tathaa** = and pampaabhigamanam = your arrival at the Pampa lake; **te sakhyam** = your alliance; **sugriiveNa** = with Sugreeva; **yathaa** = and how; **vaali** = Vali; **hataH** = was killed; **tvayaa** = by you; **maargaNam** = the search; **vaidehyaam** = for Seetha; **yathaa** = how; **nala setuH** = the bridge; Nalasetu; **kR^itaH** = was constructed (over the sea); **yathaa** = how; **laN^kaa** = the city of Lanka; **aadiipitaa** = was set fire; **prahR^iShTaiH hariyuuthapaiH** = by the rejoiced monkey-chiefs; **yathaa** = how; **tasmin raavaNe** = that Ravana; **devakaNTake** = who was a thorn in the side of god; **bala darpitaH** = and who was arrogant of his might; **nihataH** = was killed; **samkhye** = in battle; **saputra baandhavaamaatyaH** = with his sons; kinsfolk and ministers; **sabalaH** = as well as his army; **saharaahanaH** = together with their mounts; **yathaa** = how samaagamaH = yur meeting; **tridashaiH** = with the gods (occured); **yathaa** = how; **varaH cha** = a boon; **dattashcha** = was conferred; **te** = on you; **sarvam etat** = all this; **viditam** = is known; **mayaa** = to me; **tapasaa** = by virtue of my asceticism; **me shiShaaH** = my disciples; **pravR^ittaakhyaaH** = who were accustomed to report to me the news; **sampatnti** = used to go; **puriim** = to Ayodhya City; **itaH** = from here.

"O Rama, devoted to virtue! Even the appearance of Mareecha, the abduction of Seetha by Ravana, the sight of Kabandha, your arrival at the Pampa lake, your alliance with Sugreeva, how Vali was killed by you, the search-operation for Seetha, the exploit of Hanuma, the tracing of Seetha, how the bridge, Nalasetu was constructed (over the sea), how the City of Lanka was set fire by the rejoiced monkey-chiefs, how that Ravana who was the thorn in the side of gods and how was arrogant of his might, was killed in battle, with his sons kinsfolk and his ministers as the gods happened, how a boon was conferred by them on you- all this is known to me by virtue of my asceticism. My disciples, who were accustomed to report to me the news, used to go to Ayodhya-City from here."

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मित्राणि धन धान्यानि प्रजानां सम्मतानिव ।
जननी नन्म भूमिश्च स्वर्गादपि गरीयसी ॥ ६-१२४-१७

17. **mitraaNi** = the friends; **dhana dhaanyaani** = the riches and the grains; **sammataani** = are highly honoured; **iha** = in this world; **jananii** = mother; **janmabhuumishcha** = and mother-land; **gariiyasii** = and far superior; **svargaadapi** = to even the heaven.

"The friends, the riches and the grains are highly honoured in this world. Mother and mother-land are far superior to even the heaven."

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तस्य तच्छिरसा वाक्यं प्रतिगृह्य नृपात्मजः ।
बाढमित्येव संहृष्टः श्रीमान्वरमयाचत ॥ ६-१२४-१८

18. **shirasaa tasya tat vaakyam pratigR^iya** = bowing to the aforesaid statement of the sage with his head bent low; **samhR^iShTaH** = highly pleased as he was; **baaDham ityeva** = and saying by all means"; **shriimaan** = the glorious; **nR^ipaاتمajaH** = prince (Rama); **aayaachat** = asked to him; **varam** = the following boon:

Bowing to the aforesaid statement of the sage with his head bent low, highly pleased as he was and saying, "By all means" the glorious prince (Rama) asked of him the following boon:

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अकालफलिनो वृक्षाः सर्वे चापि मधुस्रवाः ।
फलान्यमृतगन्धीनि बहूनि विविधानि च ॥ ६-१२४-१९
भवन्तु मार्गे भवन्नयोध्यां प्रति गच्छतः ।

19. **nhagavan** = O the venerable sir!; **sarvechaapi vR^ikShaaH** = let all the trees; **maarge** = on the way; **gachchhataH** = even as I fly; **ayodhyaam prati** = To Ayodhya; **akaalaphalinaH** = bear fruit even in the off-season; **madhusravaaH** = and flow with honey; **bahuuni vividhaani cha phalaani** = let abundant fruits of various kinds; **amR^itagandhiini** = and emitting the fragrance of nectar; **bhavantu** = appear on them.

"O venerable sir! Let all the trees on the way, even as I fly to Ayodhya, bear fruit even in the off-season and flow with honey. Let abundant fruits of various kinds, emitting the fragrance of nectar, appear on them."

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तथेति च प्रतिज्ञाते वचनात्समनन्तरम् ॥ ६-१२४-२०

अभवन्पादपास्तत्र स्वर्गपादपसंनिभाः ।

20. **tatheti pratiJNaate samanantaram vachanam** = once the consent was given in the words "Be it so"; **paadapaaH** = the trees; **tatra** = there; **abhavan** = grew; **svarga paadapa samnibhaaH** = to be closely like the heavenly trees.

Once the consent of the sage was given in the words "be it so", the trees there grew to be closely like the heavenly trees.

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निष्फलाः फलिनश्चासन्विपुष्पाः पुष्पशालिनः ॥ ६-१२४-२१

शुष्काः समग्रपत्रास्ते नगाश्चैव मधुस्रवाः ।

सर्वतो योजनास्त्रिस्रो गच्छतामभवंस्तदा ॥ ६-१२४-२२

21-22. **tadaa** = then; **tistraH yojanaaH** = three Yojanas (twenty four miles); **gachchhataam** = of the direction of their travel; **nagaaH** = the trees; **niShphalaaH** = that no longer bore fruit; **phalinashcha** = were laden with fruit; **vipuShpaaH** = and those which had ceased to blossom; **puShpashaalinaH** = looked charming with blossom; **shuShkaaH** = the withered trees; **samagra patraashcha** = were fully clothed with foliage; **abhavan madhusravaaH** = and further began to flow with honey.

Then, for an extent of three Yojanas (twenty four miles) on all sides, in the direction of their travel, the trees that no longer bore fruit, were laden with fruit and those which had ceased to blossom looked charming with blossom. The withered trees were fully clothed with foliage and further began to flow with honey.

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ततः प्रहृष्टाः प्लवगर्षभास्ते ।

बहूनि दिव्यानि फलानि चैव ।

कामादुपाश्रन्ति सहस्रशस्ते ।

मुदान्विताः स्वर्गजितो मुदेव ॥ ६-१२४-२३

23. **te vaanararShabhaaH** = those monkey-chiefs; **prahR^iShTaaH** = were highly pleased; **anvitaH** = and endowed; **mudena** = with delight; **svargajitaH** = as those who had conquered the heaven; **tataH** = thereupon upaashnanti consumed; **kaamaat** = at will; **sahasrashaH** = thousands; **bahuuni divyaani phalaani** = of many of those wonderful fruits.

Highly rejoiced who had conquered the heaven, those monkey-chiefs thereupon consumed at will, thousands of many of those wonderful fruits.

Thus, this is the 124th chapter in Yuddha Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book VI : Yuddha Kanda - Book Of War : Chapter 124

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Book VI : Yuddha Kanda - Book Of War

Chapter [Sarga] 125 Verses converted to UTF-8, Nov 09

Introduction

Rama asks Hanuma to proceed to Shringaberapura and communicate to Guha about his welfare and also to know the appropriate path to Ayodhya. Rama also asks Hanuma to go to Ayodhya and communicate to Bharata about his welfare and also the previous happenings at the forest and at Lanka, including the abduction of Seetha and her restoration, by killing Ravana in battle. Rama also asks Hanuma to inform Bharata, about their arrival at the proximity of Ayodhya, along with Sugreeva and Vibhishana. Accordingly, Hanuma approaches Guha and Bharata in Nandigrama and informs the pleasant news about the welfare of Rama as well as his impending return to Ayodhya. Bharata is overjoyed on hearing the glad tidings from Hanuma and offers him a number of valuable gifts, for having communicated the agreeable news to him.

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अयोध्यां तु समालोक्य चिन्तयामास राघवः ।

प्रियकामः प्रियं रामस्ततस्त्वरितविक्रमम्

अयोध्यां तु समालोक्य चिन्तयामास राघवः ।

प्रियकामः प्रियं रामस्ततस्त्वरितविक्रमः ॥ ६-१२५-१

1. **samaaloky** = looking at; **ayodhyaam** = Ayodhya; **raamaH** = Rama; **raaghavaH** = born in Raghu dynasty; **tvarita vikramaH** = who was quick in exhibiting prowess; **priyakaamaH** = who wished to do a kindly act; **chintayaamaasa** = contemplated; **tataH** = thereupon; **priyam** = to do a kindly act.

Looking at Ayodhya, Rama, a scion of Raghu dynasty, for his part, who wished to do a kindly act and who was quick in exhibiting prowess, contemplated thereupon to do a kindly act.

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चिन्तयित्वा ततो दृष्टिं वानरेषु न्यपातयत् ।

उवाच धीमांस्तेजस्वी हनूमन्तं प्लवङ्गमम् ॥ ६-१२५-२

2. **chintayitvaa** = having contemplated; **dhiimaan tejasvii** = the sagacious and the glorious Rama; **tataH** = then; **nyapaatayat** = cast; **dR^iShTim** = his glimpse; **vaanareShu** = on the monkeys; **uvaacha** = and spoke; **hanuumantam** = to Hanuma; **plavaN^gamma** = the monkey.

Having thus contemplated, the sagacious and the glorious Rama then cast his glimpse on the monkeys and spoke to Hanuma, the monkey (as follows):

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अयोध्यां त्वरितो गच्छ क्षिप्रं त्वं प्लवगोत्तम ।

जानीहि कच्चित्कुशली जनो नृपतिमन्दिरे ॥ ६-१२५-३

3. **plavaga sattama** = O the foremost of the monkeys!; **gatvaa** = going; **tvaritaH** **shiighraH** = with all speed; **ayodhyaam** = to Ayodhya; **jaaniihi** = find out; **janaH kushalii** **kachchit** = whether the people there are sage; **nR^ipatimandire** = in the royal palace.

"O the foremost of the monkeys! Going with all speed to Ayodhya, find out whether the people there, are safe in the royal palace."

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शृङ्गवेरपुरं प्राप्य गुहं गहनगोचरम् ।
निषादाधिपतिं ब्रूहि कुशलं वचनान्मम ॥ ६-१२५-४

4. **praapya** = reaching; **shR^iN^ga berapuram** = Shringaberapura; **bruuhi** = communicate; **kushalam** = about my welfare; **mama vachanaat** = in my name; **guha** = to Guha; **niShaadaadhipatim** = the king of Nishadas; a wild tribe; **gahanagocharam** = who lives in the forest.

"Reaching then to Shringaberapura, communicate in my name, about my welfare to Guha, the king of Nishadas, a wild tribe living in the forest."

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श्रुत्वा तु मां कुशलिनमरोगं विगतज्वरम् ।
अविष्यति गुहः प्रीतः स ममात्मसमः सखा ॥ ६-१२५-५

5. **guhaH** = Guha; **bhaviShayti** = will be; **priitaH** = pleased; **shrutvaa** = in hearing; **maam** = about me; **aatmasamaH** = as well as my own self.

"Guha will be pleased to hear about me, as being safe, healthy and free from trouble. He is my friend, as well as my own self."

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अयोध्यायाश्च ते मार्गं प्रवृत्तिं भरतस्य च ।
निवेदयिष्यति प्रीतो निषादाधिपतिर्गुहः ॥ ६-१२५-६

6. **priitaH** = feeling pleased; **guhaH** = Guha; **niShaadaadhipatiH** = the lord of Nishadas; the wild tribe; **nivedayiShyati** = will tell; **te** = you; **maargam** = the path; **ayodhyaayaaH** = to Ayodhya; **pravR^ittimcha** = and the news; **bharatasya** = about Bharata.

Feeling pleased, Guha, the lord of Nishadas, the wild tribe, will tell the path to Ayodhya and the news about Bharata."

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भरतस्तु त्वया वाच्यः कुशलं वचनान्मम ।
सिद्धार्थं शंस मां तस्मै सभार्य सहलक्ष्मणम् ॥ ६-१२५-७

7. **bharataH tu** = Bharata too; **vaachyaH** = is to be asked by you; **mama vachanaat** = in my name; **kushalam** = the news about his welfare; **shamsa** = tell; **tasmai** = him; **maam** = that me; **sabhaaryam sahalakShmaNam** = along with my wife and Lakshmana; **siddhaartham** = have accomplished on object.

"Bharata too is to be asked by you, the news about his welfare, in my name. Tell him of me as having returned, accomplished of our object, with my consort and Lakshmana."

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हरणं चापि वैदेह्या रावणेन बलीयसा ।
सुग्रीवेण च संवादं वालिनश्च वधं रणे ॥ ६-१२५-८

8. (shamsa) = tell him; haraNam = about the abduction; vaidehyaaH = of Seetha; baliyasaa raavaNena = by the mighty Ravana; samvaadamcha = my conversation; sugriiveNa = with Sugreeva; vadham = and the killing; vaalinaH = of Vali; rane = in combat.

"Tell him about the abduction of Seetha by the mighty Ravana, my conversation with Sugreeva and the killing of Vali in combat."

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मैथिल्यन्वेषणं चैव यथा चाधिगता त्वया ।
लङ्घयित्वा महातोयमापगापतिमव्ययम् ॥ ६-१२५-९

9. (Tell him) maithiliyanveShaNam chaiva = also about the search for Seetha; yathaa = and how; adhigataa = she was traced out; tvayaa = by you; laN^ghayitvaa = in crossing; avyayam aapagaapatim = the never-diminishing ocean; mahaatoyam = with extensive waters.

"Tell him also about the search for Seetha and how she was traced out by you, after crossing the never-diminishing ocean, having extensive waters."

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उपयानं समुद्रस्य सागरस्य च दर्शनम् ।
यथा च कारितः सेतू रावणश्च यथा हतः ॥ ६-१२५-१०

10. (Tell him) upayaanam = about our going near; samudrasya = the ocean; darshanamcha = the appearance; saagarasya = of the ocean; yathaa = how; setuH = the bridge; kaaritaH = was constructed; yathaa = and how; raavaNashcha = Ravana; hataH = was killed.

"Tell him about our going near the ocean, the appearance of the ocean, how the bridge was constructed there and how Ravana was killed."

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वरदानं महेन्द्रेण ब्रह्मणा वरुणेन च ।
महादेवप्रसादाच्च पित्रा मम समागमम् ॥ ६-१२५-११

11. (Tell him) varadaanam = about the bestowal of boons; mahendreNa = by Indra the lord of celestials; brahmaNaa = by Brahma the lord of creation; varuNena = and by Varuna the lord of waters; maama samaagamam = my meeting; pitaa = with my (deceased) father; mahaadevaprasaadena = through the grace of Shiva; the Supreme Deity.

"Tell him about the bestower of boons by Indra the lord of celestials, by brahma the lord of creation, and by Varuna the lord of waters, my meeting with my (deceased) father, through the grace of Shiva the Supreme Deity."

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उपयातं च मां सौम्य भरताय निवेदय ।
सह राक्षसराजेन हरीणामीश्वरेण च ॥ ६-१२५-१२

12. saumya = O gently Hanuma!; nivedaya = inform; bharataaya = to Bharata; maam = of me; upayaatam = as having come near; raakShasaraajena saha = along with Vibhishana; iishvareNa hariiNaam = and Sugreeva the lord of monkeys.

"O gentle Hanuma! Inform to Bharata, of me as having come near Ayodhya, along with Vibhishana and Sugreeva the lord of monkeys."

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जित्वा शत्रुगणान्नामः प्राप्य चानुत्तमं यशः ।

उपयाति समृद्धार्थः सह मित्रैर्महाबलः ॥ ६-१२५-१३

13. (Tell him) raamaH = (that) Rama; upaayaati = is coming; jitvaa = having conquered; shatrugaNaam = hosts of enemies; praapyacha = having obtained; anuttamaam yashaH = an excellent fame; samR^iddhaarthaH = having accomplished his purpose; mahaabalaiH mitraiH saha = along with his mighty friends.

"Tell him, that having conquered hosts of enemies and obtained an excellent fame, is purpose having been accomplished, Rama is coming near, with is mighty friends."

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एतच्छ्रुत्वा यमाकारं भजते भरतस्ततः ।

स च ते वेदितव्यः स्यात्सर्वं यच्चापि मां प्रति ॥ ६-१२५-१४

14. saH cha = it is also; veditavyaH = to be known; te = by you; aakaaram = the facial expression; yan = which; bhajate = he obtained; shrutvaa = after having heard; etat = this; sarvam = all; yachchaapi = syaat = that he intends to do; maam prati = in relation to me.

"It is also to be observed by you, about the facial expression which Bharata wears, after hearing all this and also all that he intends to do in relation to me."

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ज्ञेयाः सर्वे च वृत्तान्ता भरतस्येङ्गितानि च ।

तत्त्वेन मुखवर्णेन दृष्ट्या व्याभाषणेन च ॥ ६-१२५-१५

15. sarvecha = all; vR^ittaantaaH = the occurrences; JNeyaaH = are to be known; mukhavarnena = by the colour of his face; dR^iShTyaa = by his glances; vyaabhaaShitena = and by his speech; iN^gitaani = gestures; bharatasya = of Bharata; tattvataH = are to be really; jJNeyaaH = known.

"All the occurrences there are to be known. All the gestures of Bharata are to be ascertained through the colour of his face, glances and the speech."

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सर्वकामसमृद्धं हि हस्त्यश्वरथसङ्कुलम् ।

पितृपैतामहं राज्यं कस्य नावर्तयेन्मनः ॥ ६-१२५-१६

16. kasya = whose; manaH = mind; na aavartayet = does not turn round; raajyam = with a kingdom; sarvakaama samR^iddham = abundantly rich in all coveted enjoyments; hastyashvaratha samkulam = teeming with elephants; horses and chariots; pitR^ipaitaamaham = and which is inherited from one's father?

"Whose mind does not turn round, with a kingdom abundantly rich in all coveted enjoyments, teeming with elephants horses and chariots and which is in herited from one's father?"

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संगत्या भरतः श्रीमान्नाज्येनार्थी स्वयं भवेत् ।

प्रशास्तु वसुधां सर्वामखिलां रघुनन्दनः ॥ ६-१२५-१७

17. samgatyaa = having been associated (for long); raajyena = with the kingdom; bhavet shriimaan bharataH = if the illustrious Bharata; arthii = has a desire; svayam = for himself; raghunadanah = (let) Bharata; prashaastu = rule; sarvaam vasudhaam = the entire kingdom; akhilaam = in one piece.

"Having been associated with the kingdom for long, if the illustrious Bharata is longing for it himself, let Bharata rule the entire kingdom in one piece."

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तस्य बुद्धिं च विज्ञाय व्यवसायं च वानर ।
यावन्न दूरं याताः स्मः क्षिप्रमागन्तुमर्हसि ॥ ६-१२५-१८

18. **vaanara** = O Hanuma!; **viJNaaya** = understanding; **tasya** = his; **buddhim** = mind; **vyavasaayamcha** = and perception; **arhasi** = you ought; **aagantum** = to come; **kShipram** = quickly; **yaavat duuram na yaataa smaH** = before we do not go for a long distance towards Ayodhya.

"O Hanuma! Understanding his mind and perception, you ought to return quickly, before we are not gone for a long distance towards Ayodhya."

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इति प्रतिसमादिष्टो हनूमान्मारुतात्मजः ।
मानुषं धारयन्नूपमयोध्यां त्वरितो ययौ ॥ ६-१२५-१९

19. **iti** = thus; **pratisamaadiShTaH** = commanded; **hanuman** = hanuma; **maarutaatmajaH** = the son of wind-god; **dhaarayan** = assuming; **maanusham ruupam** = a human form; **tvaritaH** = swiftly; **yayau** = went; **ayodhyaam** = to Ayodhya.

Assuming a human form, when thus commanded by Rama, Hanuma the son of wind-god, swiftly left for Ayodhya.

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अथोत्पपात वेगेन हनूमान् मारुतात्मजः ।
गरुत्मानिव वेगेन जिघृक्षन् पन्नगोत्तमम् ॥ ६-१२५-२०

20. **garutmaaniva** = as Garuda the eagle; (**flies**) **vegena** = speedily; **jighR^ikShan** = with an intention to seize; **pannagottamam** = a large snake; **maarutaatmajaH** = Hanuma the son of wind-god; **atha** = then; **utpapaata** = flew up; **vegena** = with speed.

Hanuma, the son of wind-god then flew up with speed towards Ayodhya, as Garuda the eagle would fly with speed, while seeking to catch a large snake.

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लङ्घयित्वा पितृपथं भुजगेन्द्रालयं शुभम् ।
गङ्गायमुनयोर्भीमं संनिपातमतीत्य च ॥ ६-१२५-२१
शृङ्गवेरपुरं प्राप्य गुहमासाद्य वीर्यवान् ।
स वाचा शुभया हृष्टो हनूमानिदमब्रवीत् ॥ ६-१२५-२२

21-22. **laNghayitvaa** = leaping; **shubham pitR^ipatham** = into the auspicious sky; **vhagendraalayam** = the dwelling place of birds; **samatiitya** = crossing over; **bhiimam samaagamam** = the terrific conjunction; **gaN^gaayamunayoH** = of Ganga and Yamuna rivers; **praapya** = reaching; **shR^iNgaberapuram** = the City of Shringabera; **asaadya** = and approaching; **guham** = Guha; **viiryavaan sah hanuumaan** = that valiant hanuma **hR^iShTaH** = joyfully; **abraviit** = spoke; **idam** = the following words; **shubhayaa vaachaa** = in a charming voice:

Leaping into the auspicious sky, the dwelling place of birds, duly crossing over the terrific conjunction of Ganga and Yamuna rivers, reaching Shringaverapura and approaching Guha (the chief of Nishadas), that valiant Hanuma spoke the following words in a charming voice:

सखा तु तव काकुत्स्थो रामः सत्यपराक्रमः ।

ससीतः सह सौमित्रिः स त्वां कुशलमब्रवीत् ॥ ६-१२५-२३

23. saH raamaH = that Rama; tava sakhaa = your friend; kaakutthsaH = born in Kakutthsa dynasty; satya paraakramaH = who is true in his prowess; sa siitaH = along with Seetha; saha saumitriH = and Lakshmana; abraviit = enquired; tvaam kushalam = of your welfare.

"Along with Seetha and Lakshmana, Rama, your friend, that scion of Kakutthsa, of true prowess, has for his part enquired of your welfare."

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पञ्चमीमद्य रजनीमुषित्वा वचनान्मुनेः ।

भरद्वाजाभ्यनुज्ञातं द्रक्ष्यस्यद्यैव राघवम् ॥ ६-१२५-२४

24. drakShyasi = you can see; raaghavam = Rama; adyaiva = here itself today; bharadvajaanuJNaatam = when he has been duly permitted by Bharadwaja the sage; uShitvaa = after spending; muneH = vachanaat = at the instance of the sage; raajaniim = for a night; paN^chamiim = of the fifth lunar day (of the bright half of the month of Ashvayuja).

"You can see Rama here itself today, when he has been duly permitted by Bharadwaja the sage, after spending, at the instance of the sage, for a night of the fifth lunar day (of the bright half of the month of Ashvayuja)."

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एवमुक्त्वा महातेजाः सम्प्रहृष्टतनूरुहः ।

उत्पपात महावेगो वेगवानविचारयन् ॥ ६-१२५-२५

25. vegavaan = that swift moving Hanuma; samprahR^iShTa tanuuruhah = with his rejoicingly feather-like body; mahaa tejaaH = and with a great splendor; avichaarayan = not thinking of his fatigue; utpapaata = sprang up; mahaavegaat = with a great speed.

That swift-moving Hanuma, with his rejoicingly feather-like body and with a great splendor, not thinking of his fatigue, sprang up with a great speed.

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सोऽपश्यद्रामतीर्थं च नदीं वालुकिनीं तथा ।

वरूथीं गोमतीं चैव भीमं सालवनं तथा ॥ ६-१२५-२६

प्रजाश्च बहुसाहस्रीः स्फीतान् जनपदानपि ।

26. saH = Hanuma; apashyat = saw; raamatiirtham = Ramatirtha; a place of a descent into the river (hallowed by the association of Lord Parasurama); tathaa = as well as; vaalukiniim nadiim = the rivers VALukini; varuuthiim = Varuthini; gomatiim chaiva = and Gomati; tathaa = and; bhiimam = the formidable; shaalavanam = forest of Sala trees; bahusaahasriiH = and many thousands; prajaashcha = of people; sphiitaan = and numerous; janapadaanapi = communities.

Hanuma saw, on the way, Ramatirtha, a place of descent into the river (hallowed by the association of Lord Parashurama), as well as the rivers Valukini, Varuthini and Gomati as also the formidable forest of Sala trees, many thousands of people and numerous communities.

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स गत्वा दूरमध्वानं त्वरितः कपिकुञ्जरः ॥ ६-१२५-२७

आससाद द्रुमान्फुल्लान्नन्दिग्रामसमीपजान् ।

सुराधिपस्योपवने यथा चैत्ररथे द्रुमान् ॥ ६-१२५-२८

स्त्रीभिः सपुत्रैर्वृद्धैश्च रममाणैः स्वलंकृतैः ।

27-28. gatvaa = going; tvaritaH = quickly; duuram adhvaanam = for a long distance; saH kapishreShTaH = that foremost of the monkeys; aasasaada = reached; phullaan drumaan = the trees in flowering; nandigraama samiipaan = near Nandigrama; suraadhipasya upavane chaitrarathe drumaan yathaa = and looking like those comprised in the garden of Indra the lord of celestials and comprised in the garden of Indra the lord of celestials and the garden of Kubera (known by the name Chaitraratha); ramamaaNaiH = and frequented; striibhiH = by women; saputraiH = along with their sons; vR^iddhaishcha = and elders; svalamkR^itaiH = charmingly adorned.

Going quickly for a long distance, that foremost of the monkeys reached trees in flowering, near Nandigrama and looking like those comprised in the garden of Kubera (known by the name, Chitraratha) and frequented by women along with their sons and elders, charmingly adorned as they were.

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क्रोशमात्रे त्वयोध्यायाश्चीरकृष्णाजिनाम्बरम् ॥ ६-१२५-२९

ददर्श भरतं दीनं कृशमाश्रमवासिनम् ।

जटिलं मलदिग्धाङ्गं भ्रातृव्यसनकर्षितम् ॥ ६-१२५-३०

फलमूलाशिनं दान्तं तापसं धर्मचारिणम् ।

समुन्नतजटाभारं वल्कलाजिनवाससं ॥ ६-१२५-३१

नियतं भावितात्मानं ब्रह्मर्षिसमतेजसं ।

पादुके ते पुरस्कृत्य शासन्तं वै वसुन्धराम् ॥ ६-१२५-३२

चतुर्वर्ण्यस्य लोकस्य त्रातारं सर्वतो भयात् ।

उपस्थितममात्यैश्च शुचिभिश्च पुरोहितैः ॥ ६-१२५-३३

बलमुख्यैश्च युक्तैश्च काषायाम्बरधारिभिः ।

29-33. kroshamaatre = at a distance of two miles; ayodhaayaaH = from Ayodhya; dadarsha = (Hanuma) saw; bharatam = Bharata; aashrama vaasinam = living in a hermitage; chiira kR^ishNaajinaambaram = with the bark of trees and the skin of a black antelope wrapped round his waist; diinam kR^isham = looking miserable and emaciated; jaTilam = wearing matted locks on his head; mala digdhaaN^gam = his limbs coated with dirt; bhraatR^ivyaasana karshitam = afflicted through separation from his elder brother; Rama; phalamuulaashinam = subsisting on fruits and roots; daantam = with his senses subdued; taapasam = engaged in austerities; dharma chaariNam = practising virtue; samunnata jaTaabhaaram = with a very high head of matted hair; valkalaajina vaasinam = covering his body too with the bark of trees and a deer-skin; niyatam = disciplined; bhaavitaatmaanam = whose thoughts were fixed on the Supreme Spirit; brahmarShisamatejasam = with a splendour; equalling that of a Brahmanical sage; prashaasantam = ruling; vasumdharaam = the earth; puraskR^itya te paaduke = after placing the wooden sandals (of Rama) before him; traataaram = protecting; lokasya chaaturvarNyasya = the people belonging to all the four grades (viz. Brahmanas; Kshatriyas; Vaisyas and Sudras); sarvataH bhayaat = from all peril; upasthitam = and attended; shuchibhiH = by the upright amaatyaischa = ministers; purohitaiH = priests; yuktaiH balamukhyaishcha = and by clever troop-commanders; kaaShaayaambara dhaaribhiH = all clad in saffron robes.

At a distance of two miles from Ayodhya Hanuama saw Bharata, living in a hermitage, with the bark trees and the skin of a black antelope wrapped round his waist, looking miserable and emaciated, wearing matted locks on his head, his limbs coated with dirt, afflicted through separation from Rama his elder brother, subsisting on roots and fruits, with his senses subdued, engaged in austerities, protecting virtue, with a very high head of matted hair, covering his body with the bark of trees and a deer skin, disciplined, whose thoughts were fixed on the Supreme Spirit, with a splendour equalling that of a Brahmanical sage, ruling the earth after placing the wooden sandals before him, protecting the people belonging to all the four grades (viz. Brahmans Kshatriyas, Vaisyas and Shudras) from all peril and attended by the upright ministers, priests and by clever troop-commanders, all clad in saffron robes.

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न हि ते राजपुत्रं तं चीरकृष्णाजिनाम्बरम् ॥ ६-१२५-३४
परिमोक्तुं व्यवस्यन्ति पौरा वै धर्मवत्सलाः ।

34. **te pauraH** = those citizens; **dharma vatsalaaH** = who were all fond of righteousness; **navyavasyanti hi** = were not indeed willing **paribhoktum** = to enjoy pleasures ignoring; **tam raajaputram** = that prince; **chiiran kR^iShNaajinaambaram** = clad in the bark of trees and the skin of a black antelope.

Those citizens, who were all fond of righteousness, were not willing to enjoy pleasures, ignoring that prince clad in the bark of trees and the skin of a black antelope.

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तं धर्ममिव धर्मज्ञं देववन्तमिवापरम् ॥ ६-१२५-३५
उवाच प्राञ्जलिर्वाक्यं हनूमान्मारुतात्मजः ।

35. **praaN^jaliH** = with joined palms in salutation; **hanumaan** = Hanuma; **maarutaatmajaH** = the son of wind-god; **uvaacha vaakyam** = spoke (as follows); **tam** = to that Bharata; **dharmaJNam** = who knew what is right; **dharmamiva aparam dehavantam** = and seemed to be a second Dharma (the god of virtue) clothed with a body of virtue.

With joined palms in salutation, Hanuma the son of wind-god spoke as follows to that Bharata, who knew what is right and seemed to be a second Dharma (the god of virtue) clothed with a body of virtue:

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वसन्तं दण्डकारण्ये यं त्वं चीरजटाधरम् ॥ ६-१२५-३६
अनुशोचसि काकुत्स्थं स त्वा कुशलमब्रवीत् ।

36. **vasantam** = who was residing; **daN^DakaaraN^ya** = in the forest of Dandaka; **chiira jaTAadharam** = wearing the bark of trees and matted locks; **kaakutthsam** = Rama; **yam anushochasi** = for whom you were repenting; **saH** = that Rama; **abraviit** = has enquired; **tvaam** = you; **kaushalam** = about your welfare.

"Rama, for whom you are repenting residing as he was in the forest of Dandaka wearing the bark of trees and matted locks, has enquired about your welfare."

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प्रियमाख्यामि ते देव शोकं त्यक्ष्यसि दारुणम् ॥ ६-१२५-३७
अस्मिन्मुहूर्ते भ्रात्रा त्वं रामेण सह सङ्गतः ।

37. **deva** = O Lord!; **aakhyaami** = I am telling; **te** = you; **priyam** = a pleasant news; **tyaja** = give up; **sudaaruNam** = the dreadful anguish; **asmin muhuurte** = at this moment; **tvam** = you; **samgataH** = joined; **raameNa saha** = with Rama; **bhraatraa** = your elder brother.

"O Lord! I am telling you a pleasant news. Give up this dreadful anguish. Within a while, you will be meeting Rama, your elder brother."

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निहत्य रावणं रामः प्रतिलभ्य च मैथिलीम् ॥ ६-१२५-३८
उपयाति समुद्धार्यः सह मित्रैर्महाबलैः ।

38. **nihatya** = having killed; **raavaNam** = Ravana; **pratilabhya** = and having got back; **maithiliim** = Seetha; **raamaH** = Rama; **samR^iddhaarthaH** = having accomplished his purpose; **raamaH** = Rama; **upayaati** = is coming; **mahaabalaiH mitraiH saha** = with his mighty friends.

"Having killed Ravana and got back Seetha, Rama is returning with his mighty friends, his purpose duly accomplished."

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लक्ष्मणश्च महातेजा वैदेही च यशस्विनी ॥ ६-१२५-३९
सीता समग्रा रामेण महेन्द्रेण शची यथा ।

39. **lakShmaNashcha** = Lakshmana too; **mahaatejaaH** = who is endowed with extra ordinary energy; (is coming); **samagraa siitaa** = intact with Seetha; **yashasvinii vaidehii** = the illustrious princess of Videha territory; **raameNa** = and with Rama; **shachii yathaa** = as Sachi (the wife of Indra) **mahendreNa** = would with the mighty Indra the lord of celestials.

"Lakshmana too, who is endowed with extraordinary energy, is coming intact with Seetha, the illustrious princess of Videha territory and with Rama as Sachi (the wife of Indra) would with the mighty Indra the lord of celestials."

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एवमुक्तो हनुमता भरतः कैकयीसुतः ॥ ६-१२५-४०
पपात सहसा हृष्टो हर्षान्मोहमुपागमत् ।

40. **evam** = thus; **uktaH** = spoke; **hanumataa** = by Hanuma; **bharataH** = Bharata; **kaikeyiisutaH** = the son of Kaikeyi; **hR^iShTaH** = felt delighted; **papaata** = and sank; **sahasaa** = all at once; **bhuumau** = to the ground; **upaagamat moham** = and fainted; **harShaata** = through joy.

Hearing the words of Hanuma, Bharata the son of Kaikeyi, felt delighted and sank all at once to the ground as also fainted through joy.

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ततो मुहूर्तादुत्थाय प्रत्याश्वस्य च राघवः ॥ ६-१२५-४१
हनुमन्तमुवाचेदं भरतः प्रियवादिनम् ।

41. **tataH** = thereupon; **bharataH** = Bharata; **raaghavaH** = who was born in Raghu dynasty; **uttaaya** = got up; **muhuurtaat** = within a while; **pratyashvasya** = and regaining his consciousness; **uvaacha** = spoke; **idam** = the following words hanuumantam = to Hanuma; **priya vaadinam** = who spoke pleasant tidings (to him).

Thereupon, Bharata who was born in Raghu dynasty, got up from the swoon within a while and regaining his consciousness, spoke the following words to Hanuma, who spoke pleasant tidings to him.

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42. aaliN^gya = embracing; kapim = Hanuma; sambhramaat = with eagerness; shriimaan = the illustrious; bharataH = Bharata; siShecha = bathed (him) vipulaiH = with copious; ashrubindubhiH = tear-drops; priitimayaiH = born of delight; ashokajaiH = and as such; other than those born of anguish.

Embracing Hanuma with eagerness, the illustrious Bharata bathed him with copious tear-drops born of delight and as such, other than those born of anguish.

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देवो वा मानुषो वा त्वमनुक्रोशादिहागतः ॥ ६-१२५-४३

प्रियाख्यानस्य ते सौम्य ददामि ब्रुवतः प्रियम् ।

गवां शतसहस्रं च ग्रामाणां च शतं परम् ॥ ६-१२५-४४

सकुण्डलाः शुभाचारा भार्याः कन्याश्च षोडश ।

हेमवर्णाः सुनासोरूः शशिसौम्याननाः स्त्रियः ॥ ६-१२५-४५

सर्वाभरणसम्पन्ना सम्पन्नाः कुलजातिभिः ।

43-45. saumya = O the gentle one!; tvam = are you; devovaa = a divine being maanuShovaa = or a human being; aagataH = who have come; iha = here; anukroshaat = out of compassion?; te priyaakhyaanasya = to you; who have given this agreeable news to me; dadaami = I shall give (in return); priyam bruvataH = for the pleasant tidings; shatasahasram cha = a hundred thousand; gavaam = cows; shatam = a hundred; param graamaaNaaH = best villages; bhaaryaaH = and for wives; shooDasha = sixteen; hemavarNaaH = golden complexioned; kanyaaH = virgin girls; shubhaachaaraaH = of a good conduct; sakuN^DalaaH = decked with ear-rings; sunaa soruuH = having beautiful noses and thighs; sarvaabharaNa sampannaH = adorned with all kinds of jewels; shashi saumyaananaaH = with charming countenances as delightful as the moon; kulajaatibhiH = and born in a noble family.

"O the gentle one! Are you a divine being or a human being, who have come here out of compassion? To you, who have given this agreeable news to me, I shall give in return, for the pleasant tidings, a hundred thousand cows, a hundred best villages, and for wives, sixteen golden complexioned virgin girls of a good conduct, decked with ear-rings, having beautiful noses and thighs, adorned with all kinds of jewels, with charming countenances as delightful as the moon and born in a noble family."

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निशम्य रामागमनं नृपात्मजः ।

कपिप्रवीरस्य तदाद्भुतोपमम् ।

प्रहर्षितो रामदिदक्षयाभवत् ।

पुनश्च हर्षादिदमब्रवीद्वचः ॥ ६-१२५-४६

46. nishamya = hearing; kapipraviirasya = from Hanuma; raamaagamanam = the news of arrival of Rama; adbhutopamam = resembling a wonder; niR^ipaاتمajaH = Bharata the prince; abhavat = became; praharShataH = over-joyed; raama didR^ikShayaa = by a desire to see Rama; punashcha = and spoke; idam vachanam = the following words; punashcha = again; harShaH = with delight.

Hearing the news of Rama's arrival resembling a wonder, from Hanuma, Bharata the prince felt overjoyed by a desire to see Rama and spoke the following words again with delight:

Thus, this is the 125th chapter in Yuddha Kanda of Valmiki Ramayana, the First Epic poem of India.

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Book VI : Yuddha Kanda - Book Of War

Chapter [Sarga] 126 Verses converted to UTF-8, Nov 09

Introduction

Hanuma recounts to Bharata, broad details relating to the soujourn of Rama, Seetha and Lakshmana in the forest from the day Bharata takes wooden sandals of Rama, till the day Ravana is killed.

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बहूनि नाम वर्षाणि गतस्य सुमहद्वनम् ।
शृणोम्यहं प्रीतिकरं मम नाथस्य कीर्तनम् ॥ ६-१२६-१

1. aham = I; shR^iNomi naama = am indeed hearing; priitikaram = a delightful; kiirtanam = mention; mama naathasya = of my lord; gatasya = who went; sumahat = to the vast; vanam = forest; bahuuni varShaaNi = so many years ago.

"I am indeed hearing a delight mention of my lord, who proceeded to the vast forest so many years ago.

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कल्याणी बत गाथेयं लौकिकी प्रतिभाति मे ।
एति जीवन्तमानन्दो नरं वर्षशतादपि ॥ ६-१२६-२

2. iyam = this; laukikii = common; gathaa = saying; pratibhaati = sounds; maam = to me; kalyaaNii = good; aanandaH = that bliss; eti = comes; jiivantam naram = to a surviving man; varShashataadapi = even if it be after a hundred years!.

"This common saying sounds to me good, that bliss comes to a surviving man, even if it be after a hundred years!"

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राघवस्य हरीणां च कथमासीत्समागमः ।
कस्मिन्देशे किमाश्रित्य तत्त्वमाख्याहि पृच्छतः ॥ ६-१२६-३

3. katham = how; kim aashritya = and being supported by what; samaagamaH = an alliance; aasiit = came to be concluded; raaghavasya acha kapiinaamcha = between Rama and the monkeys; kashmin deshe = and at what place?; aakhyaahi tattvam = tell the truth to me; pR^ichchhataH = enquiring as I am.

"How and on what ground, an alliance has been concluded between Rama and the monkeys and at what place? Tell the truth to me, enquiring as I am."

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स पृष्ठो राजपुत्रेण बृह्यां समुपवेशितः ।
आचक्षे ततः सर्वं रामस्य चरितं वने ॥ ६-१२६-४

4. pR^iShTaH = when asked; raajaputreNa = by Bharata; samupaveshitaH = after making Hanuma to sit; bR^isyaam = on a cushion; saH = Hanuma; tataH = thereupon; aachachakShe = began to narrate; sarve = the entire; charitam = exploits; raamasya = fo Rama; vane = in the forest.

Seated comfortably on a cushion and interrogated by Bharata, Hanuma thereupon began to narrate the entire exploits of Rama in the forest.

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यथा प्रव्रजितो रामो मातुर्दत्ते वरे तव ।
यथा च पुत्रशोकेन राजा दशरथो मृतः ॥ ६-१२६-५
यथा दूतैस्त्वमानीतस्तूर्णं राजगृहात्प्रभो ।
त्वयायोध्यां प्रविष्टेन यथा राज्यं न चेप्सितम् ॥ ६-१२६-६
चित्रकूटं गिरिं गत्वा राज्येनामित्रकर्शनः ।
निमन्त्रितस्त्वया भ्राता धर्ममाचरिता सताम् ॥ ६-१२६-७
स्थितेन राज्ञो वचने यथा राज्यं विसर्जितम् ।
आर्यस्य पादुके गृह्य यथासि पुनरागतः ॥ ६-१२६-८
सर्वमेतन्महाबाहो यथावद्विदितं तव ।
त्वयि प्रतिप्रयाते तु यद्वृत्तं तन्निबोध मे ॥ ६-१२६-९

5-9. prabho = O lord; mahaabaaho = the long armed!; yathaa = how; tava = your; maatuH = mother; dattau = was bestowed with; varau = two boons (by your father); raamaH = how Rama; pravraajitaH = was sent to exile; yathaa = how; dasharathaH = Dasaratha; raajaa = the king; mR^itaH = died; yathaa = how; raajyam = sovereignty; na cha iipsitam = was not coveted; tvayaa = by you; praviShTena = who entered; ayodhyaam = Ayodhya; yathaa = how; tvayaa = by you; aacharataa dharmam = while following righteousness; gatvaa = and going; chitrakuuTa girim = to Mount Chitrakuta bhraataa = Rama your elder brother; amitrakarshanaH = the tormentator of enemies; nimantritaH = was invited; raajyena = to take back the kingdom; yathaa = how; raaJNaH vachane sthitena = Rama who stood by the king's words; visarjitam = abandoned; raajyam = the sovereignty; yathaa = how; punaH aagataH asi = you returned; gR^ihya = taking; paaduke = the wooden sandals; aasyasya = of your brother; sarvam etat = all this; viditam = is known; tava = to you; yathaavat = exactly; me nibodha = you know from me; yat = what; vR^ittam = occurred; tvayi pratiprayaate = since you returned to Ayodhya.

"O Lord, the long-armed! How your mother was conferred with two boons by your father, how Rama was sent to exile, how Dasaratha the king died, with a shocking sorrow for his son's exile, how you were brought quickly from Rajagriha (the seat of government of Kekaya kings) by the envoys, how sovereignty was not coveted by you when you returned to Ayodhya, how on your going to mount Chitrakuta, your, elder brother the tormentator of enemies was invited by you who followed righteousness to take back the kingdom, how Rama who stood by his father's words, renounced the kingdom and stood by his father's words, renounced the kingdom and how your returned to Ayodhya, taking with you the wooden sandals all this is known accurately to you. Hear from me now, that which occurred after you had returned to Ayodhya."

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अपयाते त्वयि तदा समुद्भ्रान्तमृगद्विजम् ।
प्रविवेशाथ विजनं सुमहद्वण्डकावनम् ॥ ६-१२६-१०

10. tvayi apayaate = when you had gone away; tadvanam = that forest (of Chitrakuta); samapadyata = assumed; tadaa = then atyartham paridyuunam iva = a very miserable appearance; samudbhraarta mR^igadvijam = with the frightened animals and birds (on seeing strange people in the forest).

"When you had gone away, that forest (of Chitrakuta) then assumed a very miserable appearance, with the frightened animals and birds (on seeing strange people there)."

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तद्धस्तिमृदितं घोरं सिंहवाग्रमृगाकुलम् ।
प्रविवेशाथ विजनं स महद्दण्डकावनम् ॥ ६-१२६-११

11. saH = that Rama; atha = thereupon; pravivesha = entered; tatmahat = that large; ghoram = terrific; viJNanam = and solitary; daN^Dakaaranam = forest of Dandaka; taddhastimR^iditam = which had been trampled by elephants; simhavyaaghra mR^igaakulam = and extensive with lions; tigers and deers.

"Rama, thereupon, entered that large, terrific and solitary forest of Dandaka, which had been trampled by elephants and extensive with lions, tigers and deers."

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तेषां पुरस्ताद्वलवान्गच्छतां गहने वने ।
विनदन्सुमहानादं विराधः प्रत्यदृश्यत ॥ ६-१२६-१२

12. purastaat = in front; teShaam = of them; gachchhataam = even as they were going; gahane vane = in that dense forest; pratyadR^ishyata = there appeared; viraadhaH = Viradha; a demon; vinadan = uttering forth; sumahaanaadan = a very loud roar.

"In front of them, even as they were going in that dense forest, there appeared Viradha, a demon, uttering forth a very loud roar.

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तमुत्क्षिप्य महानादमूर्ध्वबाहुमधोमुखम् ।
निखाते प्रक्षिपन्ति स्म नदन्तमिव कुञ्जरम् ॥ ६-१२६-१३

13. tam prakShipantisma = (They) cast him; utkShpya uurdhvabaahum = who rushed with uplifted arms towards them; nikhaate = into a pit; adho mukham = turning his head bent low; nadantam = and who was emitting a loud cry; kuN^jaramiva = like an elephant.

"They cast him, who rushed with uplifted arms towards them, into a pit, turning his head bent low, and who was emitting a loud cry, like an elephant."

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तत्कृत्वा दुष्करं कर्म भ्रातरौ रामलक्ष्मणौ ।
सायाह्ने शरभङ्गस्य रम्यमाश्रममीयतुः ॥ ६-१२६-१४

14. kR^itvaa = carrying out; tat = that; duShkarma karma = arduous task; raamalakShmanau = Rama and Lakshmana; bhraatarau = both the brothers; iiyatuH = went; ramyam = to the beautiful; aashramam = hermitage; shrabhaN^gasya = of Shrabhanga; saayahne = in the evening.

"Carrying out that arduous task, Rama and Lakshmana, both the brothers, went to the beautiful hermitage of Sharbhanga, in that evening.

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शरभङ्गे दिवं प्राप्ते रामः सत्यपराक्रमः ।

अभिवाद्य मुनीन्सर्वाञ्जनस्थानमुपागमत् ॥ ६-१२६-१५

15. **abhivaadya** = offering salutation; **sarvaan** = to all; **muniin** = the hermits; **sharabhaN^ge** = when Sharabhanga; **praapate** = ascended; **divam** = to heaven; **raamaH** = Rama; **satya paraakramaH** = who was truly mighty; **upaagamat** = reached; **janasthaanam** = Janasthana = region.

"Offering salutation to all the hermits when Sharabhanga ascended to heaven, Rama who truly mighty, reached the region of Janasthana."

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पश्चाच्चूर्पणखा नाम रामपार्श्वमुपागता ।

ततो रामेण संदिष्टो लक्ष्मणः सहसोत्थितः ॥ ६-१२६-१६

प्रगृह्य खड्गं चिच्छेद कर्णनासे महाबलः ।

16. **pashchaat** = thereafter; **shuurpaNakhaa maama** = a female-demon called Shurpanakha; **upaagataa** = obtained; **raamapaarshvam** = the presence of Rama; **samdiShTaH** = as ordered; **raameNa** = by Rama; **mahaabalah** = the mighty; **lakShmanaH** = Lakshmana; **utthitaH** = rising; **sahasaa** = quickly; **pragR^ihya** = and seizing; **khaDgam** = a sword; **chichchheda** = chopped off; **karNanaase** = her ears and nose.

"Thereafter, a female-demon called Surpanakha sought the presence of Rama. As ordered by Rama, the mighty Lakshmana thereupon rose quickly and seizing a sword, chopped off her ears and nose."

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चतुर्दशसहस्राणि रक्षसां भीमकर्मणाम् ।

हतानि वसता तत्र राघवेण महात्मना ॥ ६-१२६-१७

17. **mahaatmanaa raaghaveNa** = by the great-souled Rama; **vasataa** = who was living; **tatra** = there; **chaturdasha sahasraaNi** = fourteen thousand; **janasthaana vaasinaam** = demons inhabiting Janasthana; **hataani** = were killed.

"Fourteen thousand demons, inhabiting Janasthana-region, were killed by the great-souled Rama, while sojourning that region."

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एकेन सह संगम्य रामेण रणमूर्धनि ।

अहश्चतुर्थभागेन निःशेषा रक्षसाः कृताः ॥ ६-१२६-१८

18. **raakShasaaH** = the demons; **saha sangamya** = who came together; **raNamuurdhani** = at the battle-front; **kR^itaaH niH sheShaaH** = were finished; **chaturthabhaagena ahnaH** = in a fraction of a quarter of a day.

"The demons, who came together at the battle-front, were wholly finished by Rama alone, in a fraction of a quarter of a day."

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महाबला महावीर्यास्तपसो विघ्नकारिणः ॥ ६-१२६-१९

निहता राघवेणाजौ दण्डकारण्यवासिनः ।

19. **mahaabalaaH** = mighty; **daNDakaaraNya vaasinaH** = inhabitants of Dandaka-forest; **mahaaviiryaH** = who were causing obstacles; **tapsaH** = to the austerity; **nihataah** =

were killed; **aaJau** = in combat; **raaghavNa** = by Rama.

"The demons who were the mighty inhabitants of Dandaka-forest, who were causing obstacles to the austerity of the ascetics, were killed by Rama."

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राक्षसाश्च विनिष्पिष्टाः खरश्च निहतो रणे ॥ ६-१२६-२०
दूषणं चाग्रतो हत्वा त्रिशिरास्तदनन्तम् ।

20. **raakShasaaH cha** = the demons; **viniShpiShTaaH** = were smashed; **rane** = in the battle; **kharah cha** = Khara also; **nihataH** = was killed; **hatvaa** = after killing; **duuShaNam** = Dushana; **agrataH** = first; **trishiraH** = Trishira (was killed); **tadanantaram** = thereafter.

"The demons were smashed in the battle. Khara (their leader) also was killed. After killing Dushana (his brother) first, Trishira (the other brother) was killed thereafter."

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ततस्तेनार्दिता बाला रावणं समुपागता ॥ ६-१२६-२१
रावणानुचरो घोरो मारीचो नाम राक्षसः ।
लोभयामास वैदेहीं भूत्वा रत्नमयो मृगः ॥ ६-१२६-२२

21-22. **tataH** = thereupon; **arditaa** = tormented; **tena** = by the destruction of demons; **baalaa** = the foolish Surpanakha; **samuppaagataa** = approached; **raavaNam** = Ravana; **ghoraH** = a terrific; **raakShasaH** = demon; **maariicho naama** = by name; Maricha; **raavaNaanucharaH** = a follower of Ravana; **bhuutvaa** = disguised; **mR^igaH** = in the form of a deer; **ratnamayaH** = studded with precious stones; **lobhayaamaasa** = allured; **vaidehiim Seetha**.

"Tormented by the incident of destruction of demons, the foolish Surpanakha sought refuge with Ravana. Disguised in the form of a deer studded with precious stones, a terrific demon by name, Maricha, a follower of Ravana, allured Seetha."

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सा राममब्रवीद्भूत्वा वैदेही गृह्यतामिति ।
अयं मनोहरह् कान्त आश्रमो नो भविष्यति ॥ ६-१२६-२३

23. **saa vaidehii** = that Seetha; **dR^iShTvaa** = on seeing it; **abraviit** = told; **raamam** = Rama; **iti** = saying; **ayam** = let this deer; **gR^ihyataam bhaviShyat** = be caught; **naH aashramaH** = so that our hermitage; **manoharaH kaantaH** = would be charming and pleasing.

"That Seetha, on seeing it, told Rama, 'Let this deer be caught. Our hermitage will turn out to be charming and pleasing to the eye'."

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ततो रामो धनुष्पाणिर्धावन्तमनुधावति ।
स तं जघान धावन्तं शरेणानतपर्वणा ॥ ६-१२६-२४

24. **tataH** = thereupon; **raamaH** = Rama; **dhanuShpaaNiH** = wielding a bow; **anudhaavati** = chased; **tam mR^igam** = that deer; **saH** = he; **jaghaana** = killed; **tam dhaavantam** = that running deer; **shareNa** = with an arrow; **aanataparvaNaa** = having curved knots.

"Thereupon, Rama wielding a bow in his arm, chased that deer and killed that running one, with an arrow of curved knots."

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अथ सौम्या दशग्रीवो मृगं याते तु राघवे ।

लक्ष्मणे चापि निष्क्रान्ते प्रविवेशाश्रमं तदा ॥ ६-१२६-२५

25. saumya = O good Sir!; raaghava = (while) Rama; yaate = was chasing; mR^igam = the deer; lakShmane chaapi = and even when Lakshmana; niShkraante = had gone out; dashagriivaH = Ravana; atha = then; tadaa = at that time; pravivesha = entered; aashramam = their hermitage.

"O good sir! While Rama was chasing the deer and even when Lakshmana had gone out, Ravana forthwith entered their hermitage during that interval."

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जग्राह तरसा सीतां ग्रहः खे रोहिणीम् इव ।

त्रातुकामं ततो युद्धे हत्वा गृध्रं जटायुषम् ॥ ६-१२६-२६

प्रगृह्य सहसा सीतां जगामाशु स राक्षसः ।

26. saH raakShasaH = Ravana; that demon; tavasaa = forcibly jagraaha = seized; siitaam = Seetha; grahaH rohiNiim iva = even as a planet like Mars would obscure the constellation; Rohini (by interposing itself between the moon and the lunar mansion); hatvaa = killing; gR^iddhram jaTaayuSham = a vulture by name Jatayu; traatukaamam = who sought to deliver her; (Ravana) tataH = then; jagaama = went; sahasaa = quickly; aashu = in haste; pragR^ihya siitaam = taking Seetha with him.

"Ravana, the demon, seized Seetha, even as a planet like Mars would obscure the constellation, Rohini. Having killed a vulture named Jatayu, who sought to deliver her, Ravana then went quickly in haste, taking Seetha with him"

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ततस्त्वद्भुतसङ्काशाः स्थिताः पर्वतमूर्धनि ॥ ६-१२६-२७

सीतां गृहीत्वा गच्छन्तं वानराः पर्वतोपमाः ।

ददृशुर्विस्मितास्तत्र रावणं राक्षसाधिपम् ॥ ६-१२६-२८

27-28. tataH = then; adbhuta samkaashaaH = in surprise; vaanaraaH = (some) monkeys; sthitaah parvata muurdhani = who were staying on a mountain-peak; parvatopamaaH = looking like mountain; dadR^ishuH = saw; vismitaakaaraaH = with astonishment writ large in their faces; raavaNam = Ravana; raakShasaadhipam = the king of demons; gachchhantam = passing that way; gR^ihiitvaa = taking away; siitaam = Seetha.

"Then, in surprise, some monkeys who was staying on a mountain-peak, looking like mountain, saw, with astonishment writ large in their faces, Ravana the king of demons, passing that way, taking away Seetha."

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ततः शीघ्रतरं गत्वा तद्विमानं मनोजवम् ।

आरुह्य सह वैदेह्या पुष्पकं स महाबलः ॥ ६-१२६-२९

प्रविवेश तदा लङ्कां रावणो लोकरावणः ।

29. tataH = then; mahaabalaH = the mighty; raavaNaH = Ravana; raakShaseshvaraH = the king of demons; gatvaa = going; shiighrataram = still faster; aaruhya = and ascending; tat = that; pushpakam vimaanam = aerialcar; Pushpaka; manojavam = which was as swift as thought; vaidehye saha = along with Seetha; tadaa = and thereupon; parvivesha = entered; laN^kaam = the City of Lanka.

"Going still faster and ascending along with Seetha, the aerial car, Pushpaka, which was as swift as thought, the mighty Ravana the king of demons thereupon entered the City of Lanka."

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तां सुवर्णपरिक्रान्ते शुभे महति वेश्मनि ॥ ६-१२६-३०
प्रवेश्य मैथिलीं वाक्यैः सान्त्वयामास रावणः ।

30. **praveshya** = conducting; **taam maithiliim** = that Seetha; **shubhe mahati veshmani** = into a large beautiful palace; **suvarNaparishkaare** = decked with gold; **sah raavaNaH** = that Ravana; **saantvayaamaasa** = sought to cajole her gently; **vaakyaiH** = with his words.

"Conducting that Seetha into a large beautiful mansion, embellished with gold, that Ravana sought to cajole her gently with his words."

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तृणवद्भाषितं तस्य तं च नैरृतपुंगवम् ॥ ६-१२६-३१
अचिन्तयन्ती वैदेही ह्यशोकवनिकां गता ।

31. **achintayantii** = without caring for; **tam nairR^ita pungavam** = that Ravana and caring for; **tasya bhaaShitam** = his talk; **tR^iNavat** = even as a blade of grass; **vaidehii** = Seetha; **gataa** = actually remained; **ashoka vanikaam** = in Ashoka-grove.

"Caring a straw for that Ravana and his talk, Seetha, later, actually remained in Ashoka-grove."

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न्यवर्तत तदा रामो मृगं हत्वा तदा वने ॥ ६-१२६-३२
निवर्तमानः काकुत्स्थो दृष्ट्वा गृध्रं प्रविव्यथे ।
गृध्रं हतं तदा दग्ध्वा रामः प्रियसखं पितुः ॥ ६-१२६-३३

32-33. **hatvaa** = having killed; **mR^igam** = that deer; **raamaH** = Rama; **tadaa** = then; **nyavartata** = returned (to the hermitage); **dR^iShTvaa** = seeing **gR^idhram** = the vulture; Jatayu; **vane** = in the forest; **kaakutthsaH** = Rama; **vivyathe** = was greatly disturbed; **dR^iShTvaa** = seeing; **gR^idhram** = the vulture (Jatayu); **priyataram** = who was dearer to him; **pituH** = than his own father; **hatam** = killed; **raamaH** = Rama (was disturbed).

"Having killed that deer, Rama while returning to the hermitage, saw the vulture (Jatayu) in the forest. Rama was greatly disturbed. Seeing the vulture (Jatayu) who was dearer to him than his own father killed, Rama was disturbed."

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मार्गमाणस्तु वैदेहीं राघवः सहलक्ष्मणः ।
गोदावरीमनुचरन्वनोद्देशांश्च पुष्पितान् ॥ ६-१२६-३४

34. **raamaH** = Rama; **sahalakShmaNaH** = along with Lakshmana; **maargamaaNaH** = who were searching; **vaidehiim** = for Seetha; **anvacharat** = strolled after; **puShpitaan** **vanoddeshaamshcha** = blossomed woodlands; **godaavariim** = along the bank of Godavari-river.

"While searching for Seetha, Rama along with Lakshmana strolled after blossomed woodlands along the bank of Godavari-river."

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आसेदतुर्महारण्ये कबन्धं नाम राक्षसं ।
ततः कबन्धवचनाद्रामः सत्यपराक्रमः ॥ ६-१२६-३५

35. aasetatuH = they met; mahaaraNye = in the great forest; raakShasam = a demon; kabandham naama = Kabandha by name; tataH = then; kabandha vachanaat = according to the advice of Kabandha; raamaH = Rama; satya paraakramaH = of tree prowess; samaagataH = met; sugriiveNa = Sugreeva; gatvaa = after heading for; R^iShyamuukagirim = Mount Rishyamuka.

"They met, in that great forest, a demon by name Kabandha. Then according to the advice of Kabandha, Rama of true prowess met Sugreeva, after heading for Mount Rishyamuka."

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तयोः समागमः पूर्वं प्रीत्या हार्दो व्यजायत ॥ ६-१२६-३६

इतरेतर संवादात्प्रगाढः प्रणयस्तयोः ।

इतरेतरसंवादात्प्रगाढः प्रणयस्तयोः ॥ ६-१२६-३७

36-37. puurvam = even before (they met); samaagamaH haardaH = a meeting of hearts through affinity; vyjaayata = had taken place; tayoH = between them; sugriivaH = Sugreeva; nirastaH = had been banished; puraa = in the past; kruddhena vaalinaa = by the enraged Vali; bhraatraa = his elder brother; itaretara samvaadaat = and as a result of mutual talks; praNayaH = affection; pragaadhaH = deeply arose; tayoH = between Rama and Sugreeva.

"Even before they met, a meeting of hearts through affinity, had taken place between them. Sugreeva had been banished in the past by the enraged Vali, his elder brother and as a result of mutual talks, affection deeply arose between Rama and Sugreeva."

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रामः स्वबाहुवीर्येण स्वराज्यं प्रत्यपादयत् ।

वालिनं समरे हत्वा महाकायं महाबलम् ॥ ६-१२६-३८

38. hatvaa = having killed; svabaahuviiryeNa = with the strength of his arms; samare = in combat; mahaabalam = the mighty; vaalinam = Vali; mahaakaayam = with a colossal body; raamaH = Rama; pratyapaadayat svaraajyam = caused his own kingdom restored (to Sugreeva).

"Having killed with the strength of his arms in combat, the mighty Vali with a colossal body, Rama caused the kingdom of Sugreeva restored."

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सुग्रीवः स्थापितो राज्ये सहितः सर्ववानरैः ।

रामाय प्रतिजानीते राजपुत्र्यास्तु मार्गणम् ॥ ६-१२६-३९

39. sugriivaH = Sugreeva; sthaapitaH = who was established in his kingdom; sarva vaanavaiH = with all his monkeys; prati jaaniite = had given his pledge; raamaaya = to Rama; maargaNam = to commence a search; raajaputryaaH = for Seetha the princess.

"Sugreeva, who was established in his kingdom with all, his monkeys, had given his pledge to Rama, to commence a search for Seetha the princess."

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आदिष्टा वानरेन्द्रेण सुग्रीवेण महात्मना ।

दशकोट्यः प्लवङ्गानां सर्वाः प्रस्थापिता दिशः ॥ ६-१२६-४०

40. aadiShTaaH = commanded; mahaatmena sugriiveNa = by the great-souled Sugreeva; vaanarendreNa = the king of monkeys; dasha koTya = ten crores; plavamgaaanaam-

of monkeys; **prasthaapitaH** = were sent sarvaaH dishaH = to all the four quarter.

"Ten crores of monkeys were accordingly commanded by the great-souled Sugreeva and sent to all the four quarters."

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तेषां नो विप्रनष्टानां विन्ध्ये पर्वतसत्तमे ।
भृशं शोकाभितप्तानां महान्कालोऽत्यवर्तत ॥ ६-१२६-४१

41. **vipranaShTaanaam** = having lost our way; **vindhye** = in Vindhya; **parvatasattame** = the foremost of mountains; **mahaan kaalaH** = a long time; **teShaamnaH atyavartata** = slipped past us; **bhR^isham shokaabhitaptaanaam** = and we felt sore stricken with sorrow.

"Having lost our way in Vindhya, the foremost of mountain-ranges, a long time slipped past us and we felt sore-stricken with sorrow."

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भ्राता तु गृध्रराजस्य सम्पातिर्नाम वीर्यवान् ।
समाख्याति स्म वसतिं सीताया रावणालये ॥ ६-१२६-४२

42. **viiryavaan** = the valiant; **sampaatirnaama** = Sampati by name; **bhraataa** = the brother; **gR^idhra raajasya** = of Jatayu (the ling of vultures); **samaakhyaati sma** = precisely communicated (to us); **siitaam** = (that) Seetha; **vasatiim** = was dwelling; **raavaNamandire** = in the habitation of Ravana.

"Meanwhile, the brother of Jatayu (the king of vultures), Sampati by name, precisely communicated to us that Seetha was dwelling in the habitation of Ravana."

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सोऽहं दुःखपरीतानां दुःखं तज्ज्ञातिनां नुदन् ।
आत्मवीर्यं समास्थाय योजनानां शतं प्लुतः ॥ ६-१२६-४३

43. **nudan** = removing; **tat** = that; **duHkham** = grief; **JNaatiinaam** = of my kinsfolk; **duHkhapariitaanaam** = who were seized with sorrow; **saH aham** = I as such; **plutaH** = crossed; **yojanaanaam shataam** = one hundred yojanas (eight hundred miles); **samaasthaaya** = resorting to; **aatmaviiryam** = my own strength.

"Removing the grief of my kinsfolk, who were seized with sorrow, I, as such, crossed one hundred yojanas (eight hundred miles of the ocean), resorting to my own strength."

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तत्राहमेकामद्राक्षमशोकवनिकां गताम् ।
कौशेयवस्त्रां मलिनां निरानन्दां दृढव्रताम् ॥ ६-१२६-४४

44. **aham** = I; **gataam** = have gone; **tatra** = there; **ashokavanikaam** = to Ashoka-grove; **adraakSham** = and saw; **ekaam** = a woman living alone; **kausheyavastraam malinaam** = clad in a soiled silk-saree; **dR^idhavrataam** = unflinching as she was in her vow; **niraanandaam** = and cheerless.

"There, I saw Seetha, living alone in a grove of Ashoka trees, clad in a soiled silk-saree, looking cheerless, but unflinching in her vow."

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तया समेत्य विधिवत्पृष्ट्वा सर्वमनिन्दिताम् ।
अभिज्ञानं मया दत्तं रामनामाङ्गुलीयकम् ॥ ६-१२६-४५

45. **sametya** = meeting; **tayaa** = her; **pR^iShTvaa** = and duly enquiring; **aninditaam** = that faultless Seetha; **sarvam** = of everything; **raamanaamaNguliiyakam** = a ring with the name; Rama engraved on it; **dattam** = was handover to her; **mayaa** = by me; **abhiJNaanam** = as token.

"After meeting her and duly enquiring that faultless Seetha, everything of her, a ring with the name, Rama engraved on it, was handed-over to her by me as a token."

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अभिज्ञानं मणिं लब्ध्वा चरितार्थोऽहमागतः ।

मया च पुनरागम्य रामस्याक्लिष्टकर्मणः ॥ ६-१२६-४६

अभिज्ञानं मया दत्तमर्चिष्मान्स महामणिः ।

46. **labdhvaa** = receiving; **abhiJNaanam** = as a token (in return from her); **maNiim** = a jewel (from her head); **aham aagataH** = I came (to the northern sea shore); **charitaarthaH** = successful as I was in my undertaking; **punaH aagamyaa** = on returning; **saH archiShmaan mahaamaNiH** = that brilliant and valuable jewel; **dattham** = was given; **mayaa** = by me; **abhiJNaanam** = as a token; **raamasya** = to Rama; **akliShTakarmaanaH** = who was unwearied in action.

"Receiving in return from her, a jewel (from her head), I came back to the northern shore, successful as I was in my undertaking. On my return, that brilliant and valuable jewel was given by me as a token to Rama who was unwearied in action."

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श्रुत्वा तां मैथिलीं हृष्टस्त्वाशशंसे स जीवितम् ॥ ६-१२६-४७

जीवितान्तमनुप्राप्तः पीत्वामृतमिवातुरः ।

47. **shrutvaa** = on hearing; **taam maithiliim** = the news of Seetha; **raamastu** = Rama for his part; **aashasham se** = regained the hope; **jivitam** = to survive; **jiivitaantam anupaaptah aaturaH** = as a dying patient; (would); **ptivaa** = on drinking; **amR^itam** = the ambrosia.

"On hearing the news of Seetha, Rama for his part regained the hope to survive, as a dying patient would, on drinking the ambrosia."

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उद्योजयिष्यन्नुद्योगं दध्रे लङ्कावधे मनः ॥ ६-१२६-४८

जिघांसुरिव लोकांस्ते सर्वाल्लोकान्विभावसुः ।

48. **udyojayiShyan** = excited to put forth; **udyogam** = a war-effort; **dadhre manaH** = he set his mind; **laN^kaavadhe** = on the destruction of Lanka; **vibhaavasuh iva** = as the fire-god; **jighaamsuH** = intending to destroy; **sarvaan lokaan** = all the world; (would) **lokaante** = at the end of the universe.

"Excited as he was to put forth a war-effort, he set his mind on the destruction of Lanka, as the fire-god intending to destroy all the three worlds, would, at the end of the universe."

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ततः समुद्रमासाद्य नलं सेतुमकारयत् ॥ ६-१२६-४९

अतरत्कपिवीराणां वाहिनी तेन सेतुना ।

49. **tataH** = then; **aasaadya** = on reaching; **samudram** = the ocean; **setum akaarayata** = he got a bridge constructed; **nalam** = by Nala; **tena setunaa** = and through that bridge; **vaahinii kapiviiraaNaam** = the army of the valiant monkeys; **aatarata** = crossed (the ocean).

"Then, on reaching the ocean, he got a bridge constructed by Nala and through that bridge, the army of the valiant monkeys crossed the ocean."

प्रहस्तमवधीनीलः कुम्भकर्णं तु राघवः ॥ ६-१२६-५०

लक्ष्मणो रावणसुतं स्वयं रामस्तु रावणम् ।

50. **niilaH** = Neela; **avadhiit** = killed; **prahastam** = Prahasta; **raamaH** = Rama; **raaghavaH** = the scion of Raghu dynasty; **svayam** = personally (killed); **kumbhakarNam** = Kumbhakarna; **raavaNam** = and Ravana; **lakShmaNaH** = Lakshmana; (killed); **raavaNasutam** = Indrajit; the son of Ravana.

"Neela killed Prahasta. Rama, the scion of Raghu dynasty, personally killed Kumbhakarna and Ravana. Lakshmana killed Indrajit, the son of Ravana."

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स शक्रेण समागम्य यमेन वरुणेन च ॥ ६-१२६-५१

महेश्वरस्वयम्भूभ्यां तथा दशरथेन च ।

तैश्च काकुत्स्थो वरान् लेभे परंतपः ॥ ६-१२६-५२

सुरर्षिभिश्च काकुत्स्थो वरांलेभे परन्तपः ।

51-52. **shriimaan** = the illustrious; **kaakutthsaH** = Rama; **paramtapaH** = the destroyer of enemies; **samaagamya** = meeting; **shakreNa** = Indra the lord of dissolution; **varunena cha** = Varuna the lord of waters; **maheshwara svayambhuubhyaam** = Maheshwara; the great lord (Shiva) and Brahma the lord of creation; **tathaa** = and; **dasharathena** = Dasaratha (his deceased father); **dattavaraH** = and was bestowed boons; **taiH** = by them; **lebhe varaan** = as also obtained boons; **R^ishshibhiH** = from sages; **surarShibhishacha** = and celestial sages; **samaagataiH** = who came there.

"The illustrious Rama, the destroyer of enemies, happened to meet Indra the lord of celestials, Yama the lord of dissolution, Varuna the lord of waters, Maheshvara, the great lord (Shiva), Brahma the lord of creation as also Dasaratha (his deceased father) and was bestowed boons by them. Sages and celestial masters who came there, too gave boons."

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स तु दत्तवरः प्रीत्या वानरैश्च समागतः ॥ ६-१२६-५३

पुष्पकेण विमानेन किष्किन्धामभ्युपागमत् ।

53. **saH tu** = that Rama for his part; **dattavaraH** = having been granted boons; **priitya** = with affection (by them); **abhyugaamat** = reached; **kiShkindhaan** = Kishkindha; **samaagataH** = accompanied; **vaanaraiH cha** = with the monkeys; **puShpakena vimaanena** = on Pushpaka; the aerial car.

"Having been granted boons, Rama for his part flew to Kishkindha in an aerial car called Pushpaka, along with the monkeys who gathered there."

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तं गङ्गां पुनरासाद्य वसन्तं मुनिसंनिधौ ॥ ६-१२६-५४

अविघ्नं पुष्पयोगेन श्वो रामं द्रष्टुमर्हसि ।

54. **punaH** = again; **aasaadya** = reaching; **gaN^gaam** = the coast-line of River Ganga; **tam raamam** = that Rama; **vasantam** = is staying; **munisamnidhau** = in the presence of the sage; Bharadwaja; **shvaH** = tomorrow; **puShpayogena** = when the moon will be in conjunction with asteroid; **pushyaarhasi** = you will be able; **draShTum** = to see (Rama); **avighnam** = without any obstacle.

"Reaching the coast-line of Ganga-river again, Rama is staying in the presence of the sage, Bharadwaja. Tomorrow, when the moon will be in conjunction with the asteroid, Pushya you will be able to see Rama, without any obstacle."

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ततः स सत्यं हनुमद्वचो महन् ।
निशम्य हृष्टो भरतः कृताञ्जलिः ।
उवाच वाणीं मनसः प्रहर्षिणी ।
चिरस्य पूर्णः खलु मे मनोरथः ॥ ६-१२६-५५

55. nishamya = on hearing (that narration); madhuraiH vaakyaiH = with the sweet words; hanuumataH = of Hanuma; bharataH = Bharata; tataH = then; hR^iShTaH = was gladdened; kR^itaan^jaliH = and offering his salutation to him by joining his palms together; uvaacha = spoke; vaaNiim = the following words; manasaH praharShiNiim = which enraptured his mind; me manorathaH = "My desire; puurNaH khalu = has been indeed fulfilled; chirasya = after a long time."

"Gladdened to hear Rama's impending return to Ayodhya in the sweet words of Hanuma, Bharata offered his salutation by joining his palms together and spoke the following words, which enraptured his mind: 'My desire has been fulfilled indeed after a long time'."

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये युद्धकाण्डे षड्विंशत्यधिकशततमः सर्गः

Thus, this is the 126th chapter in Yuddha Kanda of Valmiki Ramayana, the First Epic poem of India.

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Book VI : Yuddha Kanda - Book Of War

Chapter [Sarga] 127

Verses converted to UTF-8, Nov 09

Introduction

Bharata, after hearing the good news from Hanuma about the arrival of Rama, calls Shatrughna and commands him to make appropriate arrangements for the reception of Rama in the City of Ayodhya. Bharata departs with all others, for Nandigram to receive Rama. The aerial car lands at Nandigram. Bharata welcomes Rama and others, by embracing them and by greeting them joyously. Rama too offers his salutations to all his mothers, who come to receive him. Then, Bharata brings Rama's wooden sandals and places them below the feet of Rama. Rama commands Pushpaka, the aerial car to return to Kubera, the lord of riches to whom it originally belonged.

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श्रुत्वा तु परमानन्दं भरतः सत्यविक्रमः ।
हृष्टमाज्ञापयामास शत्रुघ्नं परवीरहा ॥ ६-१२७-१

1. shrutvaa t hearing; **paramaanandam** = the news of a great happiness (from Hanuma); **bharataH** = Bharata; **satyavikramaH** = the truly brave ruler; **paraviirahaa** = and the destroyer of enemies; **aajJNaapayaamaasa** = commanded (as follows); **shatrughnam** = to Shatrughna; **hR^iShtrughnam** = to Shatrughna; **hR^iShTam** = shatrughnam = to Shatrughna; **hR^iShTam** = who too felt delighted at the news.

"Hearing the news of a great happiness from Hanuma, Bharata the truly brave ruler and the destroyer of enemies, commanded (as follows) to Shatrughna, who too felt delighted at the news."

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दैवतानि च सर्वाणि चैत्यानि नगरस्य च ।
सुगन्धमाल्यैर्वादित्रैरर्चन्तु शुचयो नराः ॥ ६-१२७-२

2. **shuchayaH naraaH** = let men of good conduct; **archantu** = offer worship; **daivataani** = to their family-deities; **chaityaanicha** = sanctuaries; **nagarasya** = in the City; **sugandha maalyaiH** = with sweet-smelling flowers; **vaaditraiH** = and to the accompaniment of musical instruments.

"Let men of good conduct, offer worship to their family-deities, sanctuaries in the city with sweet-smelling flowers and to the accompaniment of musical instruments."

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सूताः स्तुतिपुराणज्ञाह् सर्वे वैतालिकास्तथा ।
सर्वे वादित्रकुशला गणिकाश्चैव संघशः ॥ ६-१२७-३
राजदारास्तथामात्याः सैन्याः सेनागणाङ्गनाः ।

3-4. **shrutvaaH** = let bards; **stutipuraaNajJNaaH** = well-versed in singing praises and Puranas (containing ancient legends; cosmogony etc); **tathaa** = as also; **sarve vaitaalikaaH** = all panegyrist; **sarve vaaditrakushalaaH** = all panegyrist; **sarve vaitra kushalaaH** = all those proficient in the use of musical instruments; **gaNikaaH** = courtesans; **samghashaH** = all together; **raajadaaraaH** = the queen-mothers; **tathaa** = as also; **aamaatyaaH** = ministers; **sainyaaH** = army-men; **senaan^ganaagaNaaH** = and their wives; **brahmaNaashcha** = brahmanas; **saraajanyaah** = accompanied by Kshatriyas (members of fighting class); **shreNiimukhyaaH** = leaders of guilds of traders and artisans; **tathaa** = as also; **gaNaaH** = their members; **abhiniryaantu** = come out; **draShTum** = to see; **shashinibham** = the moon-like; **mukham** = countenance; **raamasya** = of Rama.

"Let bards well-versed in singing praises and Puranas (containing ancient legends, cosmogony etc.) as also all panegyrist, all those proficient in the use of musical instruments, courtesans all collected together, the queen-mothers, ministers, army-men and their wives, brahmanas accompanied by Kshatriyas (members of fighting class), leaders of guilds of traders and artisans, as also their members, come out to see the moon-like countenance of Rama."

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भरतस्य वचः श्रुत्वा शत्रुघ्नः परवीरहा ॥ ६-१२७-५

विष्टीरनेकसाहस्रीश्चोदयामास भागशः ।

5. **shrutvaa** = hearing; **vachaH** = the words; **bharatasya** = of Bhaata; **shatrughnaH** = Shatrughna; **paraviirahaa** = the destroyer of valiant adversaries; **chodayaamaasa** = called together; **viShTiiH** = labourers working on wages; **aneka saahasriiH** = numbering many thousands; **bhaagashaH** = and dividing them into gangs; (ordered them as follows):

Hearing the words of Bharata, Shatrughna the destroyer of valiant adversaries called together, laborers working on wages, numbering many thousands and dividing them into gangs, ordered them (as follows):

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समीकुरुत निम्नानि विषमाणि समानि च ॥ ६-१२७-६

स्थानानि च निरस्यन्तां नन्दिग्रामादितः परम् ।

6. **nimnaani** = let the cavities (on the path); **itaH nandigraamaat** = from this Nandigram; **param** = to the other end (Ayodhya); **samiikuruta** = be levelled; **viShamaaNi samaanicha** = Let the rough and the even; **sthaanaani** = places; **nirasyantaam** = be made flat.

"Let the cavities on the path from Nandigram to Ayodhya be levelled. Let the rough and the even places be made flat."

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सिञ्चन्तु पृथिवीं कृत्स्नां हिमशीतेन वारिणा ॥ ६-१२७-७

ततोऽम्पुः&अम्पुःअभ्यवकिरंस्त्वन्ये लाजैः पुष्पैश्च सर्वतः ।

7. **kR^itsnaam pR^ithiviim** = let the entire ground; **siN^ghantu** = be sprinkled; **himashiitena** = with ice-cold; **vaariNaa** = water; **anye** = let some others; **tataH** = thereupon; **abhyavakirantu** = strew it; **sarvataH** = all over; **laajaiH** = with parched grains of paddy; **puShpaishcha** = and flowers.

"Let the entire ground be sprinkled with ice-gold water. Let some others strew it all over with parched grains and flowers."

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समुच्छ्रितपताकास्तु रथ्याः पुरवरोत्तमे ॥ ६-१२७-८

शोभयन्तु च वेश्मानि सूर्यस्योदयनं प्रति ।

8. rathyaaH = let the streets; puravarottame = in Ayodhya the excellent City; samuchchhrita patakaaH = be lined with flags; veshmaani = let the houses (on the roadside); shobhayantu = be decorated; suuryasya udayanam prati = till the rising of the sun.

"Let the streets in Ayodhya, the excellent City, be lined with flags. Let the dwellings (on the road-side) be decorated, till the time of rising of the sun."

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स्रग्दाममुक्तपुष्पैश्च सुगन्धैः पञ्चवर्णकैः ॥ ६-१२७-९

राजमार्गमसम्बाधं किरन्तु शतशो नराः ।

9. shatashaH naraaH = let hundreds of men; kirantu = sprinkle; asambaadham = on the wide; raajamaargam = royal highway; sugandhaiH paN^cha varNakaIH = with five fragrant colours; sragdaama mukta puShpaishcha = and with rows of garlands as well as with lose flowers.

"Let hundreds of men sprinkle, on the main royal highway, with five fragrant colours and with rows of garlands as well as lose flowers."

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ततस्तच्छासनं श्रुत्वा शत्रुघ्नस्य मुदान्विताः ॥ ६-१२७-१०

धृष्टिर्जयन्तो विजयः सिद्धार्थश्चार्थसाधकः ।

अशोको मन्त्रपालश्च सुमन्त्रश्चापि निर्ययुः ॥ ६-१२७-११

10-11. tataH = thereupon; shrutvaa = on hearing; tat shaasanam = that command; shatrughnasya = of Shatrughna; dhR^iShTii = Dhrushti; jayantaH = Jayanta; vijayah = Vijaya; siddhaarthashcha = Siddhartha; arthasaadhakaH = Arthasadhaka; ashokaH = Ashoka; mantrapaalashcha = Mantrapala; sumantrashchaapi = and Sumantra; niryayuH = proceeded; mudaa anvitaaH = with joy.

On hearing that command of Shatrughna, Dhrushti, Jayanta, Vijaya, Siddhartha, Arthasadhaka, Ashoka, Mantrapala and Sumantra proceeded with joy.

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मत्तैर्नागसहस्रैश्च शातकुम्भविभूषितः ।

अपरे हेमकक्ष्याभिः सगजाभिः करेणुभिः ॥ ६-१२७-१२

निर्ययुस्त्वरया युक्ता रथैश्च सुमहारथाः ।

12. naagasahasraiH = (Some) by thousands of elephants; mattaiH = in rut; sadhvajaiH = with banners; subhuShitaiH = and well adorned; aparetu = and some others; kareNubhiH = by female elephants; hemakakShaabhiH = provided with golden girths; sagajaabhiH = along with those elephants; sumahaarathaH = and excellent chariot-warriors; rathaishcha = by chariots; niryayuH = issued forth; tvarayaa yuktaaH = with speed.

Some rode on thousands of well-adorned elephants in rut and bearing banners. Some others rode on female-elephants provided with golden girths, along with those elephants. Excellent chariot-warriors issued forth in their chariots, with speed.

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शक्त्यष्टिपाशहस्तानां सध्वजानां पताकिनाम् ॥ ६-१२७-१३

तुरगाणां सहस्रैश्च मुख्यैर्मुख्यतरान्वितैः ।

पदातीनां सहस्रैश्च वीराः परिवृता ययुः ॥ ६-१२७-१४

13-14. viiraaH = warriors; turagaNaam mukhyaiH = on selected horses; mukhya taraanvitaiH sahasraiH = and even still superior ones in thousands; sadhvajaanaam = bearing banners; pataakinaam = and pennants; sakyR^ishTi pasha hastaanaam = carrying javelins; spears and nooses; parivR^itaaH = as also surrounded by; sahasraishcha = thousands; padaatiinaam = of foot-soldiers; yuyuH = sallied forth.

Warriors on selected horses even still superior ones in thousands, bearing banners and pennants, carrying javelins, spears and nooses, as also surrounded by thousands of foot-soldiers, sallied forth.

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ततो यानान्युपारूढाः सर्वा दशरथस्त्रियः ।

कौसल्यां प्रमुखे कृत्वा सुमित्रां चापि निर्ययुः ॥ ६-१२७-१५

कैकेय्या सहिताः सर्वा नन्दिग्राममुपागमन् ।

15. tataH = then; sarvaaH = all; dasharathastriyaH = the wives of the deceased Dasaratha; kausalyaam sumitraamchaapi pramukhe kR^itvaa = keeping Kausalya and Sumitra in front of them; upaaruuDhaaH = mounting; yaanaami = their vehicles; niryayuH = issued forth; sarvaaH = all of them; kaikeyyaa sahitaH = including Kaikeyi; upaayayuH = reached; nandigraamam = Nandigrama.

Then, all the wives of the deceased Dasaratha, placing Kausalya and Sumitra in front of them, mounting their vehicles, issued forth. All of them, including Kaikeyi, reached Nandigrama.

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द्विजातिमुख्यैर्धर्मात्मा श्रेणीमुख्यैः सनैगमैः ॥ ६-१२७-१६

माल्यमोदक हस्तैश्च मन्त्रिभिर्भरतो वृतः ।

शङ्खभेरीनिनादैश्च बन्दिभिश्चाभिवन्दितः ॥ ६-१२७-१७

आर्यपादौ गृहीत्वा तु शिरसा धर्मकोविदः ।

पाण्डुरं छत्रमादाय शुक्लमाल्योपशोभितम् ॥ ६-१२७-१८

शुक्ले च वालव्यजने राजार्हे हेमभूषिते ।

उपवासकृशो दीनश्चीरकृष्णाजिनाम्बरः ॥ ६-१२७-१९

भ्रातुरागमनं श्रुत्वा तत्पूर्वं हर्षमागतः ।

प्रत्युद्ययौ तदा रामं महात्मा सचिवैः सह ॥ ६-१२७-२०

16-20. gR^ihiitvaa = placing; aaryapaadau = the wooden sandals of his brother (Rama); shirasaa = on his brother (Rama); shirasaa = on his head; aadaaya paaN^Daram chhatram = and taking the white parasol (intended for Rama); shuklamaalyopashobhitam = adorned with white garlands; shukle vaalavyajane = and two white whisks hema bhuuShite = decorated with gold; raajaarhe = eminently worthy of kings; dvijaatimukhyaiH = along with the foremost of Brahmanas; shreNiimukhyaishcha = leaders of the guilds of traders and artisans; sanaigamaiH = including the merchant-classes; mantribhiH VR^itaH = surrounded by the counselors; maalyaa maudakahastaiH = with garlands and ball-shaped sweets in their hands; shaN^kha bheriinaadiashcha = cheered by the blasts of couches and kettle-drums; abhinanditaH vandibhishcha = as also praised by panegyrists; mahaatmaa = the great souled; bharataH = Bharata (for his part); dharmaatmaa = whose mind was set on righteousness; dharma kovidaH = who was well-versed with the secret of

virtue; **upavaasakR^ishaH** = who was emaciated through fasting; **diinaH** = who felt miserable; **chiira kR^iShraajinaambaraH** = was clad in the bark of trees and the skin of a black antelope; **aagataH harSham** = who experienced joy; **tatpuurvam** = for the first time; **shrutvaa** = in hearing; **bhraatruH aagamanam** = the arrival of his brother (9 Rama); **tadaa** = then; **pratyudyayau** = went in advance; **sachivaiH saha** = along with his ministers; (to meet Rama).

Placing the wooden sandals of his brother (Rama) on his head and taking the white parasol (intended for Rama) which was adorned with white garlands and two white whisks decorated with gold, eminently worthy of kings, accompanied by the foremost of Brahmanas, leaders of the guilds of traders and artisans, including the mercantile class, surrounded by the counselors with garlands and bell-shaped sweets in their hands, cheered by the blass of conches and kettle-drums, duly praised by panegyrists, the great-souled Bharata, for his part, whose mind was set on righteousness, who was well-versed with the secret of virtue, who was emaciated through fasting, who felt miserable, was clad in the bark of trees and the skin of a black antelope, who experienced joy for the first time in hearing the news of the arrival of his brother then went in advance, along with his ministers, to meet Rama."

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अश्वानां खरशब्दैश्च रथनेमिस्वनेन च ।
शङ्खदुन्दुभिनादेन संचचालेव मेदिनी ॥ ६-१२७-२१

21. **medinii** = the earth; **samcha chaaleva** = was as it were shaking; **ashvaanaam khura shabdena** = with the noise of rims of chariot-wheels; **shaN^khadundubhighoSheNa** = and by the tumults of couches and kettle-drums.

The earth seemed, as it were, shaking with the sound of horse-hoofs the rattling of rims of chariot-wheels and by the tumults of couches and kettle-drums.

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कृत्स्नं तु नगरं ततु नन्दिग्राममुपागमत् ।
समीक्ष्य भरतो वाक्यमुवाच पवनात्मजम् ॥ ६-१२७-२२

22. **tat** = that; **kR^itsnam** = entire; **nagaram** = city (of Ayodhya); **upaagamat** = reached; **nandigraamam** = Nandigram; **samiikShya** = glancing round; **bharataH** = Bharata; **uvaacha** = spoke; **vaakyam** = the following words; **pavanaatmajam** = to Hanuma.

The entire City of Ayodhya literally reached Nandigram. Glancing round, Bharata spoke as follows to Hanuma.

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कच्चिन्न खलु कापेयी सेव्यते चलचित्ता ।
न हि पश्यामि काकुत्स्थं राममार्यं परन्तपम् ॥ ६-१२७-२३

23. **na sevyate khalu kachchit** = Indeed; I hope you have not indeed resorted to; **chalachittataa** = the fickle-mindedness; **kaapeyii** = peculiar to the monkeys?; **na pashyaami hi** = for; I do not indeed see; **raamam** = Rama; **aaryam** = my brother; **kaakuttsa** = who was born in Kakutthsa dynasty; **paramtapam** = and destroyer of adversaries.

"Indeed, I hope the fickle-mindedness which constitutes the peculiarity of monkeys, has not been resorted to by you. For I do not indeed see Rama, a worthy scion of Kakutthsa and the destroyer of adversaries."

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अथैवमुक्ते वचने हनूमानिदमब्रवीत् ।

अर्थ विज्ञापयन्नेव भरतं सत्यविक्रमम् ॥ ६-१२७-२४

24. **evam** = thus; **vachame** = the words; spoken; (by Bharata); **hanuman** = Hanuma; **atha** = thereupon; **abraviit** = replied; **bharatam satyavikramam** = to Bharata of unfailing prowess; **idam arthyam** = by these meaningful words; **vijJNaapayanneva** = which were; as if; they were apprising the situation.

When these remarks were uttered by Bharata, Hanuma forthwith replied, as follows to Bharata of unfailing prowess, by his meaningful words which were, as if they were apprising the situation.

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सदा फलान्कुसुमितान्वृक्षान्प्राप्य मधुस्रवान् ।

भरद्वाजप्रसादेन मत्तभ्रमरनादितान् ॥ ६-१२७-२५

तस्य चैष वरो दत्तो वासवेन परन्तप ।

ससैन्यस्य तदातिथ्यं कृतं सर्वगुणान्वितम् ॥ ६-१२७-२६

निस्वनः श्रूयते भीमः प्रहृष्टानां वनौकसाम् ।

मन्ये वानरसेना सा नदीं तरति गोमतीम् ॥ ६-१२७-२७

25-27. **bhiimaH** = a formidable; **niHsvanaH** = roar; **shruuyate** = is being heard; **prahR^iShTaanaam vanaukasaam** = from the rejoiced monkeys; **praapya** = having seen; **vR^ikShaan** = trees; **sadaaphalaan** = which yield fruits continually; **kusu mitaan** = which are in blossom; **madhu svavaan** = and dropping honey; **matta bhramara naaditaan** = which is drunk by bees and which are making reverberant sounds; **bharadvaaja prasaadena** = all; due to the grace of Bharadwaja the sage; **paramtapa** = O Bharata; the destroyer of adversaries!; **tasya** = to that Bharadwaja; **eShaH** = this; **varaH** = boon; **dattaH** = was bestowed; **vaasavena** = by Indra; the lord of celestials; (Earlier); **aatithyam** = a hospitality; **sarvaguNaanvitam** = rich with all excellences; **kR^itam** = was extended; (by Bharadwaja); **tava** = to you; **sasainyasya** = along with your army; **manye** = I think; **saa vaanarasenaa** = that army of monkeys; **tarati** = is crossing; **gomatiim nadiim** = the river of Gomati.

"A formidable roar of rejoiced monkeys is being heard, for, they are seeing on the way, trees which continually, yield fruit, adorned with blossom, flowing with honey which is drunk by bees, making reverberant humming sounds - all due to the grace of Sage Bharadwaja O Bharata, the destroyer of adversaries! A boon was conferred by Indra, the lord of celestials, by virtue of which a hospitality rich with all excellences was earlier extended by Bharadwaja to you, with your entire army. I presume that the aforesaid army of monkeys is crossing the rivers, Gomati."

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रजोवर्षं समुद्भूतं पश्य वालुकिर्नीं प्रति ।

मन्ये सालवनं रम्यं लोलयन्ति प्लवङ्गमाः ॥ ६-१२७-२८

28. **pashya** = see; **rajovarSham** = the cloud of dust; **samudbhootam** = shooting forth; **saalavanam prati** = towards the grove of Sala trees; **manye** = monkeys; **lolayanti** = are shaking; **ramyam** = the beautiful; **saalavanam** = grove of Sala trees.

"See the cloud of dust, shooting froths towards the grove of Sala trees. I presume that the monkeys are shaking the beautiful grove of Sala trees."

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तदेतद्दृश्यते दूराद्विमलं चन्द्रसंनिभम् ।

विमानं पुष्पकं दिव्यं मनसा ब्रह्मनिर्मितम् ॥ ६-१२७-२९

29. dR^{ishyate} = there is seen; duuraat = in distance; tat etat vimaanam = that very famous aerial car; chandra samnibham = shining brightly like the moon; divyam = the wonderful; puShpakam vimaanam = aerial car called Pushpaka; nirmitam = was built; manasaa = with his intelligence; brahmaNaa = by Viswakarma (the architect of gods; who has been referred to here as Brahma by virtue of his creative talent).

"There is seen, in distance, that very famous aerial car, shining brightly like the moon. The wonderful aerial car called Pushpaka was built with his intelligence by Viswakarma (an architect of gods, who has been referred to here as Brahma by virtue of his creative talent.)."

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रावणं बान्धवैः सार्धं हत्वा लब्धं महात्मना ।

तरुणादित्यसंकाशं विमानं रामवाहनम् ॥ ६-१२७-३०

धनदस्य प्रसादेन दिव्यमेतन्मनोजवम् ।

30. etat = this; divyam = wonderful; vimaanam = aerial car; taruNaaditya samkaasham = and with a shining of the rising sun; raama vaahanam = is the vehicle for Rama; labdham = and obtained; mahaatmanaa = by the great-souled Rama; hatvaa = after having killed; raavaNam = Ravana; baandhavaiH saardham = along with his kinsfolk; (This aerial car); dhanadasya = belongs to Kubera the lord of riches; prasaadena = who obtained it by the grace of Brahma the lord of creation.

"This wonderful aerial car, with a speed of thought, which is carrying the great souled Rama, and shines brightly like the rising sun, belongs to Kubera, the lord of riches, by the grace of brahma, the lord of creation. (Who bestowed it on him)"

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एतस्मिन्भ्रातरौ वीरौ वैदेह्या सह राघवौ ॥ ६-१२७-३१

सुग्रीवश्च महातेजा राक्षसेन्द्रो विभीषणः ।

31. etasmin = in this aerial car are; viirau = the valiant; raaghavau = Rama and Lakshmana; bhraatarau = the brothers; vaidehyaa saha = along with Seetha; mahaatejaaH = the immensely brilliant; sugriivashcha = Sugreeva and; vibhiiShaNashcha = Vibhishana; raakShasaH = the demon.

"In the same aerial car are the valiant Rama and Lakshmana, the brothers, along with Seetha, the immensely brilliant Sugreeva and Vibhishana the demon."

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ततो हर्षसमुद्भूतो निस्वनो दिवमस्पृशत् ॥ ६-१२७-३२

स्त्रीबालयुववृद्धानां रामोऽम्प्यम्प्ययमिति कीर्तितः ।

32. tataH = thereupon; ayam raamaH iti = the words 'Here comes Rama'; kiirtite = were loudly said; niHsvanaH = and clamour; harShasamudbhuutaH = born of joy; striibaalayuva vR^{iddhaanaam} = from the mouth of women; children; youth and elder; aspr^{ishat} = touched; divam = the sky.

Meanwhile, the words 'Here comes Rama' were loudly said and a clamour born of joy from the mouth of women, children, youth and elders touched the sky.

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रथकुञ्जरवाजिभ्यस्ते&अम्पु&अम्पु;अवतीर्य महीं गताः ॥ ६-१२७-३३

ददृशुस्तं विमानस्थं नराः सोममिवाम्बरे ।

33. avatiirya = Descending; ratha kuN^jara vaajibhyaH = from their chariots; elephants as also horses; gataaH = and standing; mahiim = on the ground; te naraaH = all those men; dadR^ishuH = saw; amabare somamiva = like the moon in the sky; tam = that Rama; vimaanastham = seated in the aerial car.

Descending from their chariots, elephants as also horses and standing on the ground, all those people saw, like the moon in the sky, that Rama seated in the aerial car.

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प्राञ्जलिर्भरतो भूत्वा प्रहृष्टो राघवोन्मुखः ॥ ६-१२७-३४

स्वागतेन यथार्थेन ततो राममपूजयत् ।

34. prahR^iShTaH = the over-joyed; bharataH = Bharata; praaN^jaliH = with his joined palms; bhuutvaa aaghavaumukhaH = his face turned towards Rama; apuujayat = worshipped; raamam = Rama; svaagatena yathaarheNa = and welcomed him in a befitting manner.

The over-joyed Bharata with his joined palms, his face turned towards Rama, worshipped and welcomed him in a befitting way.

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मनसा ब्रह्मणा सृष्टे विमाने लक्ष्मणाग्रजः ॥ ६-१२७-३५

रराज पृथुदीर्घाक्षो वज्रपाणिरिवापरः ।

35. bharataagrajaH = Rama; pR^ithudiirghaakShaH = with his long and large eyes; vimaane = seated in the aerial car; sR^iShTe = created; brahmaNaa = by viswakarma the divine architect; manasaa = with his intelligence; raraaja = shone; aparaH vajrapaaNiriva = like another Indra who carries the thunderbolt in his hand.

Rama, with his long and large eyes, seated in the aerial car, created by Viswakarma the divine architect with his intelligence, shone like another Indra who carries the thunderbolt in his hand.

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ततो विमानाग्रगतं भरतो भ्रातरं तदा ॥ ६-१२७-३६

ववन्दे प्रणतो रामं मेरुस्थमिव भास्करम् ।

36. praNataH = bent low in reverence; bharataH = Bharata; tataH = then; vavande = saluted; raamam = Rama; vimaanaagragatam = who stood in the forepart of the aerial car; bhaaskaram yathaa = and shining like the sun; merustham = appearing on Mount Meru.

Bent low in reverence, Bharata then saluted Rama, who stood in the forepart of the aerial car and shining like the sun appearing on Mount Meru.

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ततो रामाभ्यनुज्ञातं तद्विमानमनुत्तमम् ॥ ६-१२७-३७

हंसयुक्तं महावेगम् निपपात महीतले ।

37. raamaabhyanuJJNaatam = as authorized by Rama; tat anuttamam vimaanam = that excellent aerial car; mahaavegam = having a great speed; hamsayuktam = and endowed with the images of swans; nipapaata = landed; mahiitale = on the ground.

As authorized by Rama, that excellent aerial car, having a great speed and endowed with the images of swans, landed on the ground.

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आरोपितो विमानं तद्भरतः सत्यविक्रमः ॥ ६-१२७-३८
राममासाद्य मुदितः पुनरेवाभ्यवादयत् ।

38. **muditaH** = feeling glad; **aaropitaH** = when lifted on; **tat vimaanam** = to that aerial car; **bharataH** = Bharata; **satyavikramaH** = of true valour; **aasaadya** = approaching; **raamam** = Rama; **abhyavaadayat** = greeted him; **punareva** = yet again.

Feeling glad, when lifted on that aerial car and approaching Rama, Bharata of true valour, greeted him yet again.

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तं समुत्थाप्य काकुत्स्थश्चिरस्याक्षिपथं गतम् ॥ ६-१२७-३९
अङ्के भरतमारोप्य मुदितः परिष्वजे ।

39. **samutthaapya tat** = fully rising from his seat; **aaropya tam bharatam** = and placing that Bharata; **akShipatham gatam chiraaya** = who was seen after a long time; **aN^kam** = on his lap; **kaakutthaH** = Rama; **muditaH** = delightfully; **pariShvaje** = embraced him.

Fully rising from his seat and placing that Bharata, who was seen after a long time, on his lap, Rama delightfully embraced him.

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ततो लक्ष्मणमासाद्य वैदेहीं च परन्तपः ॥ ६-१२७-४०
अभ्यवादयत प्रीतो भरतो नाम चाब्रवीत् ।

40. **tataH** = thereafter; **priitaH** = the delighted; **bharataH** = Bharata; **paramtapaH** = the destroyer of adversaries; **aasaadya** = approaching; **lakShmaNam** = Lakshmana; **vaidehiim cha** = and Seetha; **atha** = then; **abhyavaadayat** = saluted in reverence; **abraviit** = (and also) announced; **naama** = his own name.

Thereafter, the jubilant Bharata, the destroyer of adversaries, approaching Lakshmana and Seetha, then saluted them in reverence and also announced his name.

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सुग्रीवं कैकयी पुत्रो जाम्बवन्तं तथाङ्गदम् ॥ ६-१२७-४१
मैन्दं च द्विविदं नीलमृषभं चैव सस्वजे ।

41. **atha** = then; **kaikeyii putraH** = Bharata; **pariShasvaje** = embraced; **sugriivam** = Sugreeva; **jaambavantam** = Jambavan; **aN^gadam** = Angada; **maindam** = Mainda; **dvididam chaiva** = Divivida; **niilam** = Neela; **R^iShabham** = and Rishabha.

Then, Bharata embraced Sugreeva, Jambavan, Angada, Mainda, Dvidida, Neela and Rishabha.

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सुषेणं च नलं चैव गवाक्षम् गन्धमादनम् ॥ ६-१२७-४२
शरभं पनसं चैव परितह् परिष्वजे ।

42. **pariShasvaje** = he also embraced; **suSheNamcha** = Sushena; **namchaiva** = Nala; **gavaakSham** = GAvaksha; **gandhamaadanam** = Gandhamadana; **sharabham** = Sharabha; **panasamchaiva** = Panasa; **paritaH** = and the surrounding monkeys.

He also embraced Sushena, Nala, Gavaksha, Gandhamadana, Sharabha, Panasa and the surrounding monkeys.

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ते कृत्वा मानुषं रूपं वानराः कामरूपिणः ॥ ६-१२७-४३
कुशलं पर्यपृषन्त प्रहृष्टा भरतं तदा ।

43. tadaa = then; te vaanaraaH = those monkeys; kaama ruupiNaH = who can change their format will; kR^itvaa maanuSham ruupam = assumed the form of humans; prahR^iShTaaH = and rejoicingly; paryapR^ichchhan = asked; kushalam = about the welfare; bharatam = of Bharata.

Then, those monkeys, who can change their form at will, assumed the form of humans and rejoicingly asked about the welfare of Bharata.

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अथाब्रवीद्राजपुत्रः सुग्रीवं वानरर्षभम् ॥ ६-१२७-४४
परिष्वज्य महातेजा भरतो धर्मिणां वरः ।

44. atha = thereupon; mahaatejaaH = the immensely brilliant; bharataH = Bharata; raajaputraH = the son of Dasaratha; dharmiiNaam varaH = and the foremost among the virtuous; pariShvajya = after embracing; sugriivam = Sugreeva; vaanarShabham = the excellent monkey; abraviit = spoke to him (as follows):

Thereupon, the immensely brilliant Bharata, the son of Dasaratha and the foremost among the virtuous, after embracing Sugreeva the excellent monkey, spoke to him (as follows):

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त्वमस्माकं चतुर्णां वैभ्राता सुग्रीव पञ्चमः ॥ ६-१२७-४५
सौहार्दाज्जायते मित्रमपकारोऽरिलक्षणम् ।

45. sugriiva = O Sugreeva!; tvam = you; paN^chamaH = are a fifth; bhraataa = brother; asmaakam chaturNaam = for all the four of us; mitram = a friend; jaayate = is born; sauhaardaat = of affection; apakaaraH = malifience; arilakShaNam = is the attribute of an adversary.

"You are a fifth brother, for all the four of us, O Sugreeva! A friend is born of affection, while malifience is the attribute of an adversary."

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विभीषणं च भरतः सान्त्वयन्वाक्यमब्रवीत् ॥ ६-१२७-४६
दिष्ट्या त्वया सहायेन कृतं कर्म सुदुष्करम् ।

46. atha = thereafter; bharataH = bharata; abraviit = spoke; saantvavaakyam = (the following) kind words; vibhiiShaNamcha = to Vibhishana; diShTyaa = thank heaven!; suduShkarma = a very difficult; karma = task; kR^itam = was accomplished; tvayaa = by you; shaayena = as a companion (of Rama).

Thereafter, Bharata spoke the following kind words to Vibhishan: "Thank heaven! A very difficult task was accomplished by you, as a companion of Rama."

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शत्रुघ्नश्च तदा राममभिवाद्य सलक्ष्मणम् ॥ ६-१२७-४७
सीतायाश्चरणौ पश्चाद्वन्दे विनयान्वितः ।

47. **tadaa** = then; **viiraH** = the valiant; **shatrughnashcha** = Shatrughna; **abhivaadya** = offered his salutation; **raamam** = to Rama; **sa lakShmaNam** = along with Lakshmana; **abhyavaadayat** = and offered his reverential salutation; **siitaayaaH charaNau** = to Seetha's feet; **vinayaat** = by bowing in humility.

Then, the valiant Shatrughna offered his salutation to Rama, along with Lakshmana and offered his reverential salutation to Seetha's feet, by bowing in humility.

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रामो मातरमासाद्य विषण्णं शोककर्षिताम् ॥ ६-१२७-४८

जग्राह प्रणतः पादौ मनो मातुः प्रसादयन् ।

48. **aasaadya** = by going nearer; **maataram** = to his mother; **vivarNaam** = who became pale; **shoka karshitaam** = and emaciated due to her grief; **raamaH** = Rama; **jagraaha** = seized; **paadau** = her feet; **praNataH** = having bowed; **maatuH manaH** = making his mother's heart; **praharShayan** = delighted.

By going to his mother, who became pale and emaciated due to her grief, Rama, by bowing, seized her feet in salutation, making his mother's heart delighted.

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अभिवाद्य सुमित्रां च कैकेयीं च यशस्विनीम् ॥ ६-१२७-४९

स मातृश्च तदा सर्वाः पुरोहितमुपागमत् ।

49. **abhivaadya** = offering salutation; **sumitraamcha** = to Sumitra; **yashasviniim** = the illustrious; **kaikeyiimcha** = Kaikeyi; **sarvaaH maatR^ishcha** = and all his mothers; **saH** = Rama; **tataH** = then; **upaagamat** = approached; **purohitam** = Vasishta; the priest (and offered his salutation).

Offering salutation to Sumatra, the illustrious Kaikeyi and all his mothers, Rama then went to Vasishta the priest and offered his salutation in reverence.

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स्वागतं ते महाबाहो कौसल्यानन्दवर्धन ॥ ६-१२७-५०

इति प्राञ्जलयः सर्वे नागरा राममब्रुवन् ।

50. **mahaabaaho** = O the great armed!; **kausalyaanandavardhana** = O the enhancer of delight to Kausalya!; **svaagatam** = welcome; **te** = to you!; **abruvan iti** = thus spoke; **sarve** = all; **naagaraaH** = the citizens; **raamam** = to Rama; **praan^jalayaH** = with their joined palms.

With joined palms, all the citizens of Ayodhya said to Rama: "Welcome to you, O the great-armed! O the enhancer of Kausala's delight!"

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तन्यज्जलिसहस्राणि प्रगृहीतानि नागरैः ॥ ६-१२७-५१

व्याकोशानीव पद्मानि ददर्श भरताग्रजः ।

51. **bharataagrajaH** = Rama; **dadarsha** = saw; **taani** = those; **aN^jali sahasraaNi** = thousands of joined palms; **pragR^ihiitaani** = held; **naagaraiH** = by the citizens; **padmaniiva** = as lotus-flowers; **vyaakochaani** = in bloom.

Rama saw those thousands of joined palms held by the citizens, appearing as lotus-flowers in bloom.

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पादुके ते तु रामस्य गृहीत्वा भरतः स्वयम् ॥ ६-१२७-५२

चरणाभ्यां नरेन्द्रस्य योजयामास धर्मवित् ।

52. gR^ihiitvaa = taking; te = those; paaduke = wooden sandals; raamasya = of Rama; bharataH = Bharata; dharmavit = the knower of virtue; svayam = personally; yojayaamaasa charaNaabhyaam = placed them below the feet; narendrasya = of Rama; the lord of men.

Taking those wooden sandals of Rama, Bharata, the knower of virtue, personally placed them below the feet of Rama, the lord of men.

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अब्रवीच्च तदा रामं भरतः स कृताञ्जलिः ॥ ६-१२७-५३

एतत्ते रक्षितं राजन्नाज्यं निर्यातितं मया ।

53. kR^itaaN^jaliH = having offered his salutation with joined palms; saH bharataH = that Bharata; tadaa = then; abraviichcha = spoke; raamam = to Rama (as follows); etat = this; sakalam = entire; raajyam = sovereignty; te = of yours; nyaasam = (kept with me) as a deposit; niryaaatitam = is being returned (to you) mayaa = by me.

Having offered his salutation with joined palms, Bharata spoke to Rama as follows: "This entire sovereignty of yours, kept with me as a deposit, is being returned to you, by me."

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अद्य जन्म कृतार्थं मे संवृत्तश्च मनोरथः ॥ ६-१२७-५४

यस्त्वां पश्यामि राजानमयोध्यां पुनरागतम् ।

54. pashyaami = I am seeing; tvaam = you; raajaanam = as a king; punaH aagatam = after having come back; ayodhyaam = to Ayodhya; yat = for which; me janma = my life; kR^itaartham = has accomplished its purpose; manorathaH cha = my wish too; samvR^ittaH = is fulfilled; adya = today.

"My life has accomplished its purpose today and my wish too stands fulfilled, in that I see you, its king, come back to Ayodhya."

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अवेक्षतां भवान्कोशं कोष्ठागारं पुरं बलम् ॥ ६-१२७-५५

भवतस्तेजसा सर्वं कृतं दशगुणं मया ।

55. bhavaan = you; avekShataam = review; kosham = your treasury; koShThaagaaram = granary; gR^iham = palace; balam = and army; bhavataH tejasaa = by virtue of the power of your spirit; sarvam = everything; kR^itam dashaguNam = has been enhanced tenfold; mayaa = by me.

"You review your treasury, granary, palace of your spirit, everything has been enhanced tenfold by me."

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तथा ब्रुवाणं भरतं दृष्ट्वा तं भ्रातृवत्सलम् ॥ ६-१२७-५६

मुमुचुर्वािनरा बाष्पं राक्षसश्च विभीषणः ।

56. dR^iShTvaa = seeing; tam bharatam = that Bharata; tathaa = thus; bruvaaNam = speaking; bhraatR^ivatsalam = with affection towards his brother; vibhiiShaNah cha = Vibhishana; raakShasaH = the demon; vaanaraaH = and the monkeys; mumuchuH = shed; baaShpam = their tears.

Seeing that Bharata, speaking thus with affection with his brother, Vibhishana the demon and the monkeys shed their tears.

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ततः प्रहर्षाद्भिरतमङ्कमारोप्य राघवः ॥ ६-१२७-५७
ययौ तेन विमानेन ससैन्यो भरताश्रमम् ।

57. aaropya = placing; bharatam = Bharata; aN^kam = on his lap; raaghavaH = Rama; praharShaata = with delight; tataH = thereupon; yayau = went; tena vimaanena = in that aerial car; bharataashramam = to the hermitage of Bharata; sasainyaH = along with the army.

Placing Bharata on his lap with delight, Rama thereupon flew with his army (of monkeys and bears) in that aerial car to the hermitage of Bharata.

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भरताश्रममासाद्य ससैन्यो राघवस्तदा ॥ ६-१२७-५८
अवतीर्य विमानाग्रादवतस्थे महीतले ।

58. aasaadya = reaching; bharataashramam = the hermitage of Bharata; sasainyaH = along with his army; raaghavaH = Rama; tadaa = then; avatiirya = descended; vimanaagraat = from the anterior of the aerial car; avastasthe = and stood for the time being; mahiitale = on the ground.

Reaching the hermitage of Bharata along with his army Rama then descended from the anterior of the aerial car and stood, for the time-being, on the ground.

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अब्रवीच्च तदा रामस्तद्विमानमनुत्तमम् ॥ ६-१२७-५९
वह वैश्रवणं देवमनुजानामि गम्यताम् ।

59. tadaa = then; raamaH = Rama; abraviit = spoke; tat anuttamam vimaanam = to that excellent aerial car (as follows); vaha = carry; devam = the lord; vaishravaNam = Kubera; anujaanaanmi = I permit you; gamyataam = to leave.

Then, Rama, for his part, spoke to that excellent aerial car, "Serve as a transport to Kubera, the lord. I permit you to leave."

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ततो रामाभ्यनुज्ञातं तद्विमानमनुत्तमम् ॥ ६-१२७-६०
उत्तरां दिशमुद्दिश्य जगाम धनदालयम् ।

60. ramaanubhyanuJJNaatam = thus permitted by Rama; tat anuttamam vimaanam = that excellent aerial car; tataH = thereupon; jagaama = proceeded; uttaraam disham = towards northern directions; dhanadaalayam uddishya = to reach the abode of Kubera the lord of riches.

Thus permitted by Rama, that excellent aerial car, thereupon proceeded towards the northern direction, so as to reach the abode of Kubera the lord of riches.

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विमानं पुष्पकं दिव्यं सम्गृहीतं तु रक्षसा ॥ ६-१२७-६१
अगमद्धनदं वेगाद्रामवाक्यप्रचोदितम् ।

61. diryam puShpakam vimaanam = that wonderful aerial car; Pushpaka; samgR^ihiitam = which was seized (once); rakShasaa = by Ravana; agamat =

went; **vegaat** = in speed; **dhanadam** = to Kubera; **raama vaakya prachoditam** = as impelled by the advice of Rama.

That wonderful aerial car, Pushpaka which was seized by Ravana once, went in speed to Kubera, as impelled by Rama's advice.

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पुरोहितस्यात्मसमस्य राघवो ।
बृहस्पतेः शक्र इवामराधीअपः ।
निपीड्य पादौ पृथगासने शुभे ।
सहैव तेनोपविवेश वीर्यवान् ॥ ६-१२७-६२

62. **nipiiDya** = affectionately pressing paadau = the feet; **aatmasamasya purohitasya** = of his family-priest (Vasishta the sage); who was his well-wisher; **shakraH iva** = even as Indra; **amaraadhipaH** = the lord of celestials; (would press the feet); **bR^ihaspataH** = of Brihaspati (the preceptor of gods); **viiryavaan raaghavaH** = the valiant Rama; **upavivesha** = sat; **tena sahsha** = by his side; **shubhe pR^ithagaasane** = on a separate seat.

Affectionately pressing the feet of Vasishta, his well-wisher and family-priest, even as Indra the lord of celestials would press the feet of Brihaspati (the preceptor of gods), the valiant Rama sat by his side, on a separate seat.

इत्यार्षे श्रीमद्रामायने आदिकाव्ये युद्धकाण्डे सप्तविंशत्यधिकशततमः सर्गः

Thus, this is the 127th chapter in Yuddha Kanda of Valmiki Ramayana, the First Epic poem of India.

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Introduction

At the request of Bharata to take back the kingdom of Ayodhya, Rama accepts the offer and sits on a seat. Bharata and Rama take their bath and get adorned for the occasion. Rama, mounting on an excellent chariot, sallies forth on a procession in the city accompanied by Bharata, Shatrughna, Lakshmana and Vibhishana. Nine thousand elephants follow the procession, with Sugreeva and other monkeys mounted on them. Some attendants and musicians with their musical instruments walk in front of Rama's procession. The citizens of Ayodhya host flags on every house. Rama returns to his paternal palace in Ayodhya. Sugreeva orders four of his monkeys to bring water from four oceans in jars given to them. Some monkeys brought water from five hundred rivers, as also from the four oceans for the purpose of the ceremony. Vasishta along with other brahmins as priests caused Rama to be consecrated with that water. The virgins, ministers, warriors, merchants, the four gods as well as other gods sprinkled sap of all kinds of herbs on Rama. Vasishta and other priests officiating the coronation-ceremony adorned Rama with an auspicious and charming crown. Then, Rama gives away presents to the priests as well as Sugreeva and Angada. Rama presents a pearl-necklace to Seetha and Seetha presents that necklace in turn to Hanuma. Rama further gives away presents to Vibhishana, Sugreeva, Jambavan and others on the occasion. Rama bids farewell to monkeys. The glory of the epic is complemented in the end by Valmiki.

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शिरस्यज्जलिमादाय कैकेयीनन्दिवर्धनः ।

बभाषे भरतो ज्येष्ठन् रामं सत्यपराक्रमम् ॥ ६-१२८-१

1. **bharataH** = Bharata; **kaikeyyaanandavardhanaH** = the enhancer of Kaikeyi's happiness; **babhaaShe** = spoke; **raamam** = to Rama; **jyeShTham** = his eldest brother; **satyaparaakramam** = the truly brave man; **aadhyaya** = placing; **aN^jalim** = his open hands placed side by side together and slightly hallowed; **shirasi** = on his head (as a token of salutation).

Placing his hallowed hands together on his head (as a mark of salutation), Bharata the enhancer of Kaikeyi's happiness, spoke to the truly brave Rama, his elder brother (as follows):

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पूजिता मामिका माता दत्तन् राज्यमिदं मम ।

तद्दामि पुनस्तुभ्यन् यथा त्वमददा मम ॥ ६-१२८-२

2. **maamikaa** = my; **maataalator** = mother; **puujitaa** = was treated respectfully; **idam raajyam** = this kingdom; **dattam** = was given; **mama** = to me; **yathaa** = as; **tvam** = you; **adadaaH** = gave; **tat** = it; **mama** = to me (in the same manner); **dadaami** = I am giving (it); **tubhyam** = for you; **punaH** = again.

"You gave this kingdom to me and treated my mother's words respectfully. As you gave it to me then, in the same way I am giving it to you again.

धुरमेकाकिना न्यस्तामृषभेण बलीयसा ।
किशोरवद्गुरुं भारं न वोढुमहमुत्सहे ॥ ६-१२८-३

3. aham = I; na utsahe = cannot; voDhum = burden; kishoravat = (anymore then) a yong ox; (would sustain); dhuram = a load; nyastaam = carried forward; baliyasaa = by a strong; vR^iShabheNa = bull; ekaakinaa = all alone.

I cannot carry this heavy burden anymore than a young ox would sustain a load, carried forward by a strong bull all alone."

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वारिवेगेन महता भिन्नः सेतुरिव क्षरन् ।
दुर्बन्धनमिदं मन्ये राज्यच्छिद्रमसन्वृतम् ॥ ६-१२८-४

4. manye = I think; idam = this; raajyachchhidram = weak point in administration of the kingdom; asamvR^itam = which is uncovered; durbandhanam = is difficult to be controlled; bhinnaH = seturiva = as a broken dam; kSharan = seeping from its cracks; mahataa = vaasivegena = (when breached) by a mammoth stream of water.

"I think this venerable point in the form of administration of the kingdom is difficult to be controlled, as a broken dam, seeping from its cracks when breached mammoth stream of water.

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गतिं खर इवाश्वस्य हन्सस्येव च वायसः ।
नान्वेतुमुत्सहे देव तव मार्गमरिन्दम ॥ ६-१२८-५

5. arimdamaviira = O hero; the annihilator of enemies!; na utsahe = I am not able; anvetum = to follow; tavamaargam = your path; iva = any more than; kharaH = a donkey; gatim = (would follow) the gallop; ashvasya = of a horse; vaayasaH = and a cow; hamsasyeva = (would take up); the chase of a wild goose.

O hero, the annihilator of enemies! I am not able to follow your path, any more than a donkey would follow the gallop of a horse or a crow would take up the chase of a wild goose."

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यथा च रोपितो वृक्षो जातश्चान्तर्निवेशने ।
महांश्च सुदुरारोहो महास्कन्धः प्रशाखवान् ॥ ६-१२८-६
शीर्येत पुष्पितो भूत्वा न फलानि प्रदर्शयेत् ।
तस्य नानुभवेदर्थन् यस्य हेतोः स रोप्यते ॥ ६-१२८-७
एषोपमा महाबाहो त्वमर्थन् वेत्तुमर्हसि ।
यद्यस्मान्मनुजेन्द्र त्वं भक्तान्भृत्यान् शाधि हि ॥ ६-१२८-८

6-8. mahaabaaho = O mighty armed; manujendra = king!; yathaa = how; vR^ikShaH = a tree; aaropitaH = planted; antarniveshane = in the black-yard of one's own house; jaataH api = even though grown; big; duraarohaH = and difficult to climb; mahaaskandhaH = with a huge trunk; prashaakhavaan = and large branches; na pradarshayan = does not yield; phalaani = fruits; shiiryeta = and dries up; puShpitaH bhuutvaa = after flowering; saH = he (who planted it); naanubhavet = would not enjoy; tasya artham = its object; yasya hetoH = the fruit for which; ropitaH = it was planted; eShaa = this; upamaa = is the analogy (applied to you); tvam yadi = if you; bhartaa = as a master; na shaadhihi naH = would not indeed rule over us; bhR^ityaan = your servants; tvam = you; vettumarhasi = can understand; artham = the meaning.

"O mighty armed king! How a tree planted in the back yard of one's own house, even though grown big and difficult to climb with a huge trunk and large branches, does not yield fruits but dries up after flowering, he who planted it would not enjoy the fruit for which it was planted. This is the analogy applied to you, if you, as a Master, would not indeed rule over us, your servants. You can understand the meaning."

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जगदद्याभिषिक्तन् त्वामनुपश्यतु सर्वतः ।
प्रतपन्तमिवादित्यं मध्याह्ने दीप्ततेजसं ॥ ६-१२८-९

9. **raaghava** = O Rama!; **adya** = today; **jagat** = (let) the world; **anupashyati** = see; **tvaam** = you; **abhiShiktam** = crowned; **aadityamiva** = like the sun; **diipta tejasam** = with flowing splendor; **pratapantam** = shining brilliantly; **madhyaahne** = at noon.

"O Rama! Today, let the world see you when crowned, like the sun with its glowing splendour, shining brilliantly at noon.

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तूर्यसङ्घातनिर्घोषैः काञ्चीनूपुरनिस्वनैः ।
मधुरैर्गीतशब्दैश्च प्रतिबुध्यस्व शेष्व च ॥ ६-१२८-१०

10. **sheShva cha** = may you relax; **pratibudhyasva** = and wake-up too; **tuurya samghaata nirghoShaiH** = to the sounds of an ensemble of musical instruments; **kaaNchiinuupura niH svanaiH** = noise of ornaments strung with tiny bells and worn around the waist and anklets; **madhuraiH** = and sweet; **giita shabdaishcha** = invocation of songs.

May you relax and wake-up too, to the sounds of an ensemble of musical instruments, the tinkling of ornaments strung with tiny bells and worn around the waist and anklets as well as sweet invocation of songs.

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यावदावर्तते चक्रन् यावती च वसुन्धरा ।
तावत्त्वमिह सर्वस्य स्वामित्वमभिवर्तय ॥ ६-१२८-११

11. **tvam** = you; **anuvartaya** = look after; **svaamitvam** = the lordship; **lokasya** = of the world; **iha** = here; **yaavat** = as long as; **chakram** = the stellar sphere; **aavartate** = revolves; **yaavat** = and so far as; **vasumdharaa** = the earth; **taavat** = is so much.

Look after, you, lordship of world here, as long as the stellar sphere revolves and so far as the earth is spread out."

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भरतस्य वचः श्रुत्वा रामः परपुरज्जयः ।
तथेति प्रतिजग्राह निषसादासने शुभे ॥ ६-१२८-१२

12. **shrutvaa** = hearing; **vachaH** = the words; **bharatasya** = of Bharata; **ramaH** = Rama; **para puramjayaH** = who conquered the cities of adversaries; **pratijagraaha** = accepted; **tatheeti** = saying; "Be it so"; **niShasaada** = and sat; **shubhe** = on the auspicious; **aasane** = seat.

Hearing the words of Bharata, Rama who conquered the cities of adversaries, accepted his words saying "Be it so" and sat on an auspicious seat.

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ततः शत्रुघ्नवचनान्निपुणाः श्मश्रुवर्धकाः ।

सुखहस्ताः सुशीघ्राश्च राघवं पर्युपासत ॥ ६-१२८-१३

13. tataH = thereafter; shatrughna vachanaat = on instructions from Shatrughna; nipuNaaH = skilled; shmashruvadhanaaH = barbers; sukha hastaaH = with gentle hands; sushiighraashcha = who can do with a good speed; parya vaarayan = encircled; raaghavam = Rama. (all round).

Thereafter, on instructions from Shatrughna, skilled barbers with gentle hands who can do their work with a good speed, encircled Rama all round.

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पूर्वन् तु भरते स्नाते लक्ष्मणे च महाबले ।

सुग्रीवे वानरेन्द्रे च राक्षसेन्द्रे विभीषणे ॥ ६-१२८-१४

विशोधितजटः स्नातश्चित्रमाल्यानुलेपनः ।

महार्हवसनोपेतस्तस्थौ तत्र श्रिया ज्वलन् ॥ ६-१२८-१५

14-15. bharate = Bharata; snaate = having bathed; puurvam = first; mahaabale = the mighty; lakShmaNe cha = Lakshmana; sugriive = Sugreeva; vaanarendre = the lord of monkeys; vibhiiShaNe = and Vibhishana; raakShasendra = the king of demons; (took bath); (Rama) vishodhitajaTaH = had his matted locks disentangled; snaataaH = and bathed; tasthau = (He) stood; tatra = there; jvaalan = shining; shriyaa = with splendor; chitra maalyaanulepanaH = adorned with picturesque garlands and smeared with sandal pastes of various colours; mahaarha vasanopetaH = and clothed in costly raiment.

Bharata, having bathed first, the mighty Lakshmana, Sugreeva the lord of monkeys and Vibhishana the king of demons took bath. Rama had his matted locks disentangled and bathed. He stood there, shining with splendour, adorned with picturesque garlands, smeared with sandal pastes of various colours and clothed in costly raiment.

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प्रतिकर्म च रामस्य कारयामास वीर्यवान् ।

लक्ष्मणस्य च लक्ष्मीवानिक्ष्वाकुकुलवर्धनः ॥ ६-१२८-१६

16. (Shatrughna); viiryavaan = the valiant; lakShmiivaan = and charming man; ikShvaakukula vardhanaH = the promoter of Ikshvaku dynasty; kaarayaamaasa = caused to do; pratikarma = personal adornment; raamasya = of Rama; lakShmaNasya = and of Lakshmana.

Shatrughna, the valiant and charming man, the promoter of Ikshvaku dynasty made arrangements for personal adornment of Rama and Lakshmana.

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प्रतिकर्म च सीतायाः सर्वा दशरथस्त्रियः ।

आत्मनैव तदा चक्रुर्मनस्विन्यो मनोहरम् ॥ ६-१२८-१७

17. tadaa = then; sarvaaH = all; manasvinyaH = the noble-minded; dasharathastriyaH = wives of Dasaratha; aatmanaiva = indeed themselves; chakruH = made; manoharam = a beautiful; pratikarma = decoration; svitaayaah = of seetha.

Then, all the noble-minded widows of Dasaratha indeed themselves personally adorned Seetha beautifully.

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ततो राघवपत्नीनान् सर्वासामेव शोभनम् ।

चकार यत्नात्कौसल्या प्रहृष्टा पुत्रवत्सला ॥ ६-१२८-१८

18. tataH = thereupon; prahR^iShTaa = the delightful; kausalyaa = Kausalya; putravatsalaa = who was affectionate of her sons; chakaara = made; shobhanam = a charming decoration; sarvaasaam = to all; vaanarapatniinaam = the wives of monkeys; yatnaat = with zeal.

Thereupon, the delightful Kausalya, who was affectionate of her sons, adorned with zeal all the wives of monkeys.

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ततः शत्रुघ्नवचनात्सुमन्त्रो नाम सारथिः ।

योजयित्वाभिचक्राम रथन् सर्वाङ्गशोभनम् ॥ ६-१२८-१९

19. tataH = later; saarathiH = the charioteer; sumantro naama = by name; Sumantra; shatrughnavachanaat = on the orders of Shatrughna; abhichakraama = approached; yojayitvaa = yoking; ratham = chariot (to horses); sarvaaNga shobhanam = completely beautiful in all respects.

Later, on the orders of Shatrughna, the charioteer by name Sumantra made his appearance, yoking chariot to horses which were completely beautiful in all respects.

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अर्कमण्डलसङ्काशन् दिव्यं दृष्ट्वा रथन् स्थितम् ।

आरुरोह महाबाहू रामः सत्यपराक्रमः ॥ ६-१२८-२०

20. dR^iShTvaa = seeing; divyam = the charming; ratham = chariot; arkamaNDalasamkaasham = which emitted immaculate splendor like that of the sun; sthitam = standing; (before him); mahaabaahuH = the mighty armed; raamaH = rama; parapuramjayaH = the conqueror of hostile cities; aaruroha = ascended it.

Seeing the charming chariot, which emitted immaculate splendour like that of the sun, standing before him, the mighty armed Rama, the conqueror of hostile cities, ascended it.

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सुग्रीवो हनुमांश्चैव महेन्द्रसदृशद्युती ।

स्नातौ दिव्यनिर्भैर्वस्त्रैर्जग्मतुः शुभकुण्डलौ ॥ ६-१२८-२१

21. sugriivaH = Sugreeva; hanumaamshchaiva = and Hanuma; mahendra sadR^ishadyutii = having a splendor similar to that of Indra the lord of celestials; snaatau = after taking bath; jagmatuH = started; divyanibhaiHvatraiH = wearing beautiful raiments; shubhakuN^DalaiH = and sparkling ear-rings.

Sugreeva and Hanuma, having splendour similar to that of Indra the lord of celestials, after taking their bat, wore beautiful raiment as well as sparkling ear rings and started.

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सर्वाभरणजुष्टाश्च ययुस्ताः शुभकुण्डलाः ।

सुग्रीवपत्न्याः सीता च द्रष्टुं नगरमुत्सुकाः ॥ ६-१२८-२२

22. sarvaabharaNa juShTaaH = endowed with all types of ornaments; shubhakuNDalaaH = and charming ear-rings; taaH = those; sugriiva = and Seetha; yayuH = moved out; usukaaH = longing; draShTum = to see; nagaram = the city.

Endowed with all types of ornaments as well as charming ear-rings, those wives of Sugreeva together with Seetha moved out, longing as they were, to see the city.

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अयोध्यायान् तु सचिवा राज्ञो दशरथस्य च ।
पुरोहितं पुरस्कृत्य मन्त्रयामासुरथवत् ॥ ६-१२८-२३

23. ayodhyaayaam tu = ; in Ayodhya; sachivaaH = the ministers; raaJNaH dasharathasya = of King Dasaratha; puraskR^it purohitam = having placed the priest in their front; mantrayaamaasa = planned (everything); arthavat = meaningfully.

In Ayodhya, the ministers of king Dasaratha, having placed the priest in their front, planned everything meaningfully.

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अशोको विजयश्चैव सिद्धार्थश्च समाहिताः ।
मन्त्रयन्नामवृद्धयर्थन् वृत्त्यर्थं नगरस्य च ॥ ६-१२८-२४

24. ashokaH = Ashoka; vijayashchaiva = Vijaya; siddhaardhashcha = and Siddhartha; samaahitaaH = with a great attention; mantrayan = discussed; raamavR^iddhyartham = about Rama's well-being; nagarsya R^idhyartham = and the prosperity to do.

Ashoka, Vijaya and Siddhartha, with a great concern, discussed about Rama's advancement and the prosperity of the City.

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सर्वमेवाभिषेकार्थन् जयार्हस्य महात्मनः ।
कर्तुमर्हथ रामस्य यद्यन्मङ्गलपूर्वकम् ॥ ६-१२८-२५

25. arhatha = you ought; kartum = to do; maN^gala puurvakam = auspiciously; yadyat sarvam = all that is required; abhiShekaartham = for the coronation; mahaatmanaH raamasya = of the great souled Rama; jayaarhasya = worthy of victory.

"You ought to do auspiciously whatever is required for the coronation of the great-souled Rama, worthy of victory."

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इति ते मन्त्रिणः सर्वे सन्दिश्य तु पुरोहितम्
नगरान्निर्ययुस्तूर्णन् रामदर्शनबुद्धयः ॥ ६-१२८-२६

26. samdishya = advising; purohitam = advising; purohitam = the priest; iti = in this way; sarve = all; te = those; mantriNaH = ministers; tuurNam = quickly; niryayuH = started; nagaraat = from the city; raamadارشana bddhayaH = with an intention to see Rama.

Advising the priest in this way, all those ministers quickly started from the city, with an intention to see Rama.

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हरियुक्तन् सहस्राक्षो रथमिन्द्र इवानघः ।
प्रययौ रथमास्थाय रामो नगरमुत्तमम् ॥ ६-१२८-२७

27. anaghaH = the faultless; raamaH = Rama; aasthaaya = mounting; uttamam = the excellent; rathm = chariot; sahasraakShaH = indraH iva = as the thousand-eyed

Indra; **ratham** = (ascended) the chariot; **hariyuktam** = yoked to green-coloured horses; **prayayau** = and sallied forth; **nagaram** = to the city.

The faultless Rama, mounting the excellent chariot, as Indra ascended the chariot yoked to green-coloured horses, sallied forth to the city.

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जग्राह भरतो रश्मीञ्शत्रुघ्नश्छत्रमाददे ।
लक्ष्मणो व्यजनन् तस्य मूर्ध्नि सम्पर्प्यवीजयत् ॥ ६-१२८-२८
श्वेतन् च वालव्यजनन् सुग्रीवो वानरेश्वरः ।
अपरन् चन्द्रसङ्काशन् राक्षसेन्द्रो विभीषणः ॥ ६-१२८-२९

28-29. **bharataH** = Bharata; **jagraaha** = took up; **rashmiin** = the reins; **shatrughnaH** = Shatrughna = aadade = held; **chhatram** = the parasol; **tasya muurdhni** = on Rama's head; **lakShmaNaH** = Lakshmana; **samparyaviijayat** = winnowed; **vyajanam** = a fan; **vibhiiShaNaH** = Vibhishana; **raakShasendra** = the king of demons; **paritaH sthitaH** = standing nearby; **jagR^ihe** = held; **aparam** = another; **shvetam** = white; **vaalavyajanam** = fan; **chandrasamkaasham** = shining brightly as the moon.

Bharata took up the reins. Shatrughna held the parasol on Rama's head. Lakshmana winnowed a fan. Vibhishana, the king of demons standing nearby, held a white fan, shining brilliantly like the moon.

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ऋषिसङ्घैर्तदाकाशे देवैश्च समरुद्गणैः ।
स्तूयमानस्य रामस्य शुश्रुवे मधुरध्वनिः ॥ ६-१२८-३०

30. **tadaa** = then; **R^iShisamghaiH** = by the groups of sages; **devaishcha** = celestials; **samarudyaNaiH** = along with troop of the Maruts; the host of the gods; **raamasya** = Rama; **stuuyamaanasya** = was being praised; **aakaashe** = in the sky; **madhuradhvaniH** = and sweet reverberation; **shushruve** = was heard.

Then, in the sky, groups of sages, celestials along with troop of the Maruts, the host of the gods, praised Rama and sweet reverberation was heard.

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ततः शत्रुञ्जयं नाम कुञ्जरं पर्वतोपमम् ।
आरुरोह महातेजाः सुग्रीवो वानरेश्वरः ॥ ६-१२८-३१

31. **tataH** = thereupon; **sugriivaH** = Sugreeva; **plavagarShabhaH** = the foremost of monkeys; **mahaatejaaH** = possessing a great splendor; **aaruroha** = mounted; **kuN^jaram** = an elephant; **shatrumjayanaama** = name Shatrunjaya; **parvatopamam** = looking like a mountain.

Thereupon, Sugreeva, the foremost of monkeys, possessing a great splendor, mounted an elephant named Shatrunjaya, looking like a mountain.

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नवनागसहस्राणि ययुरास्थाय वानराः ।
मानुषन् विग्रहन् कृत्वा सर्वाभरणभूषिताः ॥ ६-१२८-३२

32. **vaanaraaH** = Mokneys; **maanushaM vighram kR^itvaa** = assuming human forms; **sarvaabharaNabhhuShitaaH** = and adorned with all types of ornaments; **yayuH** = sallied forth; **aasthaaya** = mounting; **navanaagasahasraani** = on nine thousand elephants.

Assuming human forms and adorned with all types of ornaments, monkeys sallied forth, mounting on mine thousand elephants.

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शङ्खशब्दप्रणादैश्च दुन्दुभीनान् च निस्वनैः ।
प्रययू पुरुषव्याघ्रस्तां पुरीन् हर्म्यमालिनीम् ॥ ६-१२८-३३

33. **puruShavyaaghraH** = Rama; **the foremost shaNkhashabda praNaadaishcha** = with sounds of couches among men buzzing in the ear; **niH svanaiH cha** = and sounds; **dundubhiinaam** = of kettle drums; **prayayau** = proceeded; **taam puriim** = to that City of Ayodhya; **harmya maaliniim** = having a series of palaces.

Rama, the foremost among men, accompanied by sounds of conches buzzing in the ears and sounds of kettle-drums, proceeded to the city of Ayodhya, having a series of palaces.

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ददृशुस्ते समायान्तन् राघवं सपुरःसरम् ।
विराजमानन् वपुषा रथेनातिरथन् तदा ॥ ६-१२८-३४

34. **tadaa** = then; **te** = they (the people of Ayodhya); **dadR^ishuH** = saw; **viraajamaanam vapuShaa** = having a beautiful form; **atiratham** = the great chariot-warrior; **samaayantam** = arriving; **rathena** = on a chariot; **sapuraH saram** = with attendants proceeding in advance.

Then, the people of Ayodhya saw Rama, the chariot warrior, having a beautiful form, arriving on a chariot, with attendants walking in front.

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ते वर्धयित्वा काकुत्स्थन् रामेण प्रतिनन्दिताः ।
अनुजग्मुर्महात्मानं भ्रातृभिः परिवारितम् ॥ ६-१२८-३५

35. **vardhayitvaa** = felicitating; **kaakutthsam** = Rama; **pratinanditaaH** = and greeted joyously in return; **raameNa** = by Rama; **te** = they; **anujagmuH** = followed; **mahaatmaanam** = the great souled Rama; **parivaaritam** = who was surrounded; **bhraatrubhiH** = by his brothers.

Felicitating Rama and greeted in reciprocation by Rama, they followed the great souled Rama, who was surrounded by his brothers.

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अमात्यैर्ब्राह्मणैश्चैव तथा प्रकृतिभिर्वृतः ।
श्रिया विरुरुचे रामो नक्षत्रैरिव चन्द्रमाः ॥ ६-१२८-३६

36. **vR^itaH** surrounded; **amaatyaih** = by ministers; **braahmaNashchaiva** = Brahmanas; **tathaa** = and; **prakR^itibhiH** = (other) citizens; **raamaH** = Rama; **viruriche** = shone; **shriyaa** = with his own brilliance; **chandramaaH iva** = like the moon; **nakShatraiH** = among the stars.

Surrounded by ministers, brahamanas and other citizens, Rama shone with his own brilliance, like the moon among the stars.

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स पुरोगामिभिस्तूर्यैस्तालस्वस्तिकपाणिभिः ।
प्रव्याहरद्भिर्मुदितैर्मङ्गलानि ययौ वृतः ॥ ६-१२८-३७

37. **saH** = that Rama; **yayau** = drove; **vR^itaH** = surrounded; **muditaiH** = by musicians; **tuuryaiH** = with musical instruments; **taala svastika paNibhiH** = cymbals and

swastika-instruments of music in their hands; **purogamibhiH** = walking in front; **pravyaaharadbhiH** = and uttering; **maN^galaani** = auspicious songs.

That Rama drove, surrounded by musicians having musical instruments cymbals and Swastika-musical instruments in their hands walking in front and uttering auspicious songs.

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अक्षतन् जातरूपं च गावः कन्यास्तथा द्विजाः ।

नरा मोदकहस्ताश्च रामस्य पुरतो ययुः ॥ ६-१२८-३८

38. **naraaH** = men; **akStam** = with grains of rice; **jaataruupamcha** = appearing gold in colour; **gaavaH** = cows; **kanyaaH** = maidens; **sahadvijaaH** = along with brahmanas; **modakahastaaH** = having balls of sweets in their hands; **yayuH** = went; **purataH** = in front; **raamasya** = of Rama.

Men with grains of rice mixed with turmeric and thereby appearing gold in colour, cows, maidens along with brahmanas having balls of sweets in their hands, walked in front of Rama.

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सख्यन् च रामः सुग्रीवे प्रभावं चानिलात्मजे ।

वानराणान् च तत्कर्म व्याचक्षेअथ मन्त्रिणाम् ॥ ६-१२८-३९

39. **atha** = then; **raamah** = Rama; **aachachakShe** = narrated; **sugriiva sakhyamcha** = about his friendship established with Sugreeva; **prabhaaramcha** = the power; **anilaatmaje** = of hanuma; **tat karma cha** = and that great act; **vaanaraaNaam** = of monkeys; **mantriNaam** = to his ministers.

Then, Rama narrated about his friendship established with Sugreeva, the power of Hanuma and the great act of monkeys to his ministers.

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श्रुत्वा च विस्मयन् जग्मुरयोध्यापुरवासिनः ।

वानराणां च तत्कर्म राक्षसानां च तद्वलम् ॥ ६-१२८-४०

40. **shrutvaa** = hearing; **tat** = that; **karma** = act; **vaanaraaNaam** = of monkeys; **tat balamcha** = and that strength; **raakShasaanaam** = of the demons; **ayodhya puravaasinaH** = the citizens of Ayodhya; **vismayaH jagmuH** = were astonished.

Hearing the well-known achievement monkeys and the commonly known strength of the demons, the citizens of Ayodhya were astonished.

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विभीषणस्य संयोगमाचक्षेऽथ मन्त्रिणाम् ।

द्युतिमानेतदाख्याय रामो वानरसन्वृतः ॥ ६-१२८-४१

हृष्टपुष्टजनाकीर्णमयोध्यां प्रविवेश ह ।

41. **atha** = then; **aachachakShe** = (Rama) spoke; **mantriNaam** = to his counselors; **vibhiiShaNasya samyogam** = about his meeting with Vibhishana; **aakhyaaya** = after recounting; **etat** = it; **saH dyutimaan raamaH** = that resplendent Rama; **pravivesha** = entered; **ayodhyaam** = Ayodhya; **hR^iShTa puShTa janaakiirNaam** = crowded with rejoiced and happy people; **vaanarasamyutaH** = together with the monkeys.

Then, Rama spoke to his counselors about his meeting with Vibhishana. After recounting it, the resplendent Rama entered Ayodhya crowded with happy and rejoiced people, together with the monkeys.

ततो ह्यभ्युच्छ्रयन्पौराः पताकास्ते गृहे गृहे ॥ ६-१२८-४२

ऐक्ष्वाकाध्युषितन् रम्यमाससाद पितुर्गृहम् ।

42. tataH = then; pauraH = the citizens; abhyuchchhrayan = hoisted; pataakaaH = flags; gR^ihe gR^ihe = on every house; aasasaada = (Rama) reached; ramyam = the beautiful; gR^iham = palace; pituH = of his father; aikShvaakaadhyushitam = occupied by Ikshvaku kings.

Then, the citizens hoisted flags on every house. Rama reached the beautiful palace, paternal occupied by Ikshvaku kings.

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अथाब्रवीद्राजपुत्रो भरतं धर्मिणां वरम् ॥ ६-१२८-४३

अर्थोपहितया वाचा मधुरं रघुनन्दनः ।

पितुर्भवनमासाद्य प्रविश्य च महात्मनः ॥ ६-१२८-४४

कौसल्यान् च सुमित्रां च कैकेयीं चाभ्यवादयत् ।

43-44. atha = then; raghunadanadanaH = Rama; raajaputraH = the princh; aasaadya = approaching; pravishya = and entering; bhavanam = the palace; mahaatmanaH = of the great souled; pituH = father; abhivaadya = offering salutation; kausalyaamcha = to Kausalya; sumitraamcha = Sumitra; kaikeyiimcha = and Kaikeyi; abraviit = and spoke; madhuram = (the following) sweet; arthopahitayaa = and somewhat meaningful; vaachaa = words; bharatam = to Bharata; dharmiNaam varam = the foremost among the righteous.

Approaching and entering the palace of the great-souled father, Rama the prince offered salutation to Kausalya, Sumitra and Kaikeyi and spoke the following sweet and meaningful words to Bharata, the foremost among the righteous:

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तच्च मद्भवनन् श्रेष्ठं साशोकवनिकं महत् ॥ ६-१२८-४५

मुक्तावैदूर्यसङ्कीर्णन् सुग्रीवस्य निवेदय ।

45. nivedaya = give; tat = that; mahat = great; madbhavanam = palace of mine; shreShTham = which is excellent; saashokavanikam = with Ashoka garden; muktaavaiduurya samkiirNam = and consisting of pearls and cat's eye gems; sugriivaaya = to Sugreeva (for his stay).

"Give this great palace of mine which looks excellent with Ashoka garden and consisting of pearls and cat's eye-gems to Sugreeva for his stay."

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तस्य तद्वचनन् श्रुत्वा भरतः सत्यविक्रमः ॥ ६-१२८-४६

हस्ते गृहीत्वा सुग्रीवं प्रविवेश तमालयम् ।

46. shrutvaa = hearing; tat vachanam = those words; tasya = of Rama; bharataH = Bharata; satya vikramaH = having a true prowess; gR^ihiitvaa = holding; sugriivam = Sugreeva; haste = by his hand; pravivesha = entered; tam aalayam = that house; tataH = then.

Hearing those words of Rama, Bharata having a true prowess, holding Sugreeva by his hand, entered that house.

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ततस्तैलप्रदीपांश्च पर्यङ्कास्तरणानि च ॥ ६-१२८-४७

गृहीत्वा विविशुः क्षिप्रं शत्रुघ्नेन प्रचोदिताः ।

47. tataH = thereupon; prachoditaaH = some men ordered; shatrughnena = by Shatrughna; gR^ihiitvaa = taking; kShipram = quickly; tailapradiipaamsheha = oil lamps; paryaNkaastaraNaanicha = beds and mats; vivishuH = entered (the house).

Thereupon, some men as ordered by Shatrughna, quickly brought oil lamps, beds as also mats and entered the house.

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उवाच च महातेजाः सुग्रीवन् राघवानुजः ॥ ६-१२८-४८

अभिषेकाय रामस्य दूतानाज्ञापय प्रभो ।

48. raaghavaanujaH = Bharata; mahaatejaaH = of great splendor; uvaacha cha = spoke; sugriivam = to Sugreeva; aajJNaapaya = order; duutaan = the messengers; raamasya abhiShekaaya = for the coronation of Rama; prabho = O capable person!.

Bharata of great splendour spoke to Sugreeva as follows: "O capable person! Order the messengers to make arrangements for Rama's coronation."

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सौवर्णान्वानरेन्द्राणान् चतुर्णां चतुरो घटान् ॥ ६-१२८-४९

ददौ क्षिप्रन् स सुग्रीवः सर्वरत्नविभूषितान् ।

49. saH = that; sugriivaH = Sugreeva; kShipram = promptly; dadau = gave; chaturaH = four; sauvarNaan = golden ghaTaan = jars; sarva ratna vibhuuShitaan = set with jewels; chaturNaam vaanarendraaNaam = to four leaders of monkeys.

Sugreeva then gave four golden jars encrusted with jewels, to four leaders of monkeys.

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यथा प्रत्यूषसमये चतुर्णान् सागराम्भसाम् ॥ ६-१२८-५०

पूर्णेर्घटैः प्रतीक्षध्वन् तथा कुरुत वानराः ।

50. vaanaraaH = O monkuuShaeyas!; kuruta = do; yathaa tathaa = in such a way that; pratiikShadhvam = you await (my orders tomorrow); pratyuuShasamaye = at dawn; ghaTaiH = with your water-jars; puurNaiH = filled with; oceans respectively.

"O monkeys! Get ready in such a way that you await my orders tomorrow at dawn, with your water-jars filled with water from the four oceans respectively."

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एवमुक्ता महात्मानो वानरा वारणोपमाः ॥ ६-१२८-५१

उत्पेतुर्गगनन् शीघ्रन् गरुडा इव शीघ्रगाः ।

51. mahaatmaanaH = the great souled; vaanaraaH = monkeys; varaNopamaaH = resembling elephants; shiighragaaH garuDaaH iva = and going speedily like eagles; uktaaH = who were spoken; evam = thus; utpetuH = leapt; shiighram = quickly; gaganam = into the sky.

The great souled monkeys, resembling elephants and going speedily like eagles, thus ordered by Sugreeva, leapt quickly into the sky.

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जाम्बवांश्च हनूमांश्च वेगदर्शी च वानरः ॥ ६-१२८-५२

ऋषभश्चैव कलशाज्जलपूर्णानिथानयन् ।

नदीशतानां पञ्चानान् जले कुम्भैरुपाहरन् ॥ ६-१२८-५३

52-53. tataH = then; jaambavaamshcha = Jambavan; hanuumaamshcha = Hanuma; vaanarah = a monkey; vegadarshiicha = called Vegadarshi; R^iShabhashchaiva = and Rishabha; aanayan = brought; kalashaan = water-jars; jalapuurNaan = filled with water; upaaharan = (they) brought; jalam = water; nadiishataanaam paN^chaanaam = from five hundred rivers kumbhaiH = with (those) jars.

Jambavan, Hanuma, a monkey called Vegadarshi and Rishabha brought water-jars filled with water. They brought water from five hundred rivers with those jars.

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पूर्वात्समुद्रात्कलशन् जलपूर्णमिथानयत् ।

सुषेणः सत्त्वसम्पन्नः सर्वरत्नविभूषितम् ॥ ६-१२८-५४

54. atha = thereafter; sattva sampannaH = the energetic; suSheNaH = Sushena; aanayat = brought; kalasham = a jar; jalapuurNam = filled with water; puurvaat samudraat = from the eastern sea; sarva ratna vibhuuShitam = and adorned with all types of precious stones.

Thereafter, the energetic SusheNa brought a jar, adorned with all types of precious stones, filled with water from the eastern sea.

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ऋषभो दक्षिणात्तूर्णन् समुद्राज्जलमाहरत् ।

रक्तचन्दनकपूरैः सन्वृतन् काञ्चनं घटम् ॥ ६-१२८-५५

55. R^iShabhaH = Rishabha; aanayat = brought; jalam = water; tuurNam = quickly; dakShiNaat samudraat = from the southern sea; kaaNchanam ghaTam = in a golden jar; samvR^taam = covered; raktachandanashaakhaabhiH = with stems of red-sandalwood tree.

Rishabha brought water quickly from the southern sea in a golden jar, covered with some stems of red sandal-wood tree.

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गवयः पश्चिमात्तोयमाजहार महार्णवात् ।

रत्नकुम्भेन महता शीतं मारुतविक्रमः ॥ ६-१२८-५६

56. gavayaH = Gavaya; maarutavikramaH = having a pace rapid as wind; aajahaara = brought; shiitam = cool; toyam = water; pashchimaatmahaarNavaat = from the western ocean; mahataa ratna kumbhena = in a large jar set with jewels.

Gavaya, having a pace as rapid as wind, brought cool water from the western ocean, in a large jar set with jewels.

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उत्तराच्च जलन् शीघ्रन् गरुडानिलविक्रमः ।

आजहार स धर्मात्मा नलः सर्वगुणान्वितः ॥ ६-१२८-५७

57. saH dharmaatmaa nalaH = that virtuous Nala; garuDaanila vikramaH = who vied with Garuda (the king of birds) and the wind-god in prowess; sarvaguNaanvitaH = and who

was endowed with all good qualities; **aajahaara** = brought; **shiighram** = swiftly; **uttaraat** = from the northern sea.

That virtuous Nala, who vied with Garuda (the king of birds) and the wind-god in prowess, and who was endowed with all good qualities, swiftly brought water form the northern sea.

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ततसैर्वानरश्रेष्ठैरानीतं प्रेक्ष्य तज्जलम् ।
अभिषेकाय रामस्य शत्रुघ्नः सचिवैः सह ॥ ६-१२८-५८
पुरोहिताय श्रेष्ठाय सुहृद्भ्यश् च न्यवेदयत् ।

58. **tataH** = then; **shatrughnaH** = Shatrughna; **sachivaiH saha** = accompanied by the counselors; **nyavedayat** = reported; **tat jalam** = about that water; **raamasya abhiShekaaya** = intended for Rama's coronation; **aaniitam** = brought; **taih vaanara shreShThaiH** = by those foremost of monkeys; **shreShThaaya purohitaaya** = to their chief priest; **suhR^idbhyaH cha** = and friends.

Then, Shatrughna, accompanied by the counsellors, reported to Vasishtha, their chief priest and his friends, about that water intended for Rama's coronation brought by those foremost of monkeys.

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ततः स प्रयतो वृद्धो वसिष्ठो ब्राह्मणैः सह ॥ ६-१२८-५९
रामन् रत्नमयो पीठे सहसीतं न्यवेशयत् ।

59. **tataH** = then; **vR^iddhaH** = the elderly; **vasiShThaH** = Vasistha; **prayataH** = with diligence; **braahmaNaiH sha** = along with other Brahmins at his side; **raamam samnyaveshayat** = prevailed upon Rama duly to occupy; **sasiitam** = along with Seetha; **ratnamaye** precious stones.

The elderly Vasistha, with diligence, along with other brahmins on his side, prevailed upon Rama duly to occupy along with Seetha, on a seat made of precious stones.

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वसिष्ठो वामदेवश्च जाबालिरथ काश्यपः ॥ ६-१२८-६०
कात्यायनः सुयज्ञश्च गौतमो विजयस्तथा ।
अभ्यषिज्चन्नरव्याघ्रं प्रसन्नेन सुगन्धिना ॥ ६-१२८-६१
सलिलेन सहस्राक्षन् वसवो वासवं यथा ।

60-61. **vasiShThaH** = Vasistha; **vaamadevashcha** = Vamadeva; **jaabaaliH** = Jabali; **atha** = and; **kaashyapaH** = Kashyapa; **kaatyaayanaH** = kaatyayana; **suyajJNaH** = Suyyagna; **gautmaH** = Gautama; **tathaa** = and; **vijayaH** = vijaya; **abhyaShinchan** = consecrated; **nara vyaagham** = Rama; the tiger among men; **prasannena** = with clear; **sugandhena** = and fragrant; **salilena** = water; **vasavaH iva** = as the eight Vasus;* (consecrated) **sahasraakSham** = the thousand-eyed; **vaasavam** = Indra the lord of celestials.

Vasistha, Vamadeva, Kashyapa, Katayayana, Suyajna, Gautama and Vijaya consecrated Rama the tiger among men, with clear and fragrant water, as the eight Vasus*

* Eight Vasus: 1. Aapa (connected with water), 2. Dhruva the pole-star, 3. Soma the moon, 4. Dhara, 5. Anila, the wind, 6. Pavaka the fire, 7. Pratyusha, the Dawn , 8. Prabhasa the Light.

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ऋत्विग्भिर्ब्राह्मणैः पूर्वन् कन्याभिर्मन्त्रिभिस्तथा ॥ ६-१२८-६२

योधैश्चैवाभ्यषिज्यन्स्ते सम्प्रहृष्टाः सनैगमैः ।

सर्वोषधिरसैश्चापि दैवतैर्नभसि स्थितैः ॥ ६-१२८-६३

चतुर्हिलोकपालैश्च सर्वदेवैश्च सङ्गतैः ।

62-63. te samprahR^iShTaaH = they; with much delight; abhyaShimchan = got him consecrated; puurvam = first; braahmaNaiH = by brahmanas; R^itvigbhiH = officiating as priests; tathaa = and; kanyaabhiH = by virgins; mantribhiH = ministers; yodhaishcha = warriors; sanaigamaiH = as well as merchants; sarvauShadhirasaishchaapi = and of all kinds of medicinal herbs; chaturbhiH devaiH = by the four gods; lokapaalaishcha = the guardians of the world; sthitaiH = standing; nabhasi = in the air; sarvaiH devaishcha = and by all other gods; samgataiH = assembled there.

Vasishta and others, with much delight got him consecrated first, with brahmanas officiating as priests and by virgins, ministers, warriors, as well as merchants sprinkling the sap of all kinds of medicinal herbs, with the four gods the guardians of the worlds, standing in the air and with all the gods assembled there, sprinkling the sap on Rama.

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ब्रह्मणा निर्मितं पूर्वं किरीटं रत्नशोभितम् ॥ ६-१२८-६४

अभिषिक्तः पुरा येन मनुस्तं दीप्ततेजसम् ।

तस्यान्ववाये राजानः क्रमाद्येनाभिषेचिताः ॥ ६-१२८-६५

सभायां हेमक्लुप्तायां शोभितायां महाधनैः ।

रत्नैर्नानाविधैश्चैव चित्रितायां सुशोभनैः ॥ ६-१२८-६६

नानारत्नमये पीठे कल्पयित्वा यथाविधि ।

किरीटेन ततः पश्चाद्वसिष्ठेन महात्मना ॥ ६-१२८-६७

ऋत्विग्भिर्भूषणैश्चैव समयोक्ष्यत राघवः ।

64-67. yena = with which crown; puraa = long ago; manuH = Manu; the emperor; abhiShiktaH = was adorned when he was coronated; yena = and with which; tasya anvavaaye raajaanaH = the kings who followed in his line; kramedyenaa (abhiShechitaaH = were successively adorned when they were coronated; tam kiriiTam = that crown; ratnashobhitam = studded with precious stones; nirmitam fashioned; brahmaNaa = by Brahma; puurvam = at the beginning of creation; diipta tejassam = and dazzling with splendor; kalpayitvaa = being kept; yathaa vidhi = according to rule; piiThe = on a throne; naanaaratnamaye = adorned with many kinds of precious stones; sabhaayaam = in the council-hall; hemakluptaayaam = studded with gold; shobhitaayaam = graced; mahaadhanaiH = with abundant riches; chitritaayaam = decorated; shobhitaayaam = and shiningly fabricated; sushobhanaiH = with most charming; ratnaiH = jewels; naanaavidhaiH = of various kinds; tataH pashchaat = and thereafter; raaghavaH = Rama; samayokShyata = duly adorned; kiriiTena = by the crown; bhuuShaNaishchaiva = and jewels; mahaatmanaa vasiShTena = by the great-souled Vasishta; R^itvigbhiH = and other priests officiating at the coronation-ceremony.

With which crown, long ago, Manu the emperor was adorned while he was consecrated and with which, the kings followed in his line were successively adorned while they were coronated, that crown studded with precious jewels, fashioned by Brahma at the beginning of creation and dazzling with splendour, being kept according to practice on a throne adorned with many kinds of precious stones in the council-hall, studded with gold, graced with abundant riches, decorated and shiningly made with most charming jewels of various kinds, and thereafter Rama duly adorned by that crown as well as jewels by the great-souled Vasishta and other priests officiating at the coronation-ceremony.

छत्रं तस्य च जग्राह शत्रुघ्नः पाण्डुरन् शुभम् ॥ ६-१२८-६८
 श्वेतन् च वालव्यजनन् सुग्रीवो वानरेश्वरः ।
 अपरन् चन्द्रसङ्काशन् राक्षसेन्द्रो विभीषणः ॥ ६-१२८-६९

68-69. = shatrughnaH = Shatrughna; jagraaha = held; tasya = over him; paaN^Duram = a white; shubham = and charming; chhatram = parasol; sugriivaH = Sugreeva; vaanareshvaraH = the king of monkeys; shvetam = a white; vaalavyajanam = whisk; vibhiishaNaH = and Vibhishna; raakShasendraH = the lord of demons; apramcha = another whisk; Chandra samkaasham = (shining) like the moon.

Shatrughna held over him, a white and charming parasol; Sugreeva the king of monkeys, a white whisk and vibhishana the lord of demons, another whisk shining like the moon.

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मालान् ज्वलन्तीन् वपुषा काञ्चनीं शतपुष्कराम् ।
 राघवाय ददौ वायुर्वासवेन प्रचोदितः ॥ ६-१२८-७०

70. prachodita = encouraged; vaasavena = by Indra the lord of celestials; vaayuH = the wind-god; dadau = presented; raaghavaaya = to Rama; kaan^chaniim maalaam = a golden garland; shatapuShkaraam = having a hundred lotuses; jvalantiim = and of a shining; vapuShaa = form.

Encouraged by Indra, the lord of celestials, the wind-god presented to Rama, a golden garland consisting of a hundred lotuses and which looked shining brilliantly.

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सर्वरत्नसमायुक्तं मणिरत्नविभूषितम् ।
 मुक्ताहारं नरेन्द्राय ददौ शक्रप्रचोदितः ॥ ६-१२८-७१

71. shakra prachoditaH = induced by Indra; (the wind-god); dadau = presented; narendraaya = to the king; muktaahaaram = a chain of pearls; vibhuuShitam = decorated; maNibhishcha = with gems; sarva ratna samaayuktam = and endowed with several types of precious stones.

Induced by Indra, the wind-god presented to Rama the king, a chain of pearls, adorned with gems and endowed with several types of precious stones.

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प्रजगुर्देवगन्धर्वा ननृतुश्चाप्सरो गणाः ।
 अभिषेके तदर्हस्य तदा रामस्य धीमतः ॥ ६-१२८-७२

72. dhiimataH raamasya abhiSheke = at that time of coronation-ceremony of intelligent Rama; tadarshasya = who was deserving it; devagandharvaaH = the celestial musicians among the celestials; prajaguH = gracefully sang; apsarogaNaaH = and troupes of Apsaras (celestial nymphs); nanR^ituH = danced.

On that occasion of the coronation-ceremony of the intelligent Rama, who was well-deserving it, the celestial-musicians among the celestials gracefully sang and troupes of Apsaras (celestial nymphs) danced.

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भूमिः सस्यवती चैव फलवन्तश्च पादपाः ।

गन्धवन्ति च पुष्पाणि बभूवू राघवोत्सवे ॥ ६-१२८-७३

73. **raaghavotsave** = on the occasion of that merriment (of coronation) to Rama; **bhuumiH** = the earth; **sasyavatii** = was bearing a rich crop **paadapaaH** = the trees; **babhuuvaH phalavantashcha** = were laden with fruits; **puShpaaNi** = and flowers; **gandhavanti cha** = endowed with fragrance.

On the occasion of that merriment of coronation to Rama, the earth was bearing a rich crop, the trees were laden with fruits and fragrant flowers.

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सहस्रशतमश्वानान् धेनूनां च गवां तथा ।

ददौ शतन् वृषान्पूर्वन् द्विजेभ्यो मनुजर्षभः ॥ ६-१२८-७४

74. **manujarShabhaH** = Rama the foremost among men; **puurvam** = first; **dadau** = gave away; **dvijebhyaH** = to Brahmanas; **sahasrashatam** = a hundred thousand; **ashvaanaam** = horses; **tathaa** = and; **gavaamcha** = cows; **dhenuunaam** = that have lately calved; **shatavR^iShaan** = and a hundred bulls.

Rama the foremost among men, first gave away to Brahmanas, a hundred thousand horses and cows that have lately calved as well as a hundred bulls.

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त्रिंशत्कोटीर्हिरण्यस्य ब्राह्मणेभ्यो ददौ पुनः ।

नानाभरणवस्त्राणि महार्हाणि च राघवः ॥ ६-१२८-७५

75. **raaghavaH** = Rama; **punaH** = again; **dadau** = gave; **braahmaNebhyaH** = to Brahmanas; **trimshatkoTii** = thirty crores; **hiraNyesya** = of gold coins; **naanaa** = all kinds; **mahaarhaaNi** = of very costly; **aabharaNa vastraaNi** = jewels and raiments.

Rama again gave to Brahmanas, thirty crores of gold coins, all kinds of very costly jewels and raiment.

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अर्करश्मिप्रतीकाशान् काञ्चनीं मणिविग्रहाम् ।

सुग्रीवाय स्रजन् दिव्यां प्रायच्छन्मनुजर्षभः ॥ ६-१२८-७६

76. **manujaadhipaH** = Rama; **praayachchhat** = gave; **sugriivaaya** = to Sugriiva; **divyaam** = a beautiful; **kaaNchaniim** = golden; **srajam** = chaplet; **maNivigrahaam** = studded with plenty of gems; **arkarashmi pratiikaashaam** = looking like a beam of sun-light.

Rama gave to Sugreeva, a beautiful chaplet, studded with plenty of gems, looking like a beam of sun-light.

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वैदूर्यमणिचित्रे च वज्ररत्नविभूषिते ।

वालिपुत्राय धृतिमानङ्गदायाङ्गदे ददौ ॥ ६-१२८-७७

77. **dhR^itimaan** = Rama; the joyful man; **dadau** = presented; **aN^gadaaya** = to Angada; **vaaliputraay** = the son of Vali; **aN^gade** = a bracelet worn on upper arm; **vaiduuryamaya chitre cha** = conspicuously studded with cat's eye gems; **maNiratna vibhuuShite** = and adorned with jewels and gems.

The joyful Rama presented to Angada, the son of Vali, a bracelet worn on upper arm, conspicuously studded with cat's eye gems and adorned with jewels and gems.

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मणिप्रवरजुष्टन् च मुक्ताहारमनुत्तमम् ।
सीतायै प्रददौ रामश्चन्द्ररश्मिसमप्रभम् ॥ ६-१२८-७८
अरजे वाससी दिव्ये शुभान्याभरणानि च ।

78. **raamaH** = Rama; **pradadau** = presented; **siitaayai** = to Seetha; **anuttamam** = an excellent; **muktaahaaram** = string of pearls; **maNipravarajuShTam** = furnished with superior gems; **tam Chandra rashmi samaprabham** = shining like that beam of moon-light; **araje** = clean; **divye** = and beautiful; **vaasasii** = (two) raiments; **shubhaani aabharaanicha** = and lovely ornaments.

Rama presented to Seetha, an excellent string of pearls, furnished with superior gems, shining like a beam of moon-light; two clean and beautiful raiment and lovely ornaments.

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अवेक्षमाणा वैदेही प्रददौ वायुसूनवे ॥ ६-१२८-७९
अवमुच्यात्मनः कण्ठाद्भारन् जनकनन्दिनी ।
अवैक्षत हरीन्सर्वान्भर्तारन् च मुहुर्मुहुः ॥ ६-१२८-८०

79-80. **avekShya** = looking towards; **hanuumantam** = Hanuma; **plavaN^gamma** = the monkey; **maithilii** = Seetha; **janakanandinii** = daughter of Janaka; **avamuchya** = taking off; **haaram** = the pearl-string; **aatmanaH kaN^Thaat** = from her neck; **avaikShata** = caught a glimpse of; **sarvaan hariin** = all the monkeys; **bhartaaram cha** = and her husband; **muhurmuhuH** = again and again.

Looking towards Hanuma the monkey, Seetha, daughter of Janaka, having taken off the pearl-string from her neck, repeatedly caught the glimpse of all the monkeys and her husband.

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तामिङ्गितज्ञः सम्प्रेक्ष्य बभाषे जनकात्मजाम् ।
प्रदेहि सुभगे हारन् यस्य तुष्टासि भामिनि ॥ ६-१२८-८१
तेजो धृतिर्यशो दाक्ष्यं सामर्थ्यं विनयो नयः ।
पौरुषन् विक्रमो बुद्धिर्यस्मिन्नेतानि नित्यदा ॥ ६-१२८-८२

81-82. **taam samprekShya** = looking at her; **iN^gitajJNaH** = Rama; who was acquainted with the gesture of another; **babhhaashe** = spoke; **taam jaanakaatmajam** = to that Seetha (as follows): **subhage bhaamini** = O dear Seetha; **yasya** = with whom; **tuShTaa asi** = you are pleased; **yasmin** = in whom; **tejaH** = sharpness; **dhR^itiH** = firmness; **yashuH** = renown; **daakShyam** = dexterity; **saamardhyam** = competence; **vinayaH** = modesty; **nayaH** = prudence; **pauruSham** = virility; **vikramah** = prowess; **buddhiH** = and intelligence; **etaani** = these qualities; **sarvadaa** = are always there; (to him); **pradehi** = give; **haaram** = the pearl necklace.

Looking at her, Rama who was acquainted with the gesture of another spoke to Seetha as follows: "Dear Seetha! Give the pearl-necklace to a person, with whom you are pleased and in whom the following viz. sharpness, firmness, renown, dexterity, competence, modesty, prudence, virility, prowess and intelligence are ever present."

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ददौ सा वायुपुत्राय तन् हारमसितेक्षणा ।
हनूमान्स्तेन हारेण शुशुभे वानरर्षभः ॥ ६-१२८-८३
चन्द्रांशुचयगौरेण श्वेताभ्रेण यथाचलः ।

83. asitekShanaa = the black-eyed; saa = Seetha; dadau = gave; tam = that necklace; vaayuputraaya = to Hanuma; hanuumaan = Hanuma; vaanaraamshu chaya gaureNa = which was white as a heap of beams of moonlight; shushubhe = shone brilliantly; achalaH yathaa = as a mountain (shone); shvetaabhreNa = silvered by a white cloud.

The black-eyed Seetha gave that pearl necklace to Hanuma. Hanuma, the foremost among the monkeys, by wearing that necklace, which was as white as a heap of moonlight-beams, shone brilliantly as a mountain silvered by a white cloud.

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सर्वे वानरवृद्धाश्च ये चान्ये वानरोत्तमाः ॥ ६-१२८-८४
वासोभिर्भूषणैश्चैव यथार्हं प्रतिपूजिताः ।

84. sarve vaanara vR^iddhaashcha = all the elder ones among the monkeys; pratipuujitaaH = were honoured; vaashobhiH = with raiments; bhuuShaNaishchaiva = and ornaments; yathaarham = suitably.

All the elder ones among the monkeys and others, who were foremost among the moneys, were honoured suitably with raiment and ornaments.

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ततो द्विविद मैन्दाभ्यां नीलाय च परन्तपः ॥ ६-१२८-८५
सर्वान्कामगुणान्वीक्ष्य प्रददौ वसुधाधिपः ।

85. tataH = thereafter; vasudhaadhipaH = Rama; paramtapaH = the tormentator of enemies; viikShya = discerning; pradadau = presented; sarvaan = all; kaama guNaan = objects according to their inclinations; mainda dvividaabhyaam = niilaayacha = to mainda; Dvidida and Nila.

Thereafter, Rama the tormentator of enemies, having thought over, presented articles according to their inclinations, to Mainada, Dvidida and Nila.

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विभीषणोऽथ सुग्रीवो हनुमान् जाम्बवांस्तथा ॥ ६-१२८-८६
सर्ववानरवृद्धाश्च रामेणाक्लिष्टकर्मणा ।
यथार्हं पूजिताः सर्वे कामै रत्नैश्च पुष्कलैर् ॥ ६-१२८-८७
प्रहृष्टमनसः सर्वे जग्मुरेव यथागतम् ।

86-87. raameNa = by Rama; akliShTa karmaNaa = who was unwearied in action; vibhiishanaH = Vibhishana; sugriivaH = Sugreeva; hanuman = Hanuma; tathaa = and; jaambavaan = Jambavan; sarve vaanaramukhyaashcha = and all the eminent monkeys; pratipuujitaaH = were honoured; yathaarhaiH = suitably; atha = then; kaamaiH = with their objects of desire; puShkalaiH ratnaiH = with abundant gifts; sarve = all of them; jagmureva = went back; yathaagatam = even as they came; prahr^ishTamanasaH = with rejoiced minds.

Rama, who was unwearied in action, then suitably honoured Vibhishana, Sugreeva, Hanuma, Jamabavan and all other eminent monkeys with desired objects and abundant gifts. All of them went back, delighted in mind even as they had come.

नत्वा सर्वे महात्मानस्ततस्ते वानरर्षभाः ॥ ६-१२८-८८

विसृष्टाः पार्थिवेन्द्रेण किष्किन्धां समुपागमन् ।

88. tataH = thereafter; sarve = all; te = those; mahaatmanaH = great souled; vaanara rShabhaH = excellent mokeys; natvaa = offering their salutation; visR^iShTaaH = and being relieved; paarthivendreNa = by Rama; samupaagaman = reached; kiShkindhaam = Kishkindha.

Thereafter, all those excellent great souled monkeys, offering their salutation to Rama and getting permission from him, returned to Kishkindha.

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सुग्रीवो वानरश्रेष्ठो दृष्ट्वा रामाभिषेचनम् ॥ ६-१२८-८९

पूजितश्चैव रामेण किष्किन्धां प्राविशत्पुरीम् ।

89. dR^iShTvaa = having seen; raamaabhiShechanam = Rama's coronation; sugriivaH = Sugreeva; vaanarashreShThaH = the chief of monkeys; puujitashchaiva = having been honoured; raameNa = by Rama; praavishan = entered; kiShkindhaam puriim = the city of Kishkindha.

Having seen Rama's coronation-ceremony, Sugreeva the chief of monkeys, after getting honoured by Rama, entered the city of Kishkindha.

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विभीषणोऽपि ध्मात्मा सह रैर्नैरृतर्षभैः ॥ ६-१२८-९०

लब्ध्वा कुलधनं राजा लङ्कां प्रायान् महायशाः ।

90. dharmaatmaa = the righteous; mahaayashaaH = and the renowned; raajaa = king; vibhiiShaNaaH api = Vibhishana too; labdhvaa = after obtaining; kula dhanam = the treasure of the race (the kingdom of demons); taiH nairR^itarShabhaiH = with those foremost of demons; praayaat = returned; laN^kaam = to Lanka.

The righteous and the renowned king Vibhishana too, after obtaining the treasure of his race (kingdom of demons), followed by those foremost of demons, returned to Lanka.

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स राज्यमखिलं शासन्निहतारिर्महायशाः ॥ ६-१२८-९१

राघवः परमोदारः शशास परया मुदा ।

उवाच लक्ष्मणं रामो धर्मज्ञं धर्मवत्सलः ॥ ६-१२८-९२

91-92. saH mahaayashaaH = that renowned; raaghavaH = Rama; paramodaaraH = of a very generous nature; nihataariH = having destroyed his enemies; shaasan = and ruling; akhilam = the entire; raajyam = kingdom; shashaasa = enjoyed (it); parayaamudaa = with great delight; raamaH = Rama; dharmavatsalaH = affectionate of righteousness; uvaacha = spoke; lakShmaNam = to Lakshmana; dharmajjNaH = the knower of righteousness. (as follows).

That renowned Rama, of a very generous nature, having destroyed his enemies and ruling the entire kingdom, enjoyed it with a great delight. Rama, affectionate of righteousness, spoke to Lakshmana, the knower of righteousness (as follows):

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आतिष्ठ धर्मज्ञ मया सहेमां ।
गां पूर्वराजाध्युषितां बलेन ।
तुल्यं मया त्वं पितृभिर्धृता या ।
तां यौवराज्ये धुरमुद्वहस्व ॥ ६-१२८-९३

93. dharmajJNa = O Lakshmana; the knower of what is right!; aatiShThaH = rule; mayaa saha = with me; imam = this; gaam = earth; puurva raajaadhyuShitaam = as ruled by the earlier kiings; balena = with the help of army; dhR^itaa = Installed; yauvaraajye = in the office of Prince Regent; tvam = you; udvahasva = bear; mayaa tulyam = like me; taam dhuram = that burden (of sovereignty); yaa = which (was borne); pitR^ibhiH = by our forefathers.

"O Lakshmana, the knower of what is right! Rule with me, this earth, as ruled by the earlier kings, with the help of an army. Installed in the office of Prince Regent, bear like me, the burden (of sovereignty), which was borne by our forefathers."

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सर्वात्मना पर्यनुनीयमानो ।
यदा न सौमित्रिरुपैति योगम् ।
नियुज्यमानोऽपि च यावराज्ये
ततोऽभ्यषिज्चद्भरतं महात्मा ॥ ६-१२८-९४

94. sarvaatmanaa parhanuniiyamaanaH = eventhough in all ways; being repeatedly entreated; yadaa = when; saumitriH = Lakshmana; nopaiti = did not give; yogam = his consent; niyujyamaano.api = nay; even being appointed; yauvaraajye = to the office of prince Regent; mahaatmaa = the great-souled Rama; tataH = thereupon; abhyaShiNchat = consecrated; bharatam = Bharata.

When Lakshmana did not give his consent, even though being repeatedly entreated in all ways, nay even being appointed to the office of Prince Regent, the great-souled Rama thereupon consecrated Bharata.

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पौण्डरीकाश्वमेधाभ्यान् वाजपेयेन चासकृत् ।
अन्यैश्च विविधैर्यज्ञैरयजत्पार्थिवर्षभः ॥ ६-१२८-९५

95. paarthivaatmajaH = Rama; ayajat = propiated the gods; asakR^it = many times; pauN^Dariikaashvamedhaabhyaam = by Paundarika and Ashvamedha sacrifices; vaajapeyena = as also by Vajapeya sacrifice; anyaiH = and other; yajJNaiH = sacrifices.

Rama propitiated the gods by performing Paundarika, Ashvamedha, Vajapeya and other sacrifices many times.

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राज्यन् दशसहस्राणि प्राप्य वर्षाणि राघवः ।
शताश्वमेधानाजह्ने सदश्वान्भूरिदक्षिणान् ॥ ६-१२८-९६

96. praapya = having enjoyed; raajyam = the kingship; dasha sahasraaNi = for ten thousand; varShaaNi = years; raaghavaH = Rama; aajahre = performed; shataashvamedhaan = a hundred horse-sacrifices; sadashvaan = in which good horses were sacrificed; bhuuri dakShiNaan = and in which numerous gifts were bestowed.

Having enjoyed the kingship for ten thousand years, Rama performed a hundred horse-sacrifices, in which good horses were sacrificed and numerous gifts bestowed.

आजानुलम्बिबाहुश्च महास्कन्धः प्रतापवान् ।

लक्ष्मणानुचरो रामः पृथिवीमन्वपालयत् ॥ ६-१२८-९७

97. saH raamaH = that Rama; aajanulambibaahuH = having long arms reaching down to his knees; mahaavakShaaH = having a broad chest; prataapavaan = full of glory; shashaasa = ruled; imam pR^ithiviim = this earth; lakShmaNaanucharaH = with Lakshmana as his companion.

That Rama, having his long arms reaching down his knees, having a broad chest and glorious, ruled this earth with Lakshmana as his companion.

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राघवश्चापि धर्मात्मा प्राप्य राज्यमनुत्तमम् ।

ईजे बहुविधैर्यज्ञैः ससुतभ्रातृबान्धवः ॥ ६-१२८-९८

98. praapya = obtaining; anuttamam = a very great; raajyam = kingdom; dharmaatmaa = the righteous; raaghavashchaapi = Rama; iije = propitiated the Almighty; bahuvidhaiH = with many kinds; yajJNaiH = of sacrifices; sa suta bhraatR^ibaandhavaH = with the co-operation of his sons; brothers and relatives.

Obtaining a very great kingdom the righteous Rama propitiated the almighty with many kinds of sacrifices, with the team-work of his sons, brothers and relatives.

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न पर्यदेवन्विधवा न च व्यालकृतं भयम् ।

न व्याधिजं भयन् वापि रामे राज्यं प्रशासति ॥ ६-१२८-९९

99. raame = while Rama; prashaasati = was ruling; raajyam = the kingdom; na vidhavaaH paryadevan = there were no widows to lament; na bhayam aasiit = there was no danger; vyaalakR^itam = from wild animals; na bhayam = and no fear; vyaadhijam = born of diseases.

While Rama was ruling the kingdom, there were no widows to lament, nor there was no danger from wild animals, nor any fear born of diseases.

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निर्दस्युरभवल्लोको नानर्थः कन् चिदस्पृशत् ।

न च स्म वृद्धा बालानां प्रेतकार्याणि कुर्वते ॥ ६-१२८-१००

100. lokaH = the world; abhavat = became; nirdasyuH = bereft of thieves and robbers; na kashchit = nor anyone; aspR^ishat = felt; anartham = worthless; na vR^iddhaaH cha = nor did old people; kurvate sma = perform; pretakaaryaaNi = obsequies; (concerned); baalaanaam = to youngsters.

The world was bereft of thieves and robberies. No one felt worthless nor did old people perform obsequies concerning youngsters.

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सर्वं मुदितमेवासीत्सर्वो धर्मपरोअभवत् ।

राममेवानुपश्यन्तो नाभ्यहिन्सन्परस्परम् ॥ ६-१२८-१०१

101. sarvam = every creature; asiit = felt; muditameva = pleased; sarvaH = everyone; abhavat = became; dharmaparaH = intent on virtue; anupashyantaH =

perceiving; **raamameva** = Rama alone; **na abhyahimsan** = no one was killing; **parasparam** = each other.

Every creature felt pleased. Every one was intent on virtue. Turning their eyes towards Rama alone, creatures did not kill one another.

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आसन्वर्षसहस्राणि तथा पुत्रसहस्रिणः ।

निरामया विशोकाश्च रामे राज्यं प्रशासति ॥ ६-१२८-१०२

102. **raame** = (While) Rama; **prashaasati** = was ruling; **raajyam** = the kingdom; **aasan** = (people) lived; **varShasahasraaNi** = for thousands of years; **tathaa** = and; **putra sahasriNaH** = with thousands of progeny; **niraamayaaH** = free of illness; **vishokaashcha** = and free of grief.

While Rama was ruling the kingdom, people survived for thousands of years, with thousands of their progeny, all free of illness and grief.

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रामो रामो राम इति प्रजानामभवन् कथाः ।

रामभूतं जगाभूद्रामे राज्यं प्रशासति ॥ ६-१२८-१०३

103. **raame prashaasati** = while Rama ruled; **raajyam** = the kingdom; **kathaaH** = the talks; **prajaanaam** = of the people; **abhavan** = centred round; **raamaH raamaH raamaH iti** = Rama; Rama and Rama; **jagat** = the world; **abhuut** = became; **raama bhuutam** = Rama's world.

While Rama ruled the kingdom, the talks of the people centered round Rama, Rama and Rama. The world became Rama's world.

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नित्यपुष्पा नित्यफलास्तरवः स्कन्धविस्तृताः ।

कालवर्षी च पर्जन्यः सुखस्पर्शश्च मारुतः ॥ ६-१२८-१०४

104. **taravaH** = the trees; **tatra** = there; **nitya puShpaaH** = were having regular flowers; **nitya phalaaH** = and regular fruits; **nirvraNaaH** = without injuries (by pests and insects); **parjanyaH** = the cloud; **kaalavarShii** = was raining in time; **maarutaH** = and wind; **sukha sparshaH** = was delightful to the touch.

The trees there were bearing flowers and fruits regularly, without any injury by pests and insects. The clouds were raining in time and the wind was delightful to the touch.

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ब्राह्मणाः क्षत्रिया वैश्याः शूद्रा लोभविवर्जिताः ।

स्वकर्मसु प्रवर्तन्ते तुष्टाः स्वैरेव कर्मभिः ॥ ६-१२८-१०५

आसन् प्रजा धर्मपरा रामे शासति नानृताः ।

105. **braahmaNaaH** = Brahmins (the priest-class); **kShatriyaaH** = Kshatriyas (the warrior-class); **vaishyaaH** = Vaishyas (the merchants and agriculturists); **shuudraaH** = Shudras (the servent-class) pravartante = were performing; **svakarmasu** = their own duties; **tuShTaaH** = satisfied; **svaiH karmabhireva** = with their own works; **lobhavivarjitaah** = bereft of greed; **raame** = (while) Rama; **shaasati** = was ruling; **prajaaH** = the people; **aasan** = were; **dharmaparaaH** = intent on virtue; **na anR^itaaH** = (and lived) without untruth.

Brahmins (the priest-class), Kshatriyas (the warrior-class), Vaishyas (the class of merchants and agriculturists), Shudras (the servant-class) were performing their own duties, satisfied with

their own work and bereft of any greed. While Rama was ruling, the people were intent on virtue and lived without telling lies.

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सर्वे लक्षणसम्पन्नाः सर्वे धर्मपरायणाः ॥ ६-१२८-१०६
दशवर्षसहस्राणि रामो राज्यमकारयत् ।

106. sarve = all; lakShaNa sampannaaH = were endowed with good characteristics; sarve = all; dharmaparaayaNaaH = were engaged in virtue; raamaH = Rama; akaarayata = was engaged; raajyam = in kingship; varShasahasraaNi = for one thousand years.

All the people were endowed with excellent characteristics. All were engaged in virtue. Rama was engaged in the kingship thus for one thousand years.

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धर्मयं यशस्यमायुष्यं राज्ञां च विजाअवहम् ॥ ६-१२८-१०७
आदिकाव्यमिदं चार्षं पुरा वाल्मीकिना कृतम् ।
पठेद्यः शृणुयाल्लोके नरः पापात्प्रमुच्यते ॥ ६-१२८-१०८

107-108. loke = in the world; yaH naraH = whoever person; paThet = reads; shR^iNuyaat = and listens to idam = this; aadikaavyam = foremost lyric; dharmyam = which is endowed with righteousness; yashasyam = which confers fame; aayuShyam = and longevity; vijayaavahamcha = which fetches victory; raajJNaam = to kings; kR^itam = which was written; puraa = at first; vaalmiikinaa = by Valmiki; aarSham = and a lyric derived from the speech of a sage; (he); pramuchyate = is delivered; paapaat = from misfortune.

In this world, whoever person reads and listens to this foremost lyric derived from the speech of a sage, which is endowed with righteousness, conferring fame and longevity, fetching victory to kings and as written at first by Valmiki, that person is delivered from all misfortune.

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पुत्रकामश्च पुत्रान्वै धनकामो धनानि च ।
लभते मनुजो लोके श्रुत्वा रामाभिषेचनम् ॥ ६-१२८-१०९
महीं विजयते राजा रिपूंश्चाप्यधितिष्ठति ।

109. shrutvaa = on hearing; raama abhiShechanam = the narrative of his coronation; loke = in this world; manujaH = a person; putrakaamaH = seeking for sons; putraan = (gets) sons; dhana kaamaH = and a person looking for wealth; labhatevai = dhanaani cha = gets the riches; raajaa = A king; vijayate = conquers; mahiim = the earth; adhitiShThati = and overcomes; ripuun = his enemies.

On hearing the narrative of his coronation in this world, a person seeking for sons gets sons. A person looking for wealth, gets the riches. A king conquers the earth and overcomes his enemies.

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राघवेण यथा माता सुमित्रा लक्ष्मणेन च ॥ ६-१२८-११०
भरतेन च कैकेयी जिवपुत्रास्तथा स्त्रियः ।
भविष्यन्ति सदानन्दाः पुत्रपौत्रसमन्विताः ॥ ६-१२८-१११

110-111. yathaa = even as; maataa = the mother; Kausalya; jiiva putraaH = has a living son; raaghavaNa = in Rama; sumitreNa = or as Sumitra; lakShmaNena = in Lakshmana; kaikeyii = or as Kaikeyi; bharatena cha = in Bharata; tathaa = even

likewise; **striyaH** = the women; **bhaviShyanti** = can become; **jiiva putraaH** = (mothers) of living children; **putrapautra samanvitaaH** = endowed with children and grand-children; **sadaanandaaH** = and will be ever happy.

Even as Kausalya, the mother has Rama as her living son, or as Sumitra has Lakshmana or as Kaikeyi has Bharata, the women likewise can become mothers of living sons, endowed with children as well as grand children and thus become happy forever.

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श्रुत्वा रामायणमिदं दीर्घमायिश्च विन्दति ।

रामस्य विजयं चैव सर्वमक्लिष्टकर्मणः ॥ ६-१२८-११२

112. **shrutvaa** = on hearing; **idam** = this; **raamaayaNam** = epic of Ramayana; **sarvam** = and all; **vijayam chaiva** = the victory; **raamasya** = of Rama; **akkliShTa karmaNaH** = who was unwearied in his actions; **vindati** = (a person) gets; **diirgham aayushcha** = a longevity in life.

On hearing this epic of Ramayana and all the episode of victory of Rama, who was unwearied in his actions, a person gets longevity to life.

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शृणोति य इदं काव्यं पुरा वाल्मीकिना कृतम् ।

श्रद्धधानो जितक्रोधो दुर्गाण्यतितरत्यसौ ॥ ६-१२८-११३

113. **yaH** = he/she who; **shR^iNoti** = hears; **shraddhadhaanaH** = with attention; **jita krodhaH** = and with anger subdued; **idam kaaryam** = this poetical composition; **kR^itam** = done; **vaalmiikinaa** = by Valmiki; **puraa** = long ago; **asau** = that person; **ati tarati** = overcomes; **durgaaNi** = difficulties.

He or she, who hears with attention and with a subdued anger, this poetic composition done by Valmiki long ago, that person overcomes the difficulties.

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समागम्य प्रवासान्ते रमन्ते सह बान्धवैः ।

शृण्वन्ति य इदं काव्यं पुरा वाल्मीकिना कृतम् ॥ ६-१२८-११४

114. **ye** = whoever; **shR^iNvanti** = hears; **idam kaavyam** = this poetical composition; **kR^itam** = done; **vaalmiikinaa** = by Valmiki; **puraa** = long ago; **te** = they; **pravaasante** = at the conclusion of their absence from home; **samaagamya** = coming together; **baandhavaiH saha** = with their relatives; **ramante** = get rejoiced.

Whoever hears this poetical composition written by Valmiki long ago, they at the conclusion of their absence from home, meet their relatives and get rejoiced.

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ते प्रार्थितान् वरान् सर्वान् प्राप्नुवन्तीह राघवात् ।

श्रवणेन सुराः सर्वे प्रीयन्ते संप्रशृण्वताम् ॥ ६-१२८-११५

115. **te** = they; **praapnuvanti** = get; **iha** = here; **sarvaan** = all; **varaan** = the boons; **praarthitaan** = entreated; **raaghavaat** = from Rama; **sarve** = all; **suraaH** = the gods; **priiynte** = get pleased; **shravaNena samprashR^iNvataam** = with those who carefully listen to it.

They get all the boons, entreated from Rama. All the gods get pleased with those who carefully listen to it.

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विनायकाश्च शाम्यन्ति गृहे तिष्ठन्ति यस्य वै ।

विजयेत महीं राजा प्रवासि स्वस्तिमान् भवेत् ॥ ६-१२८-११६

116. **yasya** = in whose; **gR^ihe** = house; **vinaayakaaH** = obstacles; **tiShThanti** = are there; (in that house); **shaamanti** = they come to an end; **raajaa** = a king; **vijayeta** = conquers; **mahiim** = the earth; **pravaasii** = a person absenting away from home; **bhavet** = becomes; **svastimaan** = well.

Whoever carefully listens to the epic in his house, all obstacles come to an end. A king conquers the earth. A person staying away from home, fares well.

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स्त्रियो रजस्वलाः श्रुत्वा पुत्रान् सूयुरनुत्तमान् ।

पूजयंश्च पठंश्चनमितिहासं पुरातनम् ॥ ६-१२८-११७

117. **shrutvaa** = hearing the epic; **rajasvalaaH striyaH** = menstruating women; **suuyaH** = give birth to; **anuttamaan** = excellent; **putraan** = sons; **puujayan** = the adorer; **paThancha** = and the reader; **enam** = of this; **puraatanam** = ancient; **itihaasam** = epic; **pramuchyeta** = gets relieved; **sarvapaapena** = of all sins **avaapnuyaat** = and gets; **diirgham aayuH** = longer life.

On hearing the epic, the menstruating women give birth to excellent sons. The adorer and the reader of this ancient epic gets relieved of all sins and obtains longer life.

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प्रणम्य शिरसा नित्यं श्रोतव्यं क्षत्रियैर्द्विजात् ॥ ६-१२८-११८

ऐश्वर्यं पुत्रलाभश्च भविष्यति न संशयः ।

रामायणमिदं कृत्स्नं शृण्वतः पठतः सदा ॥ ६-१२८-११९

118-119. **shrotaryam** = it is to be listened to; **kShatriyaiH** = by warrior-class; **praNamya** = saluting; **shirasaa** = with their heads; **dvijaat** = from Brahmins; **nityamsadaa** = every day regularly; **na samshayaH** = there is no doubt (that); **shR^iNvataH** = the listener; **paThataH** = and the reader; **idam** = of this; **kR^itsnam** = entire; **raamaayaNam** = Ramayana; **bhaviShyati** = will get; **aishvaryam** = supremacy; **putra laabhashcha** = and the birth of a son.

The epic is to be listened by warrior-class, after offering their salutation with their heads bent low, from brahmins every day regularly. There is no doubt that the listener and the reader of this entire Ramayana will get lordship and the birth of a son.

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प्रीयते सततं रामः सहि मिष्णुः सनातनः ।

आदिदेवो महाबाहुर्हरिर्नारायणः प्रभुः ॥ ६-१२८-१२०

साक्षाद्रामो रघुश्रेष्ठः शेषो लक्ष्मण उच्यते ।

120. **raamaH** = Rama; **satatam** = ever; **priiyate** = gets pleased; **sah** = He; **sanaatanaH viShNuHhi** = is indeed the eternal Vishnu the Lord of preservation; **raamaH** = Rama; **aadidevaH** = is the primordial Lord; **saakShaata** = clearly placed before tlp[- = he eyes; **mahaabaahuH** = having great arms; **hariH** = the remover of sins; **prabhuH** = the powerful lord; **naaraayaNaH** = who has abode on the waters (of the ocean of milk); **sheShaH** = Shesha (the serpent-god forming his couch); **uchyate** = is said to be; **lakShmaNaH** = Lakshmana.

Rama gets forever pleased with him who listens to or reads Ramayana daily. He is indeed the eternal Vishnu, the Lord of preservation. Rama is the primordial Lord, clearly placed before the eyes the powerful Lord removing the sins and the great-armed, who has abode on waters (of the ocean of milk) Sesha (the serpent-god forming his couch is said to be Lakshmana.

एवमेतत्पुरावृत्तमाख्यानं भद्रमस्तु वः ॥ ६-१२८-१२१

प्रव्याहरत विसब्धं बलं विष्णोः प्रवर्धताम् ।

121. pravyaaharata = tell; etat = this; aakhyaanam = narrative; vR^ittam = occurred; puraa = long ago; evam = in this way; visrabdham = fearlessly; vaH bhadram astu = let there be happiness to you!; viShNoH balam pravardhataam = let the strength of Vishnu increase!.

Tell this epic which occurred long ago in this manner, to those who ask for it, fearlessly. Let there be happiness to you! Let the strength of Vishnu increase!

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देवाश्च सर्वे तुष्यन्ति ग्रहणाच्छ्रवणात्तथा ॥ ६-१२८-१२२

रामायणस्य श्रवणे तुष्यन्ति पितरः सदा ।

122. grahaNaat = by studying; tathaa = and; shravaNaat = and listening (to this epic); sarve = all; devaaH cha = the gods; tuShyanti = get appeased; shravaNe = by listening to; raamaayaNase = Ramayana; pitaraH = the forefathers; sadaa = forever; tuShyanti = get pleased.

By studying and listening to this epic, all the gods get appeased. By listening to this Ramayana, the forefathers forever get pleased.

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भक्त्या रामस्य ये चेमां संहितामृषिणा कृताम् ॥ ६-१२८-१२३

ये लिखन्तीह च नरास्तेषां वासस्त्रिविष्टपे ।

123. teShaam naraam = to those persons; likhanti cha = who transcribe; iham = this; raamasya = depicting the story of Rama; kR^itam = written; R^iShiNaa = by Valmiki; bhaktyaa = with devotion; vaasaH = residence; triviShTase = in heaven (is assured).

To those persons who transcribe with devotion this collection of poems depicting the story of Rama residence in heaven is assured.

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कुटुम्बवृद्धिं धनधान्यवृद्धिं ।

स्त्रियश्च मुख्याह सुखमुत्तमं च ।

श्रुत्वा शुभं काव्यमिदं महार्थं ।

प्राप्नोति सर्वा भुवि चार्थसिद्धिम् ॥ ६-१२८-१२४

124. shrutvaa = by listening to; mahartham = this highly meaningful; shubham = and auspicious; kaavyam = poetical composition; (the persons); praapnoti = get; kuTumba vR^iddhim = family-prosperity; dhana dhanya vR^iddhim = augmentation in money and grain; mukhyaah = superior; striyash cha = women; uttamam = excellent; sukham cha = happiness; sarvaan = and all; arthasiddhimcha = the acquisition of wealth; bhuvi = on earth.

By listening to this highly meaningful and auspicious poetical composition, a person gets family-prosperity, augmentation in money and grain, superior women, exquisite happiness and all the acquisition of wealth on this earth.

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आयुष्यमारोग्यकरं यशस्यं ।

सौभ्रातृकं बुद्धिकरं शुभं च ।

श्रोतव्यमेतन्नियमेन सद्भिः ।

राख्यानमोजस्करमृद्धिकामैः ॥ ६-१२८-१२५

125. **etat** = this; **aakhyaanam** = narrative; **shrotavyam** = is to be listened to; **niyamena** = invariably; **buddhikaamaiH sadbhiH** = by good people seeking for wisdom; **aayuShyam** = longevity; **aarogyakaram** = endowment of health; **yashasyam** = fame; **saubhraatR^ikam** = fraternity; **buddhikaram** = endowment of intelligence; **shubham cha** = welfare; **ojaskaram** = and endowment of splendor.

This narrative is to be listened invariably by good people, seeking for wisdom, longevity, health, fame, fraternity, intelligence, welfare and brilliance.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये युद्धकाण्डे अष्टाविंशत्यधिक शततमः सर्गः

Thus, this is the 128th chapter in Yuddha Kanda of Valmiki Ramayana, the First Epic poem of India.

Here concludes the sixth book Yuddha Kanda, in Valmiki Ramayana.

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